The Modern Reader's Bible

Marian C. Sparks
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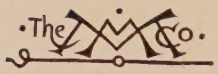
THE MODERN READER'S BIBLE



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THE MODERN READER'S BIBLE

THE BOOKS OF THE BIBLE WITH THREE BOOKS OF THE APOCRYPHA

PRESENTED IN MODERN LITERARY FORM

EDITED, WITH INTRODUCTIONS AND NOTES,

BY

RICHARD G. MOULTON, M.A. (CAMB.), PH.D. (PENN.)

PROFESSOR OF LITERARY THEORY AND INTERPRETATION
IN THE UNIVERSITY OF CHICAGO

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PREFACE

The Bible is its own best interpreter. When however we approach the practical application of this sound principle, we are met by an obstacle of an unusual kind. We are all agreed to speak of the Bible as a supremely great literature. Yet, when we open our ordinary versions, we look in vain for the lyrics, epics, dramas, essays, sonnets, treatises, which make the other great literatures of the world; instead of these the eye catches nothing but a monotonous uniformity of numbered sentences, more suggestive of an itemised legal instrument than of what we understand as literature.

Now it is clear that this strange form of our bibles was not given to them by the sacred writers themselves. The Bible goes back to a remote antiquity, when literature indeed was at its highest development, but when there was no corresponding development in the art of writing such as would enable manuscripts to reflect differences of literary form. The most ancient manuscripts are unable to distinguish verse and prose; in prose they make no distinctions of sentences, still less of paragraphs; in verse they have no distinctions of metre, nor can they discriminate speeches in drama or suggest the names of speakers. Many of them have not even divisions of words; and as a whole they are as barren of form as a stenographer's note book. Not then the original authors of the books of Scripture, but their successors at the time when manuscripts began to discriminate literary form, must be held responsible for the arrangement of our bibles. Now those who intervene between ourselves and the sacred authors — scribes, rabbis, mediæval doctors — may all be summed up under the one description of commentators. They have rendered infinite service to the world by the care with which they have preserved the words of Scripture; but its literary character would have been the last thing they would have considered. When therefore the advance in the art of writing enabled manuscripts to distinguish varieties of literature, the form these commentators gave to Scripture was, naturally, that of 'texts' for comment. And in this mediæval form of numbered texts the Bible has come down to our own day.

I instance a very simple passage: more adequate illustrations would be too long to cite. Such a passage as *Hosea*, chapter xiv, verses 5–8, would in

an ancient manuscript (if we assume the language to be English) have appeared thus:

I W I L L B E A S T H E D E W U N T O I S R A E L H
E S H A L L B L O S S O M A S T H E L I L Y A N D C
A S T F O R T H H I S R O O T S A S L E B A N O N H
I S B R A N C H E S S H A L L S P R E A D A N D H I
S B E A U T Y S H A L L B E A S T H E O L I V E T R
E E A N D H I S S M E L L A S L E B A N O N T H E Y
T H A T D W E L L U N D E R H I S S H A D O W S H A
L L R E T U R N T H E Y S H A L L R E V I V E A S T
H E C O R N A N D B L O S S O M A S T H E V I N E T
H E S C E N T T H E R E O F S H A L L B E A S T H E
W I N E O F L E B A N O N E P H R A I M S H A L L S
A Y W H A T H A V E I T O D O A N Y M O R E W I T H
I D O L S I H A V E A N S W E R E D A N D W I L L R
E G A R D H I M I A M L I K E A G R E E N F I R T R
E E F R O M M E I S T H Y F R U I T F O U N D

This the mediæval commentators broke up into short masses — sentences, texts, propositions — of what they considered a convenient length for discussion, and numbered them for reference.

5. I will be as the dew unto Israel: he shall blossom as the lily and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: the scent thereof shall be as the wine of Lebanon.

8. Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir tree; from me is thy fruit found.

Yet a brief examination of the passage is sufficient to show that it is a portion of a dramatic scene; and its structure ought to be exhibited as that of dramatic dialogue.

THE LORD

I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: the scent thereof shall be as the wine of Lebanon.

EPHRAIM

What have I to do any more with idols?

THE LORD

I have answered, and will regard him.

EPHRAIM

I am like a green fir tree ——

THE LORD

From me is thy fruit found.

It appears then that the ordinary versions of Scripture, however accurate may be the translation of the words, yet present a double divergence from the sacred original: first, that they give no indication of the varieties of literary form and structure that distinguish different parts of the Bible; secondly, that they impress upon the whole another structure that does not belong to it, but was the creation of mediæval commentators. In the face of obstacles like these it is indeed difficult to apply the principle that the Bible should be its own interpreter.

To give assistance in meeting this difficulty has been the purpose of The Modern Reader's Bible. Its scheme has been, accepting for translation the results of our Revisers, to investigate, from internal evidence of the writings themselves, and by principles of comparative literature, the exact literary form and detailed structure of the books of Scripture; and then to use all the devices of modern printing for the purpose of indicating such structure to the eye of the reader. Introductions to the books, and notes, have been added, but these are secondary; the page setting, if only it is correct, is itself the best of commentaries.

The spirit of this work is bounded by the idea of literature. I have no claim to speak as a theologian, and do not attempt doctrinal discussion. The revelation which is the basis of our modern religion has been made in the form of literature: grasp of its literary structure is the true starting-point for spiritual interpretation, and the literary study of the Bible is the common ground on which varying theologies may meet. It is equally a principle of The Modern Reader's Bible to exclude another class of questions, which have absorbed immense attention at the present time, and are popularly known as the Higher Criticism. These discussions are of great importance in their own sphere; but that sphere is history, not literature; it should be described, not by the term 'biblical,' but 'Semitic.' For those whose interest is the evolution of Semitic institutions it is important to know the exact authorship and dates of various parts of Scripture, to inquire into

the origins and sources of the materials used by biblical writers. But the actual history of Israel, which, like all other history, must perpetually undergo reconstruction with the advance of historic science, is one thing: quite another thing is the interpretation of the history of Israel made once for all by the sacred writers, and embodied in the finished literature we call the Bible. So, to illustrate from a very different region, our conceptions of primitive Greece must with advancing investigation be perpetually modified: all the while Homer remains one and the same. The critical discussions concern only the Semitic specialist; the interpretation of the Bible is a permanent interest of world literature.

The Modern Reader's Bible has, in whole or in part, been before the public for twelve years, and has met with a most gratifying reception. The only form in which it has hitherto appeared has been based upon the natural principle of a separate volume for each separate work of Scripture. It will continue to appear in this form, which will always be preferred by some readers, and for some purposes. In the present edition the contents of the twenty-one volumes are drawn into a single volume: the same text, the same introductions and notes, except indeed that I have somewhat enlarged those portions of the introductions that bear upon the grouping of individual books into the large divisions of history, poetry, prophecy, wisdom. To many it will be a practical convenience to have the whole work in one volume. But it is not merely a question of convenience: the purpose underlying the arrangement of matter in this edition is to give assistance in catching the unity of all Scripture.

The sacred canon is not a mere Reading List, recommending the sixty Best Books of the Churches. These sixty books, with all their varieties of age, authorship, literary form, are, when properly arranged, felt to draw together with a connectedness like the unity of a dramatic plot. Our first impression of the whole is history: one who has read the Bible from cover to cover has traversed the ages from the beginning of the world to the first century of our era. Yet this is not what is most usually understood by the term history: it is nothing less than a philosophy of world history. Narrative is found to be merely a framework, holding the rest together; while the spirit of the whole is brought out in story, in song, in all varieties of literary form. The basis for this philosophy of history is the conception of a Chosen Nation, — chosen to be the medium for the revelation of their God to the other nations of the world. There are brief conceptions of the primitive world before the chosen people appeared. Then is traced the origin of this nation, its development from a family into an organised state under the migration in the wilderness and the Mosaic constitution. Gradu-

ally a secular element appears in conflict with the theocracy; the antagonism of kings and prophets makes the main history of Israel, until the secular element triumphs with a triumph which is also a fall. In captivity the Chosen Nation comes into contact with other currents of world history, and by the conquests of Cyrus is set free: it resumes its career no longer a Nation, but a Church, profoundly conscious of its world mission. At first, the literary forms conveying all this were simple story and song; as the nation reaches its maturity, the expanding literature breaks away from the historic framework into independent departments of prophecy, poetry, wisdom. The most splendid of the prophetic works — the Isaiahan rhapsody — serves as epilogue to Old Testament history: dramatising the conception of the Servant of Jehovah delivered from bondage, and awakened to the consciousness of a world mission: he waits till the nations shall be gathered into the unity of Israel. The movement settles down to its central pause — what is to us the interval between the Old and New Testament: here Wisdom literature, with its sanctification of life and reflection, comes to the front, while the conception of the world mission of Israel retreats into the background. But with the advent of Jesus Christ a new start is made in the onward movement: in biblical phrase, the Kingdom of God is at hand. Once more we have the combination of narrative framework and the other literary forms. In the gospels the acts of Jesus and his words, stand side by side. So in what follows we have (in the present arrangement) the acts of the apostles side by side with their words, that is, the epistles: epistles in which are reflected stages in their growing conception of their mission, from that of a 'new way' of Judaism, to that of world evangelisation, theological system, ecclesiastical organisation. A natural end is reached where the apostle of the Gentiles touches Rome, the symbol of world unity, having sent before him his 'Epistle to the Romans,' which thus harmonises to a world audience the spirit of the Old and the New Testaments. Yet to the New Testament, as to the Old, there is an epilogue: ere the canon closes there is an outburst of imaginative poetry, which, in the Visions of the Apocalypse, embodies in a new setting the symbolism of all the older prophets, and presents all history — past, present, and to come — in one final conception: the kingdom of the world becoming the kingdom of our Lord and of his Christ.

Thus, apart from more sacred considerations, even as a phenomenon of literature the Bible is unique. And the best treatment for this literature is to read it. For those who wish there exists a vast apparatus of all kinds of helps in Bible study. But let us not forget the subtle and besetting danger in all literary study — that the process of studying tends to eclipse

the literature itself. Scholarship can do much for the Bible: but imagination and literary receptivity can do more. Thus it is above all to the general reader that the present work is addressed; its aim is to enable him, without the obstruction of mediæval arrangement, and with the minimum of the interruption we call annotation, to traverse the connected whole of Scripture from end to end, to think its thoughts, to live through the spiritual evolution which has produced our modern religion.

Yet, if the question be of study, what field has greater claims than this literature of the Bible? Our academic traditions have long recognised in the classical literature a sufficient instrument of culture. But when the content of the Bible is allowed to appear in its full literary form, Hebraic classics will be recognised as not inferior to Hellenic. If the inimitable freshness of primitive life is preserved in Homer, it is not less preserved in the epic stories of the Old Testament; while the still more intangible simplicity of the idyl is found perfect in *Ruth* and *Tobit*, and far more attractive than the artificiality of Theocritus. The orations of *Deuteronomy* are as noble models as the orations of Cicero. Read by the side of the poetry of the psalms the lyrics of Pindar seem almost provincial. The imaginative poetry of the Greeks is perfect in its own sphere: but by the Hebrew prophets as bold an imagination is carried into the mysteries of the spiritual world. If the philosophy of Plato and his successors has a special interest as the starting-point for a progression of thought still going on as modern science, yet the field of Biblical wisdom offers an attraction of a different kind, in a progression of thought which has run its full round and reached a position of rest. Most interesting is it to follow the sagacity of the classic historians as they analyse a dead past: but the historic writings of the New Testament keep us in touch with the coming into being of thoughts and institutions which are with us yet in their full vigour. And in the inner circle of the world's masterpieces, in which all kinds of literary influences meet, the Bible has placed Job, the Isaiahan Rhapsody, the Apocalypse, unsurpassed and unsurpassable. In the varied types of literature Hebraic is thus as rich as Hellenic: it adds the unique interest of the unity that binds all its various forms into a complete whole. Biblical culture then claims recognition as well as Classical culture. Within the covers of this volume, if it be adequately used, is the material of a liberal education.

RICHARD G. MOULTON.

JUNE, 1907

The text of the Modern Reader's Bible is one constructed specially for this work, for which the Editor is solely responsible. It is based upon the English Revised Version, with choice between the readings of the text and margin, and such slight changes of wording as are involved in the adaptation to modern literary structure. For permission to use the Revised Version as the basis of this text I express my obligations to the University Presses of Oxford and Cambridge.

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The Reference Figures in the outer margins of the pages are to the Chapters and Verses of the Revised Version. The corner page headings, immediately over these Reference Figures, are in all cases the names of books as they appear in ordinary bibles.

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On pages xii–xiii will be found the names of the Books of Scripture in the order in which they stand in ordinary versions, with the pages at which they will be found in the present edition. The arrangement of the present edition is given on page xiv.

BOOKS OF SCRIPTURE

AS THEY STAND IN ORDINARY VERSIONS

WITH THE PAGES AT WHICH THEY ARE TO BE FOUND IN THE PRESENT EDITION

	Text	Introduction	Notes		Text	Introduction	Notes
Genesis	4	1363	1543	The Proverbs	901	1452	1626
Exodus	53	1364	1545	Ecclesiastes	1009	1469	1634
Leviticus	91	1364	1547	The Song of Songs	886	1442	1625
Numbers	117	1364	1547	Isaiah	471	1391	1566
Deuteronomy	158	1366	1548	Jeremiah	543	1398	1578
Joshua	195	1373	1554	Lamentations	876	1440	1625
Judges	218	1374	1554	Ezekiel	610	1402	1583
Ruth	245	1375	1555	Daniel	665	1416	1587
I Samuel	248	1375	1556	Hosea	681	1418	1588
II Samuel	280	1376	1556	Joel	691	1419	1590
I Kings	309	1376	1557	Amos	697	1421	1591
II Kings	339	1376	1557	Obadiah	705	1422	1593
I Chronicles	387	1383	1561	Jonah	707	1422	1593
II Chronicles	412	1383	1561	Micah	711	1424	1594
Ezra	445	1387	1564	Nahum	717	1422	1595
Nehemiah	455	1387	1565	Habakkuk	721	1425	1595
Esther	378	1382	1559	Zephaniah	725	1426	1596
Job	1037	1480	1656	Haggai	729	1426	1597
The Psalms	747	1431	1601	Zechariah	731	1426	1597

BOOKS OF SCRIPTURE — CONTINUED

	TEXT	INTRO-DUCTION	NOTES		TEXT	INTRO-DUCTION	NOTES
Malachi	742	1430	1600	I Thessalonians .	1149	1498	1678
Tobit	369	1380	1557	II Thessalonians .	1152	1498	1678
Wisdom	1021	1469	1646	I Timothy . . .	1214	1498	1686
Ecclesiasticus . .	955	1458	1629	II Timothy . . .	1218	1498	1686
S. Matthew . . .	1249	1501	1692	To Titus	1217	1498	1686
S. Mark	1286	1505	1700	To Philemon . .	1210	1498	1685
S. Luke	1094	1497	1673	To the Hebrews .	1221	1500	1686
S. John	1307	1506	1701	James	1231	1500	1689
The Acts	1128	1498	1674	I Peter	1235	1500	1689
To the Romans .	1180	1498	1682	II Peter	1239	1500	1690
I Corinthians . .	1159	1498	1679	I John	1242	1500	1691
II Corinthians . .	1172	1498	1681	II John.	1246	1500	
To the Galatians .	1154	1498	1678	III John	1246	1500	
To the Ephesians.	1203	1498	1684	Jude.	1241	1500	1691
To the Philippians	1211	1498	1685	Revelation . . .	1337	1510	1707
To the Colossians	1207	1498	1685				

ARRANGEMENT OF THE PRESENT EDITION

Bible History: The Old Testament

The succession of narrative books from Genesis to Esther, constituting The History of the Chosen Nation as Presented by Itself — arranged in its proper literary divisions — with discrimination of History, Story, and Documentary Appendices

Pages 1–468

The Books of the Prophets

The biblical books from Isaiah to Malachi arranged in their proper literary forms, serving as supplement to the later periods of Old Testament History

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The Wisdom Books of the Old Testament and Apocrypha in the order of their philosophical sequence: Proverbs — Ecclesiasticus — Ecclesiastes — Wisdom of Solomon — Book of Job

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Bible History: The New Testament

Books of the New Testament arranged as constituting The History of the Primitive Church as Presented by Itself: The Gospel of St. Luke — continued in The Acts of the Apostles — in which are inserted at their proper places The Epistles of St. Paul — to which are subjoined the other Epistles of the New Testament

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BIBLE HISTORY

The Old Testament

OLD TESTAMENT HISTORY

OR

THE HISTORY OF THE CHOSEN NATIO AS PRESENTED BY ITSELF

Genesis

Or The Formation of the Chosen Nation: Primiti History

BOOK I. — The Beginnings of Things

BOOK II. — The Chosen People as a Patriarchal Family

The Exodus

Or The Migration of the Chosen Nation to the Lan of Promise: Constitutional History

BOOK III. — The Migration from Egypt to Sinai

BOOK IV. — The Thirty-eight Years' Wandering in the Wilderness

Deuteronomy

Or The Farewell of Moses to Israel: Oratory and Song

The Judges

Or The Chosen Nation in its Efforts towards a Secular Government: Incidental History

BOOK V. — The Conquest of Canaan

BOOK VI. — The Succession of Judges

BOOK VII. — The Establishment of Kings and Rise of the Prophetic Order

The Kings

Or The Chosen Nation under a Kingship side by side with a Theocracy: Regular History

BOOK VIII. — The Reigns of David and Solomon

BOOK IX. — The Schism and Kingdoms of Judah and Israel side by side

BOOK X. — The Kingdom of Judah to its Captivity

The Chronicles

Or The Chosen Nation reconstituted as the Jewish Church

GENESIS

Or the Formation of the Chosen Nation

BOOK I.—THE BEGINNINGS OF THINGS

Story of the Creation

1 In the beginning God created the heaven and the earth. And the earth was
waste and void; and darkness was upon the face of the deep: and the spirit of God
moved upon the face of the waters.

And God said, Let there be light: and there was light. And God saw the light
5 that it was good: and God divided the light from the darkness. And God called
the light Day, and the darkness he called Night. And there was evening and there
was morning, one day.

And God said, Let there be a firmament in the midst of the waters, and let it
divide the waters from the waters. And God made the firmament, and divided the
waters which were under the firmament from the waters which were above the firma-
8 ment: and it was so. And God called the firmament Heaven. And there was even-
ing and there was morning, a second day.

And God said, Let the waters under the heaven be gathered together unto one
place, and let the dry land appear: and it was so. And God called the dry land
Earth; and the gathering together of the waters called he Seas: and God saw that
11 it was good. And God said, Let the earth put forth grass, herb yielding seed, and
fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth:
and it was so. And the earth brought forth grass, herb yielding seed after its kind,
and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that
it was good. And there was evening and there was morning, a third day.

14 And God said, Let there be lights in the firmament of the heaven to divide the
day from the night; and let them be for signs, and for seasons and for days and years:
and let them be for lights in the firmament of the heaven to give light upon the earth:
and it was so. And God made the two great lights; the greater light to rule the
day, and the lesser light to rule the night: he made the stars also. And God set them
18 in the firmament of the heaven to give light upon the earth, and to rule over the day
and over the night, and to divide the light from the darkness: and God saw that it
was good. And there was evening and there was morning, a fourth day.

And God said, Let the waters bring forth abundantly the moving creature that
21 hath life, and let fowl fly above the earth in the open firmament of heaven. And
God created the great sea-monsters, and every living creature that moveth, which
the waters brought forth abundantly, after their kinds, and every winged fowl after
its kind: and God saw that it was good. And God blessed them, saying, Be fruitful
and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And
there was evening and there was morning, a fifth day.

24 And God said, Let the earth bring forth the living creature after its kind, cattle
and creeping thing, and beast of the earth after its kind: and it was so. And God
made the beast of the earth after its kind, and the cattle after their kind, and every

thing that creepeth upon the ground after its kind: and God saw that it was good.
And God said, Let us make man in our image, after our likeness: and let them have
dominion over the fish of the sea, and over the fowl of the air, and over the cattle,
and over all the earth, and over every creeping thing that creepeth upon the earth.
And God created man in his own image, in the image of God created he him; male 27
and female created he them. And God blessed them: and God said unto them, Be
fruitful, and multiply, and replenish the earth, and subdue it; and have dominion
over the fish of the sea, and over the fowl of the air, and over every living thing that
moveth upon the earth. And God said, Behold, I have given you every herb yielding
seed, which is upon the face of all the earth, and every tree, in the which is the fruit
of a tree yielding seed; to you it shall be for meat: and to every beast of the earth, 30
and to every fowl of the air, and to every thing that creepeth upon the earth, wherein
there is life, I have given every green herb for meat: and it was so. And God saw
every thing that he had made, and, behold, it was very good. And there was evening
and there was morning, the sixth day.

And the heaven and the earth were finished, and all the host of them. And on 2
the seventh day God finished his work which he had made; and he rested on the
seventh day from all his work which he had made. And God blessed the seventh
day, and hallowed it: because that in it he rested from all his work which God had
created and made.

Story of the Temptation in the Garden of Eden

These are the generations of the heaven and of the earth when they were created, 4
in the day that the LORD God made earth and heaven. And no plant of the field
was yet in the earth, and no herb of the field had yet sprung up: for the LORD God
had not caused it to rain upon the earth, and there was not a man to till the ground;
but there went up a mist from the earth, and watered the whole face of the ground.
And the LORD God formed man of the dust of the ground, and breathed into his 7
nostrils the breath of life; and man became a living soul. And the LORD God planted
a garden eastward, in Eden; and there he put the man whom he had formed. And
out of the ground made the LORD God to grow every tree that is pleasant to the sight,
and good for food; the tree of life also in the midst of the garden, and the tree of the
knowledge of good and evil. And a river went out of Eden to water the garden; 10
and from thence it was parted, and became four heads. The name of the first is
Pishon: that is it which compasseth the whole land of Havilah, where there is gold;
and the gold of that land is good: there is bdellium and the onyx stone. And the
name of the second river is Gihon: the same is it that compasseth the whole land of
Cush. And the name of the third river is Hiddekel: that is it which goeth in front 14
of Assyria. And the fourth river is Euphrates. And the LORD God took the man,
and put him into the garden of Eden to dress it and to keep it. And the LORD God
commanded the man, saying, Of every tree of the garden thou mayest freely eat:
but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the
day that thou eatest thereof thou shalt surely die.

And the LORD God said, It is not good that the man should be alone; I will 18
make him an help meet for him. And out of the ground the LORD God formed every
beast of the field, and every fowl of the air; and brought them unto the man to see
what he would call them: and whatsoever the man called every living creature, that
was the name thereof. And the man gave names to all cattle, and to the fowl of the
air, and to every beast of the field; but for man there was not found an help meet for
him. And the LORD God caused a deep sleep to fall upon the man, and he slept; 21
and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which
the LORD God had taken from the man, made he a woman, and brought her unto the
man. And the man said, This is now bone of my bones, and flesh of my flesh: she

shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

3 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4 And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with
7 her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto the man, and said
10 unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with
13 me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy
16 head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles
19 shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And the man called his wife's name 'Eve'; because she was the mother of all 'living.' And the LORD God made for Adam and for his wife coats of skins, and clothed them.

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

Story of Cain and Abel

4 And the man knew Eve his wife; and she conceived, and bare 'Cain,' and said, I have 'gotten' a man with the help of the LORD. And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and

of the fat thereof. And the LORD had respect unto Abel and to his offering: but 5
unto Cain and to his offering he had not respect. And Cain was very wroth, and his
countenance fell. And the LORD said unto Cain, Why art thou wroth? and why
is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if
thou doest not well, sin coucheth at the door: and unto thee is its desire, but thou
shouldest rule over it. And Cain told Abel his brother. And it came to pass, when 8
they were in the field, that Cain rose up against Abel his brother, and slew him. And
the LORD said unto Cain, Where is Abel thy brother? And he said, I know not:
am I my brother's keeper? And he said, What hast thou done? the voice of thy
brother's blood crieth unto me from the ground. And now cursed art thou from the
ground, which hath opened her mouth to receive thy brother's blood from thy hand;
when thou tillest the ground, it shall not henceforth yield unto thee her strength; a 12
fugitive and a wanderer shalt thou be in the earth. And Cain said unto the LORD,
My punishment is greater than I can bear. Behold, thou hast driven me out this
day from the face of the ground; and from thy face shall I be hid; and I shall be a
fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth
me shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain,
vengeance shall be taken on him sevenfold. And the LORD appointed a sign for
Cain, lest any finding him should smite him.

And Cain went out from the presence of the LORD, and dwelt in the land of Nod, 16
on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch:
and he builded a city, and called the name of the city, after the name of his
son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: History
and Mehujael begat Methushael: and Methushael begat Lamech. And Lamech
took unto him two wives: the name of one was Adah, and the name of the other Zillah.
And Adah bare Jabal: he was the father of such as dwell in tents and have cattle. 20
And his brother's name was Jubal: he was the father of all such as handle the harp
and pipe. And Zillah, she also bare Tubal-cain, the forger of every cutting instru-
ment of brass and iron: and the sister of Tubal-cain was Naamah. And Lamech
said unto his wives:

Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man to my wounding,
And a young man to my hurt:
If Cain shall be avenged sevenfold, 24
Truly Lamech seventy and sevenfold.

And Adam knew his wife again; and she bare a son, and called his name 'Seth':
For, said she, God 'hath appointed' me another seed instead of Abel; for Cain slew
him. And to Seth, to him also there was born a son; and he called his name Enosh:
then began men to call upon the name of the LORD.

Genealogy: The Generations of Adam

5 This is the Book of the Generations of
Adam.

In the day that God created man, in the
likeness of God made he him; male and
female created he them; and blessed them,
and called their name Adam, in the day
when they were created. And Adam
lived an hundred and thirty years, and be-
gat a son in his own likeness, after his
4 image; and called his name Seth: and the
days of Adam after he begat Seth were
eight hundred years: and he begat sons and
daughters. And all the days that Adam
lived were nine hundred and thirty years:
and he died.

And Seth lived an hundred and five 6
years, and begat Enosh: and Seth lived
after he begat Enosh eight hundred and
seven years, and begat sons and daughters:
and all the days of Seth were nine hundred
and twelve years: and he died.

And Enosh lived ninety years, and begat 9

Kenan: and Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters: and all the days of Enosh were nine hundred and five years: and he died.

12 And Kenan lived seventy years, and begat Mahalalel: and Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters: and all the days of Kenan were nine hundred and ten years: and he died.

15 And Mahalalel lived sixty and five years, and begat Jared: and Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: and all the days of Mahalalel were eight hundred ninety and five years: and he died.

18 And Jared lived an hundred sixty and two years, and begat Enoch: and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: and all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him.

And Methuselah lived an hundred eighty and seven years, and begat Lamech: and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: and all the days of Methuselah were nine hundred sixty and nine years: and he died.

And Lamech lived an hundred eighty and two years, and begat a son: and he called his name 'Noah,' saying, This same shall 'comfort' us for our work and for the toil of our hands, because of the ground which the LORD hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: and all the days of Lamech were seven hundred seventy and seven years: and he died.

And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

6 And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And the LORD said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days 4 be an hundred and twenty years. The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men which were of old, the men of renown. And the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his 7 heart. And the LORD said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping thing, and fowl of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD.

Story of the Flood

9 These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty 16 cubits. A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the

earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou 19
bring into the ark, to keep them alive with thee; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

And the LORD said unto Noah, Come thou and all thy house into the ark; for 7
thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female; of the fowl also of the air, seven and seven, male and female: to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And 5
Noah did according unto all that the LORD commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah. And it came to pass after the seven days, that the waters of the flood were upon the 10
earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, 14
and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in, went in male and female of all flesh, as God commanded him: and the LORD shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and increased 19
greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died. And every living thing was destroyed which was 23
upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that were 8
with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of an hundred and fifty days the waters decreased. And the ark rested in the seventh month, on the seventeenth day of the month, upon 4

the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window
7 of the ark which he had made: and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth: and he put forth his hand, and took
10 her, and brought her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him at eventide; and, lo, in her mouth an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth
13 the dove; and she returned not again unto him any more. And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried. And in the second month, on the seven and twentieth day of the month, was the earth dry.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and
17 thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both fowl, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, whatsoever moveth upon the earth, after their families, went forth out of the ark.

20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled the sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter,
9 and day and night shall not cease. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; with all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they delivered. Every moving thing that liveth shall be food for you; as the green
4 herb have I given you all. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood, the blood of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood;
12 neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature
16 of all flesh; and the waters shall no more become a flood to destroy all flesh. And

the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and 18
Japheth: and Ham is the father of Canaan. These three were the sons of Noah:
and of these was the whole earth overspread. And Noah began to be an hus- History
bandman, and planted a vineyard: and he drank of the wine, and was drunken;
and he was uncovered within his tent. And Ham, the father of Canaan, saw the
nakedness of his father, and told his two brethren without. And Shem and Japheth 23
took a garment, and laid it upon both their shoulders, and went backward, and
covered the nakedness of their father; and their faces were backward, and they saw
not their father's nakedness. And Noah awoke from his wine, and knew what his
youngest son had done unto him. And he said:

Cursed be Canaan;
A servant of servants shall he be unto his brethren.

Blessed be the LORD, the God of Shem; 26
And let Canaan be his servant.

God enlarge Japheth,
And let him dwell in the tents of Shem;
And let Canaan be his servant.

And Noah lived after the flood three hundred and fifty years. And all the days 28
of Noah were nine hundred and fifty years: and he died.

Genealogy: Generations of the Sons of Noah

10 Now these are the generations of the
sons of Noah, Shem Ham and Japheth:
and unto them were sons born after the flood.
The sons of Japheth; Gomer, and
Magog, and Madai, and Javan, and Tubal,
3 and Meshech, and Tiras. And the sons of
Gomer; Ashkenaz, and Riphath, and
Togarmah. And the sons of Javan;
Elishah, and Tarshish, Kittim, and Dodanim. Of these were the isles of the nations
divided in their lands, every one after his
tongue; after their families, in their nations.
6 And the sons of Ham; Cush, and Mizraim, and Put, and Canaan. And the sons
of Cush; Seba, and Havilah, and Sabtah,
and Raamah, and Sabteca: and the sons
of Raamah; Sheba, and Dedan. And
Cush begat Nimrod: he began to be a
mighty one in the earth. He was a mighty
hunter before the LORD: wherefore it is
said, Like Nimrod a mighty hunter before
the LORD. And the beginning of his
kingdom was Babel, and Erech, and Accad,
and Calneh, in the land of Shinar. Out
of that land he went forth into Assyria,
and builded Nineveh, and Rehoboth-Ir,
and Calah, and Resen between Nineveh 12
and Calah (the same is the great city).
And Mizraim begat Ludim, and Anamim,
and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (whence went forth
the Philistines), and Caphtorim.
And Canaan begat Zidon his firstborn, 15
and Heth; and the Jebusite, and the Amorite, and the Girgashite; and the Hivite,
and the Arkite, and the Sinite; and the
Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of
the Canaanite spread abroad. And the 19
border of the Canaanite was from Zidon,
as thou goest toward Gerar unto Gaza;
as thou goest toward Sodom and Gomorrah
and Admah and Zeboiim, unto Lasha.
These are the sons of Ham, after their
families, after their tongues, in their lands,
in their nations.
And unto Shem, the father of all the 21
children of Eber, the elder brother of
Japheth, to him also were children born.
The sons of Shem; Elam, and Asshur, and
Arpachshad, and Lud, and Aram. And the
sons of Aram; Uz, and Hul, and Gether,

and Mash. And Arpachshad begat She-
25 lah; and Shelah begat Eber. And unto
Eber were born two sons: the name of the
one was Peleg; for in his days was the earth
divided; and his brother's name was
Joktan. And Joktan begat Almodad,
and Sheleph, and Hazarmaveth, and Jerah;
and Hadoram, and Uzal, and Diklah;
28 and Obal, and Abimael, and Sheba; and
Ophir, and Havilah, and Jobab; all these
were the sons of Joktan. And their
dwelling was from Mesha, as thou goest
toward Sephar, the mountain of the east.
These are the sons of Shem, after their
families, after their tongues, in their lands,
after their nations.

These are the families of the sons of
Noah, after their generations, in their na-
tions: and of these were the nations divided
in the earth after the flood.

11 And the whole earth was of one language and of one speech. And it came to
pass, as they journeyed east, that they found a plain in the land of Shinar; and they
dwelt there. And they said one to another, Go to, let us make brick, and burn them
throughly. And they had brick for stone, and slime had they for mortar. And they
said, Go to, let us build us a city, and a tower, whose top may reach unto heaven,
and let us make us a name; lest we be scattered abroad upon the face of the whole
5 earth. And the LORD came down to see the city and the tower, which the children of
men builded. And the LORD said, Behold, they are one people, and they have all one
language; and this is what they begin to do: and now nothing will be withholden
from them, which they purpose to do. Go to, let us go down, and there confound
their language, that they may not understand one another's speech. So the LORD
scattered them abroad from thence upon the face of all the earth: and they left off
9 to build the city. Therefore was the name of it called 'Babel'; because the LORD
did there 'confound' the language of all the earth: and from thence did the LORD
scatter them abroad upon the face of all the earth.

Genealogy: The Generations of Shem

10 These are the generations of Shem.
Shem was an hundred years old, and begat
Arpachshad two years after the flood: and
Shem lived after he begat Arpachshad five
hundred years, and begat sons and daugh-
ters.

12 And Arpachshad lived five and thirty
years, and begat Shelah: and Arpachshad
lived after he begat Shelah four hundred
and three years, and begat sons and
daughters.

14 And Shelah lived thirty years, and begat
Eber: and Shelah lived after he begat Eber
four hundred and three years, and begat
sons and daughters.

16 And Eber lived four and thirty years, and
begat Peleg: and Eber lived after he begat
Peleg four hundred and thirty years, and
begat sons and daughters.

18 And Peleg lived thirty years, and begat
Reu: and Peleg lived after he begat Reu
two hundred and nine years, and begat sons
and daughters.

20 And Reu lived two and thirty years, and
begat Serug: and Reu lived after he begat
Serug two hundred and seven years, and
begat sons and daughters.

22 And Serug lived thirty years, and begat
Nahor: and Serug lived after he begat
Nahor two hundred years, and begat sons
and daughters.

And Nahor lived nine and twenty years,
and begat Terah; and Nahor lived after
he begat Terah an hundred and nineteen
years, and begat sons and daughters.

And Terah lived seventy years, and begat
Abram, Nahor, and Haran.

Now these are the generations of Terah.
Terah begat Abram, Nahor, and Haran;
and Haran begat Lot. And Haran died in
the presence of his father Terah in the land
of his nativity, in Ur of the Chaldees. And
Abram and Nahor took them wives: the
name of Abram's wife was Sarai; and the
name of Nahor's wife, Milcah, the daughter
of Haran, the father of Milcah, and the
father of Iscah. And Sarai was barren;
she had no child. And Terah took Abram
his son, and Lot the son of Haran, his son's
son, and Sarai his daughter in law, his son
Abram's wife; and they went forth with
them from Ur of the Chaldees, to go into
the land of Canaan; and they came unto
Haran, and dwelt there. And the days of
Terah were two hundred and five years:
and Terah died in Haran.

BOOK II. — THE CHOSEN PEOPLE AS A PATRIARCHAL FAMILY

Story of the Call of Abraham

Now the LORD said unto Abram, Get thee out of thy country, and from thy 12
kindred, and from thy father's house, unto the land that I will shew thee: and I will
make of thee a great nation, and I will bless thee, and make thy name great; and be
thou a blessing: and I will bless them that bless thee, and him that curseth thee will I
curse: and in thee shall all the families of the earth be blessed. So Abram went, as the 4
LORD had spoken unto him; and Lot went with him: and Abram was seventy and five
years old when he departed out of Haran. And Abram took Sarai his wife, and Lot
his brother's son, and all their substance that they had gathered, and the souls that
they had gotten in Haran; and they went forth to go into the land of Canaan; and
into the land of Canaan they came.

And Abram passed through the land unto the place of Shechem, unto the oak of 6
Moreh. And the Canaanite was then in the land. And the LORD appeared unto
Abram, and said, Unto thy seed will I give this land: and there builded he an altar
unto the LORD, who appeared unto him. And he removed from thence unto the
mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west,
and Ai on the east: and there he builded an altar unto the LORD, and called upon the
name of the LORD. And Abram journeyed, going on still toward the South.

Story of Sarai and Pharaoh

And there was a famine in the land: and Abram went down into Egypt to sojourn 10
there; for the famine was sore in the land. And it came to pass, when he was come
near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that
thou art a fair woman to look upon; and it shall come to pass, when the Egyptians shall
see thee, that they shall say, This is his wife: and they will kill me, but they will save
thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy
sake, and that my soul may live because of thee. And it came to pass, that, when 14
Abram was come into Egypt, the Egyptians beheld the woman that she was very
fair. And the princes of Pharaoh saw her, and praised her to Pharaoh: and the
woman was taken into Pharaoh's house. And he entreated Abram well for her sake:
and he had sheep, and oxen, and he-asses, and menservants, and maidservants, and
she-asses, and camels. And the LORD plagued Pharaoh and his house with great
plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, 18
What is this that thou hast done unto me? why didst thou not tell me that she
was thy wife? Why saidst thou, She is my sister? so that I took her to be my
wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh gave
men charge concerning him: and they brought him on the way, and his wife, and all
that he had.

Abraham and Lot: Story of the Raid on Sodom

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot 13
with him, into the South. And Abram was very rich in cattle, in silver, and in gold.
And he went on his journeys from the South even to Beth-el, unto the place where his
tent had been at the beginning, between Beth-el and Ai; unto the place of the altar,
which he had made there at the first: and there Abram called on the name of the
LORD. And Lot also, which went with Abram, had flocks, and herds, and tents. 5
And the land was not able to bear them, that they might dwell together: for their
substance was great, so that they could not dwell together. And there was a strife
between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the
Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot,

Let there be no strife, I pray thee, between me and thee, and between my herdmen and
9 thy herdmen; for we are brethren. Is not the whole land before thee? separate thy
self, I pray thee, from me: if thou wilt take the left hand, then I will go to the right
or if thou take the right hand, then I will go to the left. And Lot lifted up his eyes
and beheld all the Plain of Jordan, that it was well watered everywhere, before the
LORD destroyed Sodom and Gomorrah, like the garden of the LORD, like the land of
Egypt, as thou goest unto Zoar. So Lot chose him all the Plain of Jordan; and Lot
12 journeyed east: and they separated themselves the one from the other. Abram
dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved
his tent as far as Sodom. Now the men of Sodom were wicked and sinners against
the LORD exceedingly. And the LORD said unto Abram, after that Lot was separated
from him, Lift up now thine eyes, and look from the place where thou art, northward
and southward and eastward and westward: for all the land which thou seest, to
16 thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of
the earth: so that if a man can number the dust of the earth, then shall thy seed also
be numbered. Arise, walk through the land in the length of it and in the breadth
of it; for unto thee will I give it. And Abram moved his tent, and came and dwelt
by the oaks of Mamre, which are in Hebron, and built there an altar unto the LORD.

14 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ella-
sar, Chedorlaomer king of Elam, and Tidal king of Goiim, that they made war with
Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and
Shemeber king of Zeboiim, and the king of Bela (the same is Zoar). All these joined
together in the vale of Siddim (the same is the Salt Sea). Twelve years they served
5 Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth
year came Chedorlaomer, and the kings that were with him, and smote the Rephaim
in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim,
and the Horites in their mount Seir, unto El-paran, which is by the wilderness. And
they returned and came to En-mishpat (the same is Kadesh), and smote all the
country of the Amalekites, and also the Amorites, that dwelt in Hazazon-tamar.
8 And there went out the king of Sodom, and the king of Gomorrah, and the king of
Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they
set the battle in array against them in the vale of Siddim; against Chedorlaomer
king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch
king of Ellasar; four kings against the five. Now the vale of Siddim was full of slime
pits; and the kings of Sodom and Gomorrah fled, and they fell there, and they that
11 remained fled to the mountain. And they took all the goods of Sodom and Gomorrah,
and all their victuals and went their way. And they took Lot, Abram's brother's
son, who dwelt in Sodom, and his goods, and departed. And there came one that had
escaped, and told Abram the Hebrew: now he dwelt by the oaks of Mamre the Amorite,
brother of Eshcol, and brother of Aner; and these were confederate with Abram.
14 And when Abram heard that his brother was taken captive, he led forth his trained
men, born in his house, three hundred and eighteen, and pursued as far as Dan.
And he divided himself against them by night, he and his servants, and smote them, and
pursued them unto Hobah, which is on the left hand of Damascus. And he brought
back all the goods, and also brought again his brother Lot, and his goods, and the
women also, and the people.

17 And the king of Sodom went out to meet him, after his return from the slaughter
of Chedorlaomer and the kings that were with him, at the vale of Shaveh (the same
is the King's Vale). And Melchizedek king of Salem brought forth bread and wine:
and he was priest of God Most High. And he blessed him, and said, Blessed be
Abram of God Most High, possessor of heaven and earth: and blessed be God Most
High, which hath delivered thine enemies into thy hand. And he gave him a tenth
21 of all. And the king of Sodom said unto Abram, Give me the persons, and take the

goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, God Most High, possessor of heaven and earth, that I will not take a thread nor a shoelatchet nor aught that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me; Aner, Eshcol, and Mamre, let them take their portion.

Story of Sarai, Hagar, and the Promised Seed

After these things the word of the LORD came unto Abram in a vision, saying, 15
Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said,
O Lord GOD, what wilt thou give me, seeing I go childless, and he that shall be pos-
sessor of my house is Dammesek Eliezer? And Abram said, Behold, to me thou hast
given no seed: and, lo, one born in my house is mine heir. And, behold, the word
of the LORD came unto him, saying, This man shall not be thine heir; but he that
shall come forth out of thine own bowels shall be thine heir. And he brought him 5
forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able
to tell them: and he said unto him, So shall thy seed be. And he believed in the
LORD; and he counted it to him for righteousness. And he said unto him, I am the
LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
And he said, O Lord GOD, whereby shall I know that I shall inherit it? And he 8
said unto him, Take me an heifer of three years old, and a she-goat of three years old,
and a ram of three years old, and a turtledove, and a young pigeon. And he took him
all these, and divided them in the midst, and laid each half over against the other:
but the birds divided he not. And the birds of prey came down upon the carcases,
and Abram drove them away. And when the sun was going down, a deep sleep fell
upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto 13
Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs,
and shall serve them; and they shall afflict them four hundred years; and also that
nation, whom they shall serve, will I judge: and afterward shall they come out with
great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in
a good old age. And in the fourth generation they shall come hither again: for the
iniquity of the Amorite is not yet full. And it came to pass, that, when the sun went 17
down, and it was dark, behold a smoking furnace, and a flaming torch that passed
between these pieces. In that day the LORD made a covenant with Abram, saying,
Unto thy seed have I given this land, from the river of Egypt unto the great river,
the river Euphrates: the Kenite, and the Kenizzite, and the Kadmonite, and the
Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the Canaanite,
and the Girgashite, and the Jebusite.

Now Sarai Abram's wife bare him no children: and she had an handmaid, an 16
Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the
LORD hath restrained me from bearing; go in, I pray thee, unto my handmaid; it
may be that I shall obtain children by her. And Abram hearkened to the voice of
Sarai. And Sarai Abram's wife took Hagar the Egyptian, her handmaid, after
Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband
to be his wife. And he went in unto Hagar, and she conceived: and when she saw 4
that she had conceived, her mistress was despised in her eyes. And Sarai said unto
Abram, My wrong be upon thee: I gave my handmaid into thy bosom; and when
she saw that she had conceived, I was despised in her eyes; the LORD judge between
me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do
to her that which is good in thine eyes. And Sarai dealt hardly with her, and she fled
from her face. And the angel of the LORD found her by a fountain of water in the 7
wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's hand-
maid, whence camest thou? and whither goest thou? And she said, I flee from the

face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy
10 mistress, and submit thyself under her hands. And the angel of the LORD said unto
her, I will greatly multiply thy seed, that it shall not be numbered for multitude.
And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear
a son; and thou shalt call his name 'Ishmael,' because the LORD hath 'heard' thy
affliction. And he shall be as a wild-ass among men; his hand shall be against every
man, and every man's hand against him; and he shall dwell in the presence of all
13 his brethren. And she called the name of the LORD that spake unto her, Thou art a
God that seeth: for she said, Have I even here looked after him that seeth me?
Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.
And Hagar bare Abram a son: and Abram called the name of his son, which Hagar
bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ish-
mael to Abram.

17 And when Abram was ninety years old and nine, the LORD appeared to Abram,
and said unto him, I am God Almighty; walk before me, and be thou perfect. And I
will make my covenant between me and thee, and will multiply thee exceedingly.
And Abram fell on his face: and God talked with him, saying, As for me, behold,
my covenant is with thee, and thou shalt be the father of a multitude of nations.
5 Neither shall thy name any more be called Abram, but thy name shall be Abraham;
for the father of a multitude of nations have I made thee. And I will make thee
exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.
And I will establish my covenant between me and thee and thy seed after thee through-
out their generations for an everlasting covenant, to be a God unto thee and to thy
8 seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy
sojournings, all the land of Canaan, for an everlasting possession; and I will be their
God. And God said unto Abraham, And as for thee, thou shalt keep my covenant,
thou, and thy seed after thee throughout their generations. This is my covenant,
which ye shall keep, between me and you and thy seed after thee; every male among
you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin;
12 and it shall be a token of a covenant betwixt me and you. And he that is eight days old
shall be circumcised among you, every male throughout your generations, he that is
born in the house, or bought with money of any stranger, which is not of thy seed.
He that is born in thy house, and he that is bought with thy money, must needs be
circumcised: and my covenant shall be in your flesh for an everlasting covenant.
And the uncircumcised male who is not circumcised in the flesh of his foreskin, that
soul shall be cut off from his people; he hath broken my covenant.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name
Sarai, but Sarah shall her name be. And I will bless her, and moreover I will give
thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings
of peoples shall be of her. Then Abraham fell upon his face, and laughed, and said
in his heart, Shall a child be born unto him that is an hundred years old? and shall
18 Sarah, that is ninety years old, bear? And Abraham said unto God, Oh that Ish-
mael might live before thee! And God said, Nay, but Sarah thy wife shall bear thee
a son; and thou shalt call his name Isaac: and I will establish my covenant with him
for an everlasting covenant for his seed after him. And as for Ishmael, I have heard
thee: behold, I have blessed him and will make him fruitful, and will multiply him
exceedingly; twelve princes shall he beget, and I will make him a great nation.
21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this
set time in the next year. And he left off talking with him, and God went up from
Abraham. And Abraham took Ishmael his son, and all that were born in his house,
and all that were bought with his money, every male among the men of Abraham's
house, and circumcised the flesh of their foreskin in the selfsame day, as God had said
24 unto him. And Abraham was ninety years old and nine, when he was circumcised

in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, those born in the house, and those bought with money of the stranger, were circumcised with him.

Story of the Judgement on Sodom

18 And the LORD appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, and said, My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let now a little water be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of 5 bread, and comfort ye your heart; after that ye shall pass on: forasmuch as ye are come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hasted to dress it. And 8 he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son. And Sarah heard in the tent door, which was behind him. Now Abraham and Sarah were old, and well stricken in age; it had ceased to be with Sarah after the manner of women. And Sarah laughed within herself, saying, After I am 12 waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

And the men rose up from thence, and looked toward Sodom: and Abraham 16 went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the LORD, to do justice and judgement; to the end that the LORD may bring upon Abraham that which he hath spoken of him. And 20 the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned from thence, and went toward Sodom: but Abraham stood yet before the LORD. And Abraham drew near, and said, Wilt thou consume the righteous with 23 the wicked? Peradventure there be fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake. And Abraham answered and 27 said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake. And he

said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty
31 be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

19 And the two angels came to Sodom at even; and Lot sat in the gate of Sodom: and Lot saw them, and rose up to meet them; and he bowed himself with his face to the earth; and he said, Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night. And he urged them greatly; and they turned in unto him, and entered into his house;
4 and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter; and they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out unto them to the
7 door, and shut the door after him. And he said, I pray you, my brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; forasmuch as they are come under the shadow of my roof. And they said, Stand back. And they said, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And
10 they pressed sore upon the man, even Lot, and drew near to break the door. But the men put forth their hand, and brought Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whomsoever thou hast in the city; bring them out of the place: for we will destroy this place, because the cry of them is waxen great before the LORD; and the LORD
14 hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy the city. But he seemed unto his sons in law as one that mocked. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the
16 city. But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be
18 consumed. And Lot said unto them, Oh, not so, my lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest evil overtake me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a 'little' one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not
22 overthrow the city of which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called 'Zoar.' The sun was risen upon the earth when Lot came unto Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the Plain, and all the inhabitants

of the cities, and that which grew upon the ground. But his wife looked back from 26
behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he had stood before the LORD: and he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the Plain, that God re- 29
membered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. And Lot went up out of Zoar, and
dwelt in the mountain, and his two daughters with him; for he feared to dwell History
in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: come, let us make our father drink wine, 32
and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he knew not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that 35
night also: and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

Story of Abimelech and Sarah

And Abraham journeyed from thence toward the land of the South, and dwelt **20**
between Kadesh and Shur; and he sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream of the night, and said to him, Behold, thou art but a dead man, because of the woman which thou hast taken; for she is a man's wife. Now Abimelech had not come near her: and he said, Lord, wilt thou slay even a righteous nation? Said he not himself unto me, She is my sister? and she, even 5
she herself said, He is my brother: in the integrity of my heart and the innocency of my hands have I done this. And God said unto him in the dream, Yea, I know that in the integrity of thy heart thou hast done this, and I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man's wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. And Abimelech rose early in the morning, and called all his servants, and told 8
all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, 11
Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife: and it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. And Abimelech took sheep and oxen, and menservants 14
and womenservants, and gave them unto Abraham, and restored him Sarah his wife.

And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.
And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver
behold, it is for thee a covering of the eyes to all that are with thee; and in respect of
17 all thou art righted. And Abraham prayed unto God: and God healed Abimelech,
and his wife, and his maidservants; and they bare children. For the LORD had fast
closed up all the wombs of the house of Abimelech, because of Sarah Abraham's
wife.

Story of the Birth of Isaac and Casting off of Ishmael

21 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he
had spoken. And Sarah conceived, and bare Abraham a son in his old age, at the set
time of which God had spoken to him. And Abraham called the name of his son
that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised
5 his son Isaac when he was eight days old, as God had commanded him. And Abra-
ham was an hundred years old, when his son 'Isaac' was born unto him. And Sarah
said, God hath made me to 'laugh'; every one that heareth will 'laugh' with me.
And she said, Who would have said unto Abraham, that Sarah should give children
suck? for I have borne him a son in his old age.
8 And the child grew, and was weaned: and Abraham made a great feast on the
day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which
she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast
out this bondwoman and her son: for the son of this bondwoman shall not be heir
with my son, even with Isaac. And the thing was very grievous in Abraham's sight
12 on account of his son. And God said unto Abraham, Let it not be grievous in thy
sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto
thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the
son of the bondwoman will I make a nation, because he is thy seed. And Abraham
rose up early in the morning, and took bread and a bottle of water, and gave it unto
Hagar, putting it on her shoulder, and the child, and sent her away: and she departed,
15 and wandered in the wilderness of Beer-sheba. And the water in the bottle was spent,
and she cast the child under one of the shrubs. And she went, and sat her down over
against him a good way off, as it were a bowshot: for she said, Let me not look
upon the death of the child. And she sat over against him, and lift up her voice, and
wept. And God heard the voice of the lad; and the angel of God called to Hagar
out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath
18 heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine
hand; for I will make him a great nation. And God opened her eyes, and she saw
a well of water; and she went, and filled the bottle with water, and gave the lad drink.
And God was with the lad, and he grew; and he dwelt in the wilderness, and became
an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife
out of the land of Egypt.

22 And it came to pass at that time, that Abimelech and Phicol the captain of his
host spake unto Abraham, saying, God is with thee in all that thou doest: now there-
History fore swear unto me here by God that thou wilt not deal falsely with me, nor
with my son, nor with my son's son: but according to the kindness that I
have done unto thee, thou shalt do unto me, and to the land wherein thou hast so-
25 journed. And Abraham said, I will swear. And Abraham reproved Abimelech
because of the well of water, which Abimelech's servants had violently taken away.
And Abimelech said, I know not who hath done this thing: neither didst thou tell
me, neither yet heard I of it, but to-day. And Abraham took sheep and oxen, and
gave them unto Abimelech; and they two made a covenant. And Abraham set
29 seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham,

What mean these seven ewe lambs which thou hast set by themselves? And he said, These seven ewe lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this well. Wherefore he called that place 'Beer-sheba'; because there they 'sware' both of them. So they made a covenant at Beer-sheba: and Abimelech rose up, and Phicol the captain of his host, and they returned into the land of the Philistines. And Abraham planted a tamarisk tree in Beer-sheba, and called 33
there on the name of the LORD, the Everlasting God. And Abraham sojourned in the land of the Philistines many days.

Story of the Offering of Isaac

And it came to pass after these things, that God did prove Abraham, and said unto 22
him, Abraham; and he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. On the third day 4
Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spake unto Abraham his father, 7
and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, God will provide himself the lamb for a burnt offering, my son: so they went both of them together. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, 10
and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught 13
in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place 'Jehovah-jireh': as it is said to this day, In the mount of the LORD it shall be 'provided.' And the angel of the LORD called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith the LORD, because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, 17
and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

Genealogy: The Kindred of Abraham

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she also hath borne children unto thy brother Nahor; Uz his firstborn, and Buz his brother, and Kemuel the father of Aram; and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel 23
begat Rebekah: these eight did Milcah bear to Nahor, Abraham's brother. And his concubine, whose name was Reumah, she also bare Tebah, and Gaham, and Tahash, and Maacah.

Story of the Burial of Sarah

23 And the life of Sarah was an hundred and seven and twenty years: these were
the years of the life of Sarah. And Sarah died in Kiriath-arba (the same is Hebron),
in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her
And Abraham rose up from before his dead, and spake unto the children of Heth,
saying, I am a stranger and a sojourner with you: give me a possession of a burying-
5 place with you, that I may bury my dead out of my sight. And the children of Heth
answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince
among us: in the choice of our sepulchres bury thy dead; none of us shall withhold
from thee his sepulchre, but that thou mayest bury thy dead. And Abraham rose
8 up, and bowed himself to the people of the land, even to the children of Heth. And
he communed with them, saying, If it be your mind that I should bury my dead
out of my sight, hear me, and intreat for me to Ephron the son of Zohar, that he may
give me the cave of Machpelah, which he hath, which is in the end of his field; for
the full price let him give it to me in the midst of you for a possession of a burying-
10 place. Now Ephron was sitting in the midst of the children of Heth: and Ephron
the Hittite answered Abraham in the audience of the children of Heth, even of all
that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I
thee, and the cave that is therein, I give it thee; in the presence of the sons of my
people give I it thee: bury thy dead. And Abraham bowed himself down before the
13 people of the land. And he spake unto Ephron in the audience of the people of the
land saying, But if thou wilt, I pray thee, hear me: I will give the price of the field;
take it of me, and I will bury my dead there. And Ephron answered Abraham, say-
ing unto him, My lord, hearken unto me: a piece of land worth four hundred shekels
16 of silver, what is that betwixt me and thee? bury therefore thy dead. And Abraham
hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had
named in the audience of the children of Heth, four hundred shekels of silver, current
money with the merchant. So the field of Ephron, which was in Machpelah, which was
before Mamre, the field, and the cave which was therein, and all the trees that were
18 in the field, that were in all the border thereof round about, were made sure unto
Abraham for a possession in the presence of the children of Heth, before all that went
in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave
of the field of Machpelah before Mamre (the same is Hebron), in the land of Canaan.
And the field, and the cave that is therein, were made sure unto Abraham for a pos-
session of a buryingplace by the children of Heth.

Story of the Wooing of Rebekah

24 And Abraham was old, and well stricken in age: and the LORD had blessed
Abraham in all things. And Abraham said unto his servant, the elder of his house,
that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I
will make thee swear by the LORD, the God of heaven and the God of the earth, that
thou shalt not take a wife for my son of the daughters of the Canaanites, among
4 whom I dwell: but thou shalt go unto my country, and to my kindred, and take a
wife for my son Isaac. And the servant said unto him, Peradventure the woman
will not be willing to follow me unto this land: must I needs bring thy son again unto
the land from whence thou camest? And Abraham said unto him, Beware thou that
7 thou bring not my son thither again. The LORD, the God of heaven, that took me
from my father's house, and from the land of my nativity, and that spake unto me,
and that sware unto me, saying, Unto thy seed will I give this land; he shall send his
angel before thee, and thou shalt take a wife for my son from thence. And if the
woman be not willing to follow thee, then thou shalt be clear from this my oath; only
thou shalt not bring my son thither again. And the servant put his hand under the
thigh of Abraham his master, and sware to him concerning this matter.

And the servant took ten camels, of the camels of his master, and departed; having 10
all goodly things of his master's in his hand: and he arose, and went to Mesopotamia,
unto the city of Nahor. And he made the camels to kneel down without the city
by the well of water at the time of evening, the time that women go out to draw
water. And he said, O LORD, the God of my master Abraham, send me, I pray thee,
good speed this day, and shew kindness unto my master Abraham. Behold, I 13
stand by the fountain of water; and the daughters of the men of the city come out to
draw water: and let it come to pass, that the damsel to whom I shall say, Let down
thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give
thy camels drink also: let the same be she that thou hast appointed for thy servant
Isaac; and thereby shall I know that thou hast shewed kindness unto my master.
And it came to pass, before he had done speaking, that, behold, Rebekah came out, 15
who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother,
with her pitcher upon her shoulder. And the damsel was very fair to look upon, a
virgin, neither had any man known her: and she went down to the fountain, and
filled her pitcher, and came up. And the servant ran to meet her, and said, Give
me to drink, I pray thee, a little water of thy pitcher. And she said, Drink, my lord: 18
and she hasted, and let down her pitcher upon her hand, and gave him drink. And
when she had done giving him drink, she said, I will draw for thy camels also, until
they have done drinking. And she hasted, and emptied her pitcher into the trough,
and ran again unto the well to draw, and drew for all his camels. And the man looked
stedfastly on her; holding his peace, to know whether the LORD had made his journey
prosperous or not. And it came to pass, as the camels had done drinking, that the 22
man took a golden ring of half a shekel weight, and two bracelets for her hands of
ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee.
Is there room in thy father's house for us to lodge in? And she said unto him, I am
the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said 25
moreover unto him, We have both straw and provender enough, and room to lodge in.
And the man bowed his head, and worshipped the LORD. And he said, Blessed be
the LORD, the God of my master Abraham, who hath not forsaken his mercy and
his truth toward my master: as for me, the LORD hath led me in the way to the house
of my master's brethren.

And the damsel ran, and told her mother's house according to these words. And 28
Rebekah had a brother, and his name was Laban: and Laban ran out unto the man,
unto the fountain. And it came to pass, when he saw the ring, and the bracelets
upon his sister's hands, and when he heard the words of Rebekah his sister, saying,
Thus spake the man unto me; that he came unto the man; and, behold, he stood by
the camels at the fountain. And he said, Come in, thou blessed of the LORD; where- 31
fore standest thou without? for I have prepared the house, and room for the camels.
And the man came into the house, and he ungirded the camels; and he gave straw
and provender for the camels, and water to wash his feet and the men's feet that were
with him. And there was set meat before him to eat: but he said, I will not eat,
until I have told mine errand. And he said, Speak on. And he said, I am Abraham's 34
servant. And the LORD hath blessed my master greatly; and he is become great:
and he hath given him flocks and herds, and silver and gold, and menservants and
maidservants, and camels and asses. And Sarah my master's wife bare a son to
my master when she was old: and unto him hath he given all that he hath. And
my master made me swear, saying, Thou shalt not take a wife for my son of the
daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my 38
father's house, and to my kindred, and take a wife for my son. And I said unto
my master, Peradventure the woman will not follow me. And he said unto me,
The LORD, before whom I walk, will send his angel with thee, and prosper thy
way; and thou shalt take a wife for my son of my kindred, and of my father's house:
then shalt thou be clear from my oath, when thou comest to my kindred; and if they

42 give her not to thee, thou shalt be clear from my oath. And I came this day unto
the fountain, and said, O LORD, the God of my master Abraham, if now thou do
prosper my way which I go: behold, I stand by the fountain of water; and let it
come to pass, that the maiden which cometh forth to draw, to whom I shall say, Give
me, I pray thee, a little water of thy pitcher to drink; and she shall say to me, Both
drink thou, and I will also draw for thy camels: let the same be the woman whom
45 the LORD hath appointed for my master's son. And before I had done speaking
in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she
went down unto the fountain, and drew: and I said unto her, Let me drink, I pray
thee. And she made haste, and let down her pitcher from her shoulder, and said,
Drink, and I will give thy camels drink also: so I drank, and she made the camels
drink also. And I asked her, and said, Whose daughter art thou? And she said, The
daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ring
48 upon her nose, and the bracelets upon her hands. And I bowed my head, and wor-
shipped the LORD, and blessed the LORD, the God of my master Abraham, which had
led me in the right way to take my master's brother's daughter for his son. And now
if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may
turn to the right hand, or to the left. Then Laban and Bethuel answered and said, The
51 thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold,
Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the
LORD hath spoken. And it came to pass, that, when Abraham's servant heard their
words, he bowed himself down to the earth unto the LORD. And the servant brought
forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he
gave also to her brother and to her mother precious things.
54 And they did eat and drink, he and the men that were with him, and tarried all
night; and they rose up in the morning, and he said, Send me away unto my master.
And her brother and her mother said, Let the damsel abide with us a few days, at
the least ten; after that she shall go. And he said unto them, Hinder me not, seeing
the LORD hath prospered my way; send me away that I may go to my master. And
58 they said, We will call the damsel, and inquire at her mouth. And they called
Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.
And they sent away Rebekah their sister, and her nurse, and Abraham's servant,
and his men. And they blessed Rebekah, and said unto her, Our sister, be thou the
mother of thousands of ten thousands, and let thy seed possess the gates of those
61 which hate them. And Rebekah arose, and her damsels, and they rode upon the
camels, and followed the man: and the servant took Rebekah, and went his way.
And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the
South. And Isaac went out to meditate in the field at the eventide: and he lifted
up his eyes, and saw, and, behold, there were camels coming. And Rebekah lifted
65 up her eyes, and when she saw Isaac, she lighted off the camel. And she said unto
the servant, What man is this that walketh in the field to meet us? And the servant
said, It is my master: and she took her veil, and covered herself. And the servant
told Isaac all the things that he had done. And Isaac brought her into his mother
Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac
was comforted after his mother's death.

Genealogy: Descendants of Abraham by Keturah

25 Then again Abraham took another wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letu-
4 shim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah. And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

And these are the days of the years of Abraham's life which he lived, an hundred
8 threescore and fifteen years. And Abraham gave up the ghost, and died in a good
old age, an old man, and full of years; and was gathered to his people. And Isaac
and Ishmael his sons buried him in the cave of Machpelah, in the field of
Ephron the son of Zohar the Hittite, which is before Mamre; the field which History
Abraham purchased of the children of Heth: there was Abraham buried, and Sarah
11 his wife. And it came to pass after the death of Abraham, that God blessed Isaac
his son: and Isaac dwelt by Beer-lahai-roi.

Genealogy: Generations of Ishmael and of Isaac

12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: and these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel,
14 and Mibsam, and Mishma, and Dumah, and Massa; Hadad, and Tema, Jetur, Naphish, and Kedemah: these are the sons of Ishmael, and these are their names, by their villages, and by their encampments; twelve princes according to their nations.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Assyria: he abode in the presence of all his brethren.

19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Syrian of Paddan-aram, the sister of Laban the Syrian, to be his wife.

21 And Isaac intreated the LORD for his wife, because she was barren; and the LORD was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, wherefore am I thus? And she went to inquire of the LORD. And the LORD said unto her,

Two nations are in thy womb,
And two peoples shall be separated even from thy bowels:
And the one people shall be stronger than the other people;
And the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, there were twins in her
womb. And the first came forth red, all over like an hairy garment; and they called
his name Esau. And after that came forth his brother, and his hand had hold on
Esau's heel; and his name was called Jacob: and Isaac was threescore years old when
she bare them. And the boys grew: and Esau was a cunning hunter, a man of the
28 field; and Jacob was a plain man, dwelling in tents. Now Isaac loved Esau, because
he did eat of his venison: and Rebekah loved Jacob. And Jacob sod pottage:
and Esau came in from the field, and he was faint: and Esau said to Jacob, Feed me,
I pray thee, with that same 'red' pottage; for I am faint: therefore was his name
31 called 'Edom.' And Jacob said, Sell me this day thy birthright. And Esau said,
Behold, I am at the point to die: and what profit shall the birthright do to me? And
Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright
unto Jacob. And Jacob gave Esau bread and pottage of lentils; and he did eat and
drink, and rose up, and went his way: so Esau despised his birthright.

26 And there was a famine in the land, beside the first famine that was in the days of
Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.
And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the
land which I shall tell thee of: sojourn in this land, and I will be with thee, and will
bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will

4 establish the oath which I sware unto Abraham thy father; and I will multiply thy
seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed
shall all the nations of the earth be blessed; because that Abraham obeyed my voice,
and kept my charge, my commandments, my statutes, and my laws.
6 And Isaac dwelt in Gerar: and the men of the place asked him of his wife; and
he said, She is my sister: for he feared to say, My wife; lest, said he, the men of the
place should kill me for Rebekah: because she was fair to look upon. And it came to
pass, when he had been there a long time, that Abimelech king of the Philistines looked
out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.
And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how
saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die
for her. And Abimelech said, What is this thou hast done unto us? one of the
people might lightly have lien with thy wife, and thou shouldest have brought guilti-
ness upon us. And Abimelech charged all the people, saying, He that toucheth this
man or his wife shall surely be put to death.
12 And Isaac sowed in that land, and found in the same year an hundredfold: and
the LORD blessed him. And the man waxed great, and grew more and more until he
became very great: and he had possessions of flocks, and possessions of herds, and
a great household: and the Philistines envied him. Now all the wells which his
father's servants had digged in the days of Abraham his father, the Philistines had
16 stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from
us; for thou art much mightier than we. And Isaac departed thence, and encamped
in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water,
which they had digged in the days of Abraham his father; for the Philistines had
stopped them after the death of Abraham: and he called their names after the names
19 by which his father had called them. And Isaac's servants digged in the valley,
and found there a well of springing water. And the herdmen of Gerar strove with
Isaac's herdmen, saying, The water is ours: and he called the name of the well 'Esek';
because they 'contended' with him. And they digged another well, and they 'strove'
for that also: and he called the name of it 'Sitnah.' And he removed from thence,
and digged another well; and for that they strove not: and he called the name of it
'Rehoboth'; and he said, For now the LORD hath made 'room' for us, and we shall
23 be fruitful in the land. And he went up from thence to Beer-sheba. And the
LORD appeared unto him the same night, and said, I am the God of Abraham thy
father: fear not, for I am with thee, and will bless thee, and multiply thy seed for
my servant Abraham's sake. And he builded an altar there, and called upon the
name of the LORD, and pitched his tent there: and there Isaac's servants digged a
26 well. Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol
the captain of his host. And Isaac said unto them, Wherefore are ye come unto me,
seeing ye hate me, and have sent me away from you? And they said, We saw
plainly that the LORD was with thee: and we said, Let there now be an oath betwixt
us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do
us no hurt, as we have not touched thee, and as we have done unto thee nothing but
29 good, and have sent thee away in peace: thou art now the blessed of the LORD. And
he made them a feast, and they did eat and drink. And they rose up betimes in the
morning, and sware one to another: and Isaac sent them away, and they departed
from him in peace. And it came to pass the same day, that Isaac's servants came,
and told him concerning the well which they had digged, and said unto him, We have
found water. And he called it Shibah: therefore the name of the city is Beer-sheba
unto this day.
34 And when Esau was forty years old he took to wife Judith the daughter of Beeri
the Hittite, and Basemath the daughter of Elon the Hittite: and they were a grief of
mind unto Isaac and to Rebekah.

Story of the Stolen Blessing

And it came to pass, that when Isaac was old, and his eyes were dim, so that he 27
could not see, he called Esau his elder son, and said unto him, My son: and he said
unto him, Here am I. And he said, Behold now, I am old, I know not the day of my
death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and
go out to the field, and take me venison; and make me savoury meat, such as I love,
and bring it to me, that I may eat; that my soul may bless thee before I die.

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the 5
field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son,
saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me
venison, and make me savoury meat, that I may eat, and bless thee before the LORD
before my death. Now therefore, my son, obey my voice according to that which I
command thee. Go now to the flock, and fetch me from thence two good kids of the 9
goats; and I will make them savoury meat for thy father, such as he loveth: and thou
shalt bring it to thy father, that he may eat, so that he may bless thee before his death.
And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man,
and I am a smooth man. My father peradventure will feel me, and I shall seem to
him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his 13
mother said unto him, Upon me be thy curse, my son: only obey my voice, and go
fetch me them. And he went, and fetched, and brought them to his mother: and his
mother made savoury meat, such as his father loved. And Rebekah took the goodly
raiment of Esau her elder son, which were with her in the house, and put them upon
Jacob her younger son: and she put the skins of the kids of the goats upon his hands, 16
and upon the smooth of his neck: and she gave the savoury meat and the bread,
which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here am I; who
art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have
done according as thou badest me: arise, I pray thee, sit and eat of my venison, that
thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it 20
so quickly, my son? And he said, Because the LORD thy God sent me good speed.
And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son,
whether thou be my very son Esau or not. And Jacob went near unto Isaac his
father; and he felt him, and said, The voice is Jacob's voice, but the hands are the
hands of Esau. And he discerned him not, because his hands were hairy, as his 23
brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau?
And he said, I am. And he said, Bring it near to me, and I will eat of my son's
venison, that my soul may bless thee. And he brought it near to him, and he did eat:
and he brought him wine, and he drank.

And his father Isaac said unto him, Come near now, and kiss me, my son. And 26
he came near, and kissed him: and he smelled the smell of his raiment, and blessed
him, and said:

See, the smell of my son
Is as the smell of a field which the LORD hath blessed:
And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of corn and wine:
Let peoples serve thee, 29
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and
Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his
brother came in from his hunting. And he also made savoury meat, and brought it
unto his father; and he said unto his father, Let my father arise, and eat of his son's
32 venison, that thy soul may bless me. And Isaac his father said unto him, Who art
thou? And he said, I am thy son, thy firstborn, Esau. And Isaac trembled very
exceedingly, and said, Who then is he that hath taken venison, and brought it me,
and I have eaten of all before thou camest, and have blessed him? yea, and he shall
be blessed. When Esau heard the words of his father, he cried with an exceeding
great and bitter cry, and said unto his father, Bless me, even me also, O my father.
35 And he said, Thy brother came with guile, and hath taken away thy blessing. And
he said, Is not he rightly named 'Jacob'? for he hath 'supplanted' me these two times:
he took away my birthright; and, behold, now he hath taken away my blessing.
And he said, Hast thou not reserved a blessing for me? And Isaac answered and said
unto Esau, Behold, I have made him thy lord, and all his brethren have I given to
him for servants; and with corn and wine have I sustained him: and what then shall
38 I do for thee, my son? And Esau said unto his father, Hast thou but one blessing,
my father? bless me, even me also, O my father. And Esau lifted up his voice, and
wept. And Isaac his father answered and said unto him:

Behold, away from the fatness of the earth shall be thy dwelling,
And away from the dew of heaven from above;
40 And by thy sword shalt thou live:
And thou shalt serve thy brother;
And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck.

Story of the Flight of Jacob

41 And Esau hated Jacob because of the blessing wherewith his father blessed him:
and Esau said in his heart, The days of mourning for my father are at hand; then
will I slay my brother Jacob. And the words of Esau her elder son were told to
Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold
thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now
therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;
44 and tarry with him a few days, until thy brother's fury turn away; until thy brother's
anger turn away from thee, and he forget that which thou hast done to him: then I
will send, and fetch thee from thence: why should I be bereaved of you both in one
day?

And Rebekah said to Isaac, I am weary of my life because of the daughters of
Heth: if Jacob take a wife of the daughters of Heth, such as these, of the daughters
28 of the land, what good shall my life do me? And Isaac called Jacob, and blessed him,
and charged him, and said unto him, Thou shalt not take a wife of the daughters of
Canaan. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father;
and take thee a wife from thence of the daughters of Laban thy mother's brother.
And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou
4 mayest be a company of peoples; and give thee the blessing of Abraham, to thee, and
to thy seed with thee; that thou mayest inherit the land of thy sojournings, which
God gave unto Abraham. And Isaac sent away Jacob: and he went to Paddan-
aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and
Esau's mother.

6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram,
to take him a wife from thence; and that as he blessed him he gave him a charge,
saying, Thou shalt not take a wife of the daughters of Canaan; and that Jacob obeyed

his father and his mother, and was gone to Paddan-aram: and Esau saw that the daughters of Canaan pleased not Isaac his father; and Esau went unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted 10
upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD, the God of 13
Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this 16
place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of the city was Luz at the first. And Jacob vowed 20
a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the LORD be my God, and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Story of Jacob Serving under Laban

Then Jacob went on his journey, and came to the land of the children of the east. 29
And he looked, and behold a well in the field, and, lo, three flocks of sheep lying there by it; for out of that well they watered the flocks: and the stone upon the well's mouth was great. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place. And Jacob said unto them, My brethren, whence be ye? 4
And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is it well with him? And they said, It is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, 8
until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep. While he yet spake with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up 11
his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. 14
And he abode with him the space of a month.

And Laban said unto Jacob, Because thou art my brother, shouldest thou there-

fore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.
17 And Leah's eyes were tender; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.
22 And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave Zilpah his handmaid unto his daughter Leah for an handmaid. And it came to pass in the morning that, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It is not so
27 done in our place, to give the younger before the firstborn. Fulfil the week of this one, and we will give thee the other also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife. And Laban gave to Rachel his daughter Bilhah his handmaid to be her handmaid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.
31 And the LORD saw that Leah was hated, and he opened her womb: but Rachel was barren. And Leah conceived, and bare a son, and she called his name 'Reuben': for she said, Because the LORD hath 'looked upon my affliction'; for now my husband will love me. And she conceived again, and bare a son; and said, Because the LORD 'hath heard' that I am hated, he hath therefore given me this son also: and she
34 called his name 'Simeon.' And she conceived again, and bare a son; and said, Now this time will my husband be 'joined' unto me, because I have borne him three sons: therefore was his name called 'Levi.' And she conceived again, and bare a son: and she said, This time will I 'praise the LORD': therefore she called his name 'Judah'; and she left bearing.
30 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and she said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; that she may bear upon my knees, and I also may obtain children by her. And she
5 gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath 'judged' me, and hath also heard my voice, and hath given me a son: therefore called she his name 'Dan.' And Bilhah Rachel's handmaid conceived again, and bare Jacob a second son. And Rachel said, With mighty wrestlings have I 'wrestled' with my sister, and have pre-
9 vailed: and she called his name 'Naphtali.' When Leah saw that she had left bearing, she took Zilpah her handmaid, and gave her to Jacob to wife. And Zilpah Leah's handmaid bare Jacob a son. And Leah said, 'Fortunate'! and she called his name 'Gad.' And Zilpah Leah's handmaid bare Jacob a second son. And Leah said, Happy am I! for the daughters will 'call me happy': and she called his name 'Asher.'
14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, Is it a small matter that thou hast taken away my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy
16 son's mandrakes. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for I have surely hired thee with my son's mandrakes. And he lay with her that night. And God hearkened

unto Leah, and she conceived, and bare Jacob a fifth son. And Leah said, God hath given me my 'hire,' because I gave my handmaid to my husband: and she called his name 'Issachar.' And Leah conceived again, and bare a sixth son to Jacob. And Leah said, God hath endowed me with a good dowry; now will my husband 20
'dwell' with me, because I have borne him six sons: and she called his name 'Zebulun.' And afterwards she bare a daughter, and called her name Dinah. And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son: and said, God hath taken away my reproach: and she called his name 'Joseph,' saying, The LORD 'add' to me another son.

And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, 25
Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children for whom I have served thee, and let me go: for thou knowest my service wherewith I have served thee. And Laban said unto him, If now I have found favour in thine eyes, tarry: for I have divined that the LORD hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said 28
unto him, Thou knowest how I have served thee, and how thy cattle hath fared with me. For it was little which thou hadst before I came, and it hath increased unto a multitude; and the LORD hath blessed thee whithersoever I turned: and now when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me aught: if thou wilt do this thing for me, I will again feed thy flock and keep it. I will pass through all thy flock to-day, removing from thence every 32
speckled and spotted one, and every black one among the sheep, and the spotted and speckled among the goats; and of such shall be my hire. So shall my righteousness answer for me hereafter, when thou shalt come concerning my hire that is before thee: every one that is not speckled and spotted among the goats, and black among the sheep, that if found with me shall be counted stolen. And Laban said, Behold, I would it might be according to thy word. And he removed that day the he-goats 35
that were ringstraked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons; and he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. And Jacob took him rods of fresh poplar, and of the almond and of the plane tree; and peeled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had peeled 38
over against the flocks in the gutters in the watering troughs where the flocks came to drink; and they conceived when they came to drink. And the flocks conceived before the rods, and the flocks brought forth ringstraked, speckled, and spotted. And Jacob separated the lambs, and set the faces of the flocks toward the ringstraked and all the black in the flock of Laban; and he put his own droves apart, and put them not unto Laban's flock. And it came to pass, whensoever the stronger of the 41
flock did conceive, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the rods; but when the flock were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had large flocks, and maidservants and menservants, and camels and asses.

And he heard the words of Laban's sons, saying, Jacob hath taken away all that was 31
our father's; and of that which was our father's hath he gotten all his glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as beforetime. And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that 5
it is not toward me as beforetime; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the flock bare speckled:
and if he said thus, The ringstraked shall be thy wages; then bare all the flock ring-
straked. Thus God hath taken away the cattle of your father, and given them to
me. And it came to pass at the time that the flock conceived, that I lifted up mine
eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were
11 ringstraked, speckled, and grisled. And the angel of God said unto me in the dream,
Jacob: and I said, Here am I. And he said, Lift up now thine eyes, and see, all the
he-goats which leap upon the flock are ringstraked, speckled, and grisled: for I have
seen all that Laban doeth unto thee. I am the God of Beth-el, where thou anointedst
a pillar, where thou vowedst a vow unto me: now arise, get thee out from this land, and
return unto the land of thy nativity. And Rachel and Leah answered and said unto
15 him, Is there yet any portion or inheritance for us in our father's house? Are we not
counted of him strangers? for he hath sold us, and hath also quite devoured our money.
For all the riches which God hath taken away from our father, that is ours and our
children's: now then, whatsoever God hath said unto thee, do. Then Jacob rose up,
and set his sons and his wives upon the camels; and he carried away all his cattle,
and all his substance which he had gathered, the cattle of his getting, which he had
19 gathered in Paddan-aram, for to go to Isaac his father unto the land of Canaan. Now
Laban was gone to shear his sheep: and Rachel stole the teraphim that were her
father's. And Jacob stole away unawares to Laban the Syrian, in that he told him
not that he fled. So he fled with all that he had; and he rose up, and passed over
the River, and set his face toward the mountain of Gilead.
22 And it was told Laban on the third day that Jacob was fled. And he took his
brethren with him, and pursued after him seven days' journey; and he overtook
him in the mountain of Gilead. And God came to Laban the Syrian in a dream of
the night, and said unto him, Take heed to thyself that thou speak not to Jacob either
good or bad. And Laban came up with Jacob. Now Jacob had pitched his tent in
the mountain: and Laban with his brethren pitched in the mountain of Gilead.
26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares
to me, and carried away my daughters as captives of the sword? Wherefore didst
thou flee secretly, and steal away from me; and didst not tell me, that I might have
sent thee away with mirth and with songs, with tabret and with harp; and hast not
29 suffered me to kiss my sons and my daughters? now hast thou done foolishly. It is
in the power of my hand to do you hurt: but the God of your father spake unto me
yesternight, saying, Take heed to thyself that thou speak not to Jacob either good or
bad. And now, though thou wouldest needs be gone, because thou sore longedst
after thy father's house, yet wherefore hast thou stolen my gods? And Jacob an-
swered and said to Laban, Because I was afraid: for I said, Lest thou shouldest take
32 thy daughters from me by force. With whomsoever thou findest thy gods, he shall
not live: before our brethren discern thou what is thine with me, and take it to thee.
For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's
tent, and into Leah's tent, and into the tent of the two maidservants; but he found
them not. And he went out of Leah's tent, and entered into Rachel's tent. Now
Rachel had taken the teraphim, and put them in the camel's furniture, and sat upon
35 them. And Laban felt about all the tent, but found them not. And she said to
her father, Let not my lord be angry that I cannot rise up before thee; for the manner
of women is upon me. And he searched, but found not the teraphim. And Jacob
was wroth, and chode with Laban: and Jacob answered and said to Laban, What is
my trespass? what is my sin, that thou hast hotly pursued after me? Whereas thou
hast felt about all my stuff, what hast thou found of all thy household stuff? Set
it here before my brethren and thy brethren, that they may judge betwixt us two.
38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast
their young, and the rams of thy flocks have I not eaten. That which was torn of

beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was: in the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes. These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years for thy flock: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been 42
with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight. And Laban answered and said unto Jacob, The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne? And now come, let us make a covenant, I and thou; and let it be for a wit- 44
ness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there by the heap. And Laban called it Jegar-sahadutha: but Jacob called it Galeed. And Laban said, This 'heap is witness' between me and thee this day. Therefore was the name of it called Galeed: and 'Mizpah,' for he 49
said, The LORD 'watch' between me and thee, when we are absent one from another. If thou shalt afflict my daughters, and if thou shalt take wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold the pillar, which I have set betwixt me and thee. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt 53
us. And Jacob sware by the Fear of his father Isaac. And Jacob offered a sacrifice in the mountain, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mountain. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

And Jacob went on his way, and the angels of God met him. And Jacob said **32**
when he saw them, This is God's 'host': and he called the name of that place 'Mahanaim.'

Story of the Meeting of Jacob and Esau

And Jacob sent messengers before him to Esau his brother unto the land of Seir, 3
the field of Edom. And he commanded them, saying, Thus shall ye say unto my lord Esau; Thus saith thy servant Jacob, I have sojourned with Laban, and stayed until now: and I have oxen, and asses and flocks, and menservants and maidservants: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and 7
was distressed: and he divided the people that was with him, and the flocks, and the herds, and the camels, into two companies; and he said, If Esau come to the one company, and smite it, then the company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, O LORD, which saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good: I am not worthy of the least of all the mercies, and of all the truth, which thou hast 10
shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that night; and took of that which he had with him a present 13

for Esau his brother; two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals. And he delivered them into the hand of his servants, every drove by itself; and said unto his servants, Pass over before me, and put a space
17 betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, he also is behind us.
And he commanded also the second, and the third, and all that followed the droves,
20 saying, On this manner shall ye speak unto Esau, when ye find him; and ye shall say, Moreover, behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me. So the present passed over before him: and he himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of Jabbok. And he took them, and sent them over the stream, and sent over that he had. And Jacob was left alone; and there
26 wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he
30 said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but 'Israel': for thou hast 'striven with God' and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place 'Peniel': for, said he, I have seen 'God face to face,' and my life is preserved. And the sun rose upon him as he passed over Penuel, and he halted upon his thigh. Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew of the hip.

33 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself passed over before them, and bowed himself to the ground seven times, until
4 he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children which God hath graciously given thy servant. Then the handmaids came near, they and their children, and they bowed themselves. And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel,
8 and they bowed themselves. And he said, What meanest thou by all this company which I met? And he said, To find grace in the sight of my lord. And Esau said, I have enough; my brother, let that thou hast be thine. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased
11 with me. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me give suck: and if they overdrive them one day, all the
14 flocks will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according to the pace of the cattle that is before me and according to

the pace of the children, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made 'booths' for his cattle: therefore the name of the place is called 'Succoth.'

And Jacob came in peace to the city of Shechem, which is in the land of Canaan, 18
when he came from Paddan-aram; and encamped before the city. And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.

And Dinah the daughter of Leah, which she bare unto Jacob, went out to see 34
the daughters of the land. And Shechem the son of Hamor the Hivite, the prince of the land, saw her; and he took her, and lay with her, and humbled her. History
And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. Now Jacob heard that he had defiled Dinah 5
his daughter; and his sons were with his cattle in the field: and Jacob held his peace until they came. And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came in from the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her unto him to wife. And make ye marriages with us; give your 9
daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. And the sons of Jacob answered Shechem and Hamor his father 13
with guile, and spake, because he had defiled Dinah their sister, and said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: only on this condition will we consent unto you: if ye will be as we be, that every male of you be circumcised; then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised; then 17
will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was honoured above all the house of his father.

And Hamor and Shechem his son came unto the gate of their city, and communed 20
with the men of their city, saying, These men are peaceable with us; therefore let them dwell in the land, and trade therein; for, behold, the land is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only on this condition will the men consent unto us to dwell with us, to become one people, if every male among us be circumcised, as they are circumcised. Shall not 23
their cattle and their substance and all their beasts be ours? only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city unawares, and slew all the males. And 26
they slew Hamor and Shechem his son with the edge of the sword, and took Dinah

out of Shechem's house, and went forth. The sons of Jacob came upon the slain,
and spoiled the city, because they had defiled their sister. They took their flocks
and their herds and their asses, and that which was in the city, and that which was in
29 the field; and all their wealth, and all their little ones and their wives, took they cap-
tive and spoiled, even all that was in the house. And Jacob said to Simeon and
Levi, Ye have troubled me, to make me to stink among the inhabitants of the land,
among the Canaanites and the Perizzites: and, I being few in number, they will
gather themselves together against me and smite me; and I shall be destroyed, I
and my house. And they said, Should he deal with our sister as with an harlot?

35 And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make
there an altar unto God, who appeared unto thee when thou fleddest from the face
of Esau thy brother. Then Jacob said unto his household, and to all that were with
him, Put away the strange gods that are among you, and purify yourselves, and change
your garments: and let us arise, and go up to Beth-el; and I will make there an altar
unto God, who answered me in the day of my distress, and was with me in the way
4 which I went. And they gave unto Jacob all the strange gods which were in their
hand, and the rings which were in their ears; and Jacob hid them under the oak
which was by Shechem. And they journeyed: and a great terror was upon the
cities that were round about them, and they did not pursue after the sons of Jacob.
So Jacob came to Luz, which is in the land of Canaan (the same is Beth-el), he and
7 all the people that were with him. And he built there an altar, and called the place
El-beth-el: because there God was revealed unto him, when he fled from the face
of his brother.

And Deborah Rebekah's nurse died, and she was buried below Beth-el under the
oak: and the name of it was called Allon-bacuth.

9 And God appeared unto Jacob again, when he came from Paddan-aram, and
blessed him. And God said unto him, Thy name is Jacob: thy name shall not be
called any more Jacob, but Israel shall be thy name: and he called his name Israel.
And God said unto him, I am God Almighty: be fruitful and multiply; a nation and
a company of nations shall be of thee, and kings shall come out of thy loins; and
the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed
13 after thee will I give the land. And God went up from him in the place where he
spake with him. And Jacob set up a pillar in the place where he spake with him,
a pillar of stone: and he poured out a drink offering thereon, and poured oil thereon.
And Jacob called the name of the place where God spake with him, Beth-el.

And they journeyed from Beth-el; and there was still some way to come to
17 Ephrath: and Rachel travailed, and she had hard labour. And it came to pass,
when she was in hard labour, that the midwife said unto her, Fear not; for now thou
shalt have another son. And it came to pass, as her soul was in departing (for she
died), that she called his name Ben-oni: but his father called him Benjamin. And
Rachel died, and was buried in the way to Ephrath (the same is Beth-lehem). And
Jacob set up a pillar upon her grave: the same is the Pillar of Rachel's Grave unto
this day.

21 And Israel journeyed, and spread his tent beyond the tower of Eder. And it
came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah
his father's concubine: and Israel heard of it.

Genealogy: The Sons of Jacob

23 Now the sons of Jacob were twelve: the
sons of Leah; Reuben, Jacob's firstborn,
and Simeon, and Levi, and Judah, and
Issachar, and Zebulun: the sons of Rachel;
Joseph and Benjamin: and the sons of
Bilhah, Rachel's handmaid; Dan and
Naphtali: and the sons of Zilpah, Leah's
handmaid; Gad and Asher: these are the
sons of Jacob, which were born to him in
Paddan-aram.

And Jacob came unto Isaac his father to Mamre, to Kiriath-arba (the same is 27
Hebron), where Abraham and Isaac sojourned. And the days of Isaac were an
hundred and fourscore years. And Isaac gave up the ghost, and died, and was
gathered unto his people, old and full of days: and Esau and Jacob his sons buried
him.

Genealogy: The Generations of Esau (or Edom)

Now these are the generations of Esau
(the same is Edom). Esau took his wives
of the daughters of Canaan; Adah the
daughter of Elon the Hittite, and Oholi-
bamah the daughter of Anah, the daughter
of Zibeon the Hivite; and Basemath
Ishmael's daughter, sister of Nebaioth.
And Adah bare to Esau Eliphaz; and
Basemath bare Reuel; and Oholibamah
bare Jeush, and Jalam, and Korah: these
are the sons of Esau, which were born unto
him in the land of Canaan. And Esau
took his wives, and his sons, and his daugh-
ters, and all the souls of his house, and his
cattle, and all his beasts, and all his pos-
sessions, which he had gathered in the land
of Canaan; and went into a land away
from his brother Jacob. For their sub-
stance was too great for them to dwell
together; and the land of their sojournings
could not bear them because of their cattle.
And Esau dwelt in mount Seir: Esau is
Edom. And these are the generations of
Esau the father of the Edomites in mount
Seir: these are the names of Esau's sons;
Eliphaz the son of Adah the wife of Esau,
Reuel the son of Basemath the wife of
Esau. And the sons of Eliphaz were
Teman, Omar, Zepho, and Gatam, and
Kenaz. And Timna was concubine to Eli-
phaz Esau's son; and she bare to Eliphaz
Amalek: these are the sons of Adah Esau's
wife. And these are the sons of Reuel;
Nahath, and Zerah, Shammah, and Mizzah:
these were the sons of Basemath Esau's
wife. And these were the sons of Oholi-
bamah the daughter of Anah, the daughter
of Zibeon, Esau's wife: and she bare to
Esau Jeush, and Jalam, and Korah.
These are the dukes of the sons of Esau:
the sons of Eliphaz the firstborn of Esau;
duke Teman, duke Omar, duke Zepho,
duke Kenaz, duke Korah, duke Gatam,
duke Amalek: these are the dukes that
came of Eliphaz in the land of Edom; these
are the sons of Adah. And these are the
sons of Reuel Esau's son; duke Nahath,
duke Zerah, duke Shammah, duke Mizzah:
these are the dukes that came of Reuel in
the land of Edom; these are the sons of
Basemath Esau's wife. And these are the
sons of Oholibamah Esau's wife; duke
Jeush, duke Jalam, duke Korah: these are
the dukes that came of Oholibamah the
daughter of Anah, Esau's wife. These
are the sons of Esau, and these are their
dukes: the same is Edom.

These are the sons of Seir the Horite, 20
the inhabitants of the land; Lotan and
Shobal and Zibeon and Anah, and Dishon
and Ezer and Dishan: these are the dukes
that came of the Horites, the children of
Seir in the land of Edom. And the chil- 22
dren of Lotan were Hori and Hemam;
and Lotan's sister was Timna. And these
are the children of Shobal; Alvan and
Manahath and Ebal, Shepho and Onam.
And these are the children of Zibeon; Aiah 24
and Anah: this is Anah who found the hot
springs in the wilderness, as he fed the asses
of Zibeon his father. And these are the
children of Anah; Dishon and Oholibamah
the daughter of Anah. And these are the 26
children of Dishon; Hemdan and Eshban
and Ithran and Cheran. These are the
children of Ezer; Bilhan and Zaavan and
Akan. These are the children of Dishan;
Uz and Aran. These are the dukes that 29
came of the Horites; duke Lotan, duke
Shobal, duke Zibeon, duke Anah, duke
Dishon, duke Ezer, duke Dishan: these
are the dukes that came of the Horites, ac-
cording to their dukes in the land of Seir.

And these are the kings that reigned in 31
the land of Edom, before there reigned any
king over the children of Israel. And Bela
the son of Beor reigned in Edom; and the
name of his city was Dinhabah. And
Bela died, and Jobab the son of Zerah of
Bozrah reigned in his stead. And Jobab 34
died, and Husham of the land of the Teman-
ites reigned in his stead. And Husham
died, and Hadad the son of Bedad, who
smote Midian in the field of Moab, reigned
in his stead: and the name of his city was
Avith. And Hadad died, and Samlah of 36
Masrekah reigned in his stead. And
Samlah died, and Shaul of Rehoboth by
the River reigned in his stead. And Shaul
died, and Baal-hanan the son of Achbor
reigned in his stead. And Baal-hanan the 39
son of Achbor died, and Hadar reigned in
his stead: and the name of his city was
Pau; and his wife's name was Mehetabel,

the daughter of Matred, the daughter of
40 Me-zahab. And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth; duke Oholibamah, duke Elah, duke Pinon; duke Kenaz, duke Teman, duke Mibzar; duke Magdiel, duke Iram; these be the dukes of Edom, according to their habitations in the land of their possession. This is Esau the father of the Edomites.

Story of Joseph and His Brethren

37 And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father. Now Israel loved Joseph more than all his children, because he was the
4 son of his old age: and he made him a coat of many colours. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves
8 came round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me.
10 And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father kept the saying in mind.
12 And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go now, see whether it be well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man
16 asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they are feeding the flock. And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another,
20 Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him:
23 that he might deliver him out of their hand, to restore him to his father. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his coat, the coat of many colours that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a travelling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm
26 and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our

flesh. And his brethren hearkened unto him. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he 29
rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not. And he knew it, and said, It is my son's coat; an evil beast hath de- 33
voured him; Joseph is without doubt torn in pieces. And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to the grave to my son mourning. And his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

[*Continued below, page* 40.

And it came to pass at that time, that Judah went down from his brethren, and **38**
turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her, **History**
and went in unto her. And she conceived, and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again bare a son, and called his name Shelah: and he was at 5
Chezib, when she bare him. And Judah took a wife for Er his firstborn, and her name was Tamar. And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. And Judah said unto Onan, Go in unto thy brother's wife, and perform the duty of an husband's brother unto her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went 9
in unto his brother's wife, that he spilled it on the ground lest he should give seed to his brother. And the thing which he did was evil in the sight of the LORD: and he slew him also. Then said Judah to Tamar his daughter in law, Remain a widow in thy father's house, till Shelah my son be grown up: for he said, Lest he also die, like his brethren. And Tamar went and dwelt in her father's house.

And in process of time Shua's daughter, the wife of Judah, died; and Judah 12
was comforted, and went up unto his sheepshearers to Timnah, he and his friend Hirah the Adullamite. And it was told Tamar, saying, Behold, thy father in law goeth up to Timnah to shear his sheep. And she put off from her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she was not given unto him to wife. When Judah saw her, he thought her to 15
be an harlot; for she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee: for he knew not that she was his daughter in law. And she said, What wilt thou give me, that thou mayest come in unto me? And he said, I will send thee a kid of the goats from the flock. And she said, Wilt thou give me a pledge, till thou send it? And he said, What pledge shall 18
I give thee? And she said, Thy signet and thy cord, and thy staff that is in thine hand. And he gave them to her, and came in unto her, and she conceived by him. And she arose, and went away, and put off her veil from her, and put on the garments of her widowhood. And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the woman's hand: but he found her not. Then he asked the men of her place, saying, Where is the harlot, that was at Enaim 21
by the way side? And they said, There hath been no harlot here. And he returned

to Judah, and said, I have not found her; and also the men of the place said, There hath been no harlot here. And Judah said, Let her take it to her, lest we be put to shame; behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and moreover, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the
26 signet, and the cords, and the staff. And Judah acknowledged them, and said, She is more righteous than I; forasmuch as I gave her not to Shelah my son. And he knew her again no more. And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying,
29 This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Wherefore hast thou made a 'breach' for thyself? therefore his name was called 'Perez.' And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah.

Story of Joseph and His Brethren (*continued*)

39 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to
4 prosper in his hand. And Joseph found grace in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat.

7 And Joseph was comely, and well favoured. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.
But he refused, and said unto his master's wife, Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin
10 against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that he went into the house to do his work; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass,
14 when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out. And she laid up his garment by her, until his master came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came
18 in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy

servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison. But the LORD was with Joseph, and shewed kindness unto him, 21
and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand, because the LORD was with him; and that which he did, the LORD made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and 40
his baker offended their lord the king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he ministered unto them: and they continued a season in ward. And 5
they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore look ye so sadly to-day? And they said unto him, We have dreamed a dream, and there is none that 8
can interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it me, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grapes, 11
and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: the three branches are three days; within yet three days shall Pharaoh lift up thine head, and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well 14
with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head: and in the uppermost basket there was of all manner of bakemeats 17
for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: the three baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among his servants. And he restored the chief butler unto his butlership again; 21
and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, be- 41
hold, he stood by the river. And, behold, there came up out of the river seven kine, well favoured and fatfleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he 5
slept and dreamed a second time: and, behold, seven ears of corn came up upon one

stalk, rank and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full
8 ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the
11 chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give
17 Pharaoh an answer of peace. And Pharaoh spake unto Joseph, In my dream, behold, I stood upon the brink of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in the reed-grass: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and
21 ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could
25 declare it to me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill favoured kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine.
28 That is the thing which I spake unto Pharaoh: what God is about to do he hath shewed unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which
32 followeth; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous
35 years. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.
38 And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou: thou shalt be over my house,

and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet ring from his hand, and put it 42
upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name Za- 45
phenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. 47
And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph laid up corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the year of famine came, which Asenath 50
the daughter of Poti-phera priest of On bare unto him. And Joseph called the name of the firstborn 'Manasseh': For, said he, God hath 'made me forget' all my toil, and all my father's house. And the name of the second called he 'Ephraim': For God hath made me 'fruitful' in the land of my affliction.

And the seven years of plenty, that was in the land of Egypt, came to an end. 53
And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the store- 56
houses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because the famine was sore in all the earth.

Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons, **42**
Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy among those 5
that came: for the famine was in the land of Canaan. And Joseph was the governor over the land; he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew 8
not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, We thy 13
servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, 16

that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days.

And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in your prison house; but go ye, 20 carry corn for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, 23 his blood is required. And they knew not that Joseph understood them; for there was an interpreter between them. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision 26 for the way: and thus was it done unto them. And they laded their asses with their corn, and departed thence. And as one of them opened his sack to give his ass provender in the lodging place, he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they turned trembling one to another, saying, What is this that God hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them: saying, The man, the lord of the land, spake roughly with us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest 33 is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men; leave one of your brethren with me, and take corn for the famine of your houses, and go your way: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, 36 they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he only is left: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

43 And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. 4 If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your brother 8 down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not

unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely we had now returned a second time. And their father Israel said unto them, If it be so now, do this; take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds: and take double money in your hand; and the money 12
that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and 15
Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's 19
house, and they spake unto him at the door of the house, and said, Oh my lord, we came indeed down at the first time to buy food: and it came to pass, when we came to the lodging place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hand to buy food: we know 22
not who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

And they made ready the present against Joseph came at noon: for they heard 25
that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they said, Thy servant our father is well, he is yet alive. And they bowed the head, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, 29
Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, 32
and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one with another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with **44**
food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they 4
were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Where-

fore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing. And he overtook them,
7 and he spake unto them these words. And they said unto him, Wherefore speaketh my lord such words as these? God forbid that thy servants should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will
10 be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless. Then they hasted, and took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

14 And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? know ye not that such a man as I can indeed divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found. And he said, God forbid that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father.

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother,
21 and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant
25 my father, we told him the words of my lord. And our father said, Go again, buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in
29 pieces; and I have not seen him since: and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the
32 gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.

45 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him;
4 for they were troubled at his presence. And Joseph said unto his brethren, Come

near to me, I pray you. And they came near. And he said, I am Joseph your brother
whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that
ye sold me hither: for God did send me before you to preserve life. For these two
years hath the famine been in the land: and there are yet five years in the which
there shall be neither plowing nor harvest. And God sent me before you to preserve 7
you a remnant in the earth, and to save you alive by a great deliverance. So now it
was not you that sent me hither, but God: and he hath made me a father to Pharaoh,
and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to
my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of
all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, 10
and thou shalt be near unto me, thou, and thy children, and thy children's children,
and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee;
for there are yet five years of famine; lest thou come to poverty, thou, and thy house-
hold, and all that thou hast. And, behold, your eyes see, and the eyes of my brother
Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of 13
all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down
my father hither. And he fell upon his brother Benjamin's neck, and wept; and
Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them:
and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren 16
are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto
Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto
the land of Canaan; and take your father and your households, and come unto me:
and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.
Now thou art commanded, this do ye; take you wagons out of the land of Egypt 19
for your little ones, and for your wives, and bring your father, and come. Also re-
gard not your stuff; for the good of all the land of Egypt is yours. And the sons of
Israel did so: and Joseph gave them wagons, according to the commandment of
Pharaoh, and gave them provision for the way. To all of them he gave each man 22
changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five
changes of raiment. And to his father he sent after this manner; ten asses laden with
the good things of Egypt, and ten she-asses laden with corn and bread and victual
for his father by the way. So he sent his brethren away, and they departed: and he
said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob 25
their father. And they told him, saying, Joseph is yet alive, and he is ruler over all
the land of Egypt. And his heart fainted, for he believed them not. And they told
him all the words of Joseph, which he had said unto them: and when he saw the
wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:
and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before
I die.

And Israel took his journey with all that he had, and came to Beer-sheba, and 46
offered sacrifices unto the God of his father Isaac. And God spake unto Israel in
the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he
said, I am God, the God of thy father: fear not to go down into Egypt; for I will
there make of thee a great nation: I will go down with thee into Egypt; and I will
also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And 5
Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father,
and their little ones, and their wives, in the wagons which Pharaoh had sent to carry
him. And they took their cattle, and their goods, which they had gotten in the land
of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his
sons' sons with him, his daughters, and his sons' daughters, and all his seed brought
he with him into Egypt.

The Children of Israel which came into Egypt

8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch, and Pallu, and Hezron, and Carmi. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son
11 of a Canaanitish woman. And the sons of Levi; Gershon, Kohath, and Merari. And the sons of Judah; Er, and Onan, and Shelah, and Perez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and
13 Hamul. And the sons of Issachar; Tola, and Puvah, and Iob, and Shimron. And the sons of Zebulun; Sered, and Elon, and Jahleel. These are the sons of Leah, which she bare unto Jacob in Paddan-aram, with his daughter Dinah: all the souls of his sons and his daughters were
16 thirty and three. And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. These are the sons of Zilpah, which Laban 18
gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. The sons of Rachel Jacob's wife; Joseph and Benjamin. And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potiphera priest of On bare unto him. And 22
the sons of Benjamin; Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. And the sons of Dan; Hushim. And the 25
sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and these she bare unto Jacob: all the souls were seven. All the 28
souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; and the sons of Joseph, which were born to him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

28 And he sent Judah before him unto Joseph, to shew the way before him unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and tell Pharaoh, and will say unto him, My brethren, and my father's house, which were in
32 the land of Canaan, are come unto me; and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

47 Then Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are
4 shepherds, both we, and our fathers. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now, therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my
7 cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the days of

the years of thy life? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out 10
from the presence of Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land; for the famine was very sore, so that the 13
land of Egypt and the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the **History**
money into Pharaoh's house. And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for our money faileth. And 16
Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with bread in exchange for all their cattle for that year. And when that year was ended, they came unto him the second year, and said unto him, We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands: where- 19
fore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that the land be not desolate. So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof. Only the land of the priests bought he not: for the priests had a por- 22
tion from Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their land. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, 25
Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's. And Israel dwelt in the land of Egypt, in the land of Goshen; and they gat them possessions therein, and were fruitful, and multiplied exceedingly.

Blessing and Death of Jacob

And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, 28
the years of his life, were an hundred forty and seven years. And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

And it came to pass after these things, that one said to Joseph, Behold, thy father **48**

is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared
4 unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. And thy issue, which thou begettest after them, shall be thine; they
7 shall be called after the name of their brethren in their inheritance. And as for me, when I came from Paddan, Rachel died by me in the land of Canaan in the way, when there was still some way to come unto Ephrath: and I buried her there in the way to Ephrath (the same is Beth-lehem). And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless
10 them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath let me see thy seed also. And Joseph brought them out from between his knees; and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward
14 Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into
17 a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: howbeit his younger brother shall
20 be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

49 And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days.

The Blessing of Jacob

Assemble yourselves, and hear, ye sons of Jacob;
And hearken unto Israel your father.

3 Reuben, thou art my firstborn,
My might, and the beginning of my strength;
The excellency of dignity, and the excellency of power.
Unstable as water, thou shalt not have the excellency;
Because thou wentest up to thy father's bed:
Then defiledst thou it: he went up to my couch.

Simeon and Levi are brethren;
Weapons of violence are their swords.
O my soul, come not thou into their council;
Unto their assembly, my glory, be not thou united;
For in their anger they slew men,
And in their selfwill they houghed oxen.
Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.

Judah, thee shall thy brethren praise: 8
Thy hand shall be on the neck of thine enemies:
Thy father's sons shall bow down before thee.
Judah is a lion's whelp;
From the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as a lioness; who shall rouse him up?
The sceptre shall not depart from Judah, 10
Nor the ruler's staff from between his feet,
Till he come to Shiloh,
Having the obedience of the peoples.
Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He hath washed his garments in wine,
And his vesture in the blood of grapes:
His eyes shall be red with wine, 12
And his teeth white with milk.

Zebulun shall dwell at the haven of the sea:
And he shall be for an haven of ships;
And his border shall be upon Zidon.

Issachar is a strong ass, 14
Couching down between the sheepfolds:
And he saw a resting place that it was good,
And the land that it was pleasant;
And he bowed his shoulder to bear,
And became a servant under taskwork.

Dan shall judge his people, 16
As one of the tribes of Israel.
Dan shall be a serpent in the way,
An adder in the path,
That biteth the horse's heels,
So that his rider falleth backward.

I have waited for thy salvation, O LORD. 18

Gad, a troop shall press upon him:
But he shall press upon their heel.

Out of Asher his bread shall be fat,
And he shall yield royal dainties.

Naphtali is a hind let loose:
He giveth goodly words.

22 Joseph is a fruitful bough,
A fruitful bough by a fountain;
His branches run over the wall.
The archers have sorely grieved him,
And shot at him, and persecuted him:
But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob,
(From thence is the shepherd, the stone of Israel,)
25 Even by the God of thy father, who shall help thee,
And by the Almighty, who shall bless thee,
With blessings of heaven above,
Blessings of the deep that coucheth beneath,
Blessings of the breasts, and of the womb.
The blessings of thy father have prevailed
Above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren.

27 Benjamin is a wolf that ravineth:
In the morning he shall devour the prey,
And at even he shall divide the spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a burying-
31 place: there they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah: the field and the cave that is therein, which was purchased from the children of Heth. And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

50 And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians wept for him threescore and ten days.
4 And when the days of weeping for him were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And
7 Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to

the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a very great and sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning 11
in the floor of Atad, they said, This is a grievous 'mourning to the Egyptians': wherefore the name of it was called 'Abel-mizraim,' which is beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a buryingplace, of Ephron the Hittite, before Mamre.

And Joseph returned into Egypt, he, and his brethren, and all that went up with 14
him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him. And they sent a message unto
Joseph, saying, Thy father did command before he died, saying, So shall ye say unto 17
Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil: and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face: and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of 19
God? And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now, therefore, fear ye not. I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he and his father's house; and Joseph lived an hundred 22
and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were born upon Joseph's knees. And Joseph said unto his brethren, I die: but God will surely visit you, and bring you up out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

THE EXODUS

Or the Migration of the Chosen Nation to the Land of Promise

BOOK III.—THE MIGRATION FROM EGYPT TO SINAI

Appendix A.—A Census

1 Now these are the names of the sons of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. And all the souls that 5
came out of the loins of Jacob were seventy souls: and Joseph was in Egypt already.

And Joseph died, and all his brethren, and all that generation. And the children 6
of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Story of Moses and the Plagues of Egypt

8 Now there arose a new king over Egypt, which knew not Joseph. And he said
unto his people, Behold, the people of the children of Israel are more and mightier
than we: come, let us deal wisely with them; lest they multiply, and it come to pass,
that, when there falleth out any war, they also join themselves unto our enemies,
and fight against us, and get them up out of the land. Therefore they did set over
them taskmasters to afflict them with their burdens. And they built for Pharaoh
12 store cities, Pithom and Raamses. But the more they afflicted them, the more they
multiplied and the more they spread abroad. And they were grieved because of
the children of Israel. And the Egyptians made the children of Israel to serve with
rigour: and they made their lives bitter with hard service, in mortar and in brick,
and in all manner of service in the field, all their service wherein they made them serve
with rigour.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of one
was Shiphrah, and the name of the other Puah: and he said, When ye do the office
of a midwife to the Hebrew women, and see them upon the birthstool; if it be a son,
then ye shall kill him; but if it be a daughter, then she shall live. But the midwives
feared God, and did not as the king of Egypt commanded them, but saved the men
18 children alive. And the king of Egypt called for the midwives, and said unto them,
Why have ye done this thing, and have saved the men children alive? And the
midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian
women; for they are lively, and are delivered ere the midwife come unto them.
20 And God dealt well with the midwives: and the people multiplied, and waxed very
mighty. And it came to pass, because the midwives feared God, that he made them
houses. And Pharaoh charged all his people, saying, Every son that is born ye shall
cast into the river, and every daughter ye shall save alive.

2 And there went a man of the house of Levi, and took to wife a daughter of Levi.
And the woman conceived, and bare a son: and when she saw him that he was a goodly
child, she hid him three months. And when she could not longer hide him, she took
for him an ark of bulrushes, and daubed it with slime and with pitch; and she put
the child therein, and laid it in the flags by the river's brink. And his sister stood afar
5 off, to know what would be done to him. And the daughter of Pharaoh came down
to bathe at the river; and her maidens walked along by the river side; and she saw
the ark among the flags, and sent her handmaid to fetch it. And she opened it,
and saw the child: and, behold, the babe wept. And she had compassion on him,
and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's
daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse
8 the child for thee? And Pharaoh's daughter said to her, Go. And the maid went
and called the child's mother. And Pharaoh's daughter said unto her, Take this
child away, and nurse it for me, and I will give thee thy wages. And the woman
took the child, and nursed it. And the child grew, and she brought him unto Pha-
raoh's daughter, and he became her son. And she called his name 'Moses,' and said,
Because I 'drew him out' of the water.

11 And it came to pass in those days, when Moses was grown up, that he went out
unto his brethren, and looked on their burdens: and he saw an Egyptian smiting an
Hebrew, one of his brethren. And he looked this way and that way, and when he
saw that there was no man, he smote the Egyptian, and hid him in the sand. And
he went out the second day, and, behold, two men of the Hebrews strove together:
14 and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he
said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou
killedst the Egyptian? And Moses feared, and said, Surely the thing is known.
Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled

from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and 17
drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock. And he said unto his 20
daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare a son, and he called his name 'Gershom': for he said, I have been a 'sojourner' in a strange land.

And it came to pass in the course of those many days, that the king of Egypt 23
died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God took knowledge of them.

Now Moses was keeping the flock of Jethro his father in law, the priest of Midian: 3
and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to 4
see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the 7
LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. And now, behold, the cry of the children of Israel 9
is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and 12
this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: 14
and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, 16
and say unto them, The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk

18 and honey. And they shall hearken to thy voice: and thou shalt come, thou and the
elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD, the
God of the Hebrews, hath met with us: and now let us go, we pray thee, three days'
journey into the wilderness, that we may sacrifice to the LORD our God. And I
know that the king of Egypt will not give you leave to go, no, not by a mighty hand.
20 And I will put forth my hand, and smite Egypt with all my wonders which I will do
in the midst thereof: and after that he will let you go. And I will give this people
favour in the sight of the Egyptians: and it shall come to pass, that, when ye go,
ye shall not go empty: but every woman shall ask of her neighbour, and of her that
sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye
shall put them upon your sons, and upon your daughters; and ye shall spoil the
4 Egyptians. And Moses answered and said, But, behold, they will not believe me,
nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.
And the LORD said unto him, What is that in thine hand? And he said, A rod.
And he said, Cast it on the ground. And he cast it on the ground, and it became a
serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth
thine hand, and take it by the tail: (and he put forth his hand, and laid hold of it,
5 and it became a rod in his hand:) that they may believe that the LORD, the God of
their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath
appeared unto thee. And the LORD said furthermore unto him, Put now thine hand
into thy bosom. And he put his hand into his bosom: and when he took it out, be-
hold, his hand was leprous, as white as snow. And he said, Put thine hand into thy
bosom again. (And he put his hand into his bosom again; and when he took it out
8 of his bosom, behold, it was turned again as his other flesh.) And it shall come to
pass, if they will not believe thee, neither hearken to the voice of the first sign, that
they will believe the voice of the latter sign. And it shall come to pass, if they will
not believe even these two signs, neither hearken unto thy voice, that thou shalt take
of the water of the river, and pour it upon the dry land: and the water which thou
10 takest out of the river shall become blood upon the dry land. And Moses said unto
the LORD, Oh Lord, I am not eloquent, neither heretofore, nor since thou hast
spoken unto thy servant: for I am slow of speech, and of a slow tongue. And the
LORD said unto him, Who hath made man's mouth? or who maketh a man dumb,
or deaf, or seeing, or blind? is it not I the LORD? Now therefore go, and I will be
13 with thy mouth, and teach thee what thou shalt speak. And he said, Oh Lord, send,
I pray thee, by the hand of him whom thou wilt send. And the anger of the LORD
was kindled against Moses, and he said, Is there not Aaron thy brother the Levite?
I know that he can speak well. And also, behold, he cometh forth to meet thee: and
15 when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and
put the words in his mouth: and I will be with thy mouth, and with his mouth, and
will teach you what ye shall do. And he shall be thy spokesman unto the people:
and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him
as God. And thou shalt take in thine hand this rod, wherewith thou shalt do the
signs.

18 And Moses went and returned to Jethro his father in law, and said unto him, Let
me go, I pray thee, and return unto my brethren which are in Egypt, and see whether
they be yet alive. And Jethro said to Moses, Go in peace. And the LORD said
unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought
thy life. And Moses took his wife and his sons, and set them upon an ass, and he
21 returned to the land of Egypt: and Moses took the rod of God in his hand. And
the LORD said unto Moses, When thou goest back into Egypt, see that thou do before
Pharaoh all the wonders which I have put in thine hand: but I will harden his heart,
and he will not let the people go. And thou shalt say unto Pharaoh, Thus saith the
LORD, Israel is my son, my firstborn: and I have said unto thee, Let my son go, that

he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy firstborn.

And it came to pass on the way at the lodging place, that the LORD met him, and 24
sought to kill him. Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, Surely a bridegroom of blood art thou to me. So he let him alone. Then she said, A bridegroom of blood art thou because of the circumcision.

And the LORD said to Aaron, Go into the wilderness to meet Moses. And he 27
went, and met him in the mountain of God, and kissed him. And Moses told Aaron 28
all the words of the LORD wherewith he had sent him, and all the signs wherewith he had charged him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.

And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith the 5
LORD, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the LORD, that I should hearken unto his voice to let Israel go? I know not the LORD, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto 4
them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens. And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall 8
lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let heavier work be laid upon the men, that they may labour therein; and let them not regard lying words. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go yourselves, get you straw 11
where ye can find it: for naught of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick as heretofore? Then the 15
officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and sacrifice to the LORD. Go therefore now, and work; for there shall no straw be 18
given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, when it was said, Ye shall not minish aught from your bricks, your daily tasks. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The LORD look 21
upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the LORD, and said, Lord, wherefore hast thou evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath evil entreated this people; neither hast thou delivered thy people

6 at all. And the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

And God spake unto Moses, and said unto him, I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name JEHO-
4 VAH I was not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a
7 stretched out arm, and with great judgements: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am Jehovah your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am Jehovah. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

Appendix B. — Heads of the Fathers' Houses

14 These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these are the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman:
16 these are the families of Simeon. And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. The sons of Gershon; Libni and
18 Shimei, according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. And the sons of Merari; Mahli and Mushi. These are the families of the Levites according to their
20 generations. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. And the sons of Izhar; Korah, and Nepheg, and Zichri.
21 And the sons of Uzziel; Mishael, and Elzaphan, and Sithri. And Aaron took him
Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah; Assir,
24 and Elkanah, and Abiasaph; these are the families of the Korahites. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas. These are the heads of the fathers' houses of the Levites according to their families. These are that
26 Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their hosts. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt, that the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I speak unto thee. And Moses said before the LORD,
7 Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me? And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy

brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh will not hearken unto you, and I will lay my 4
hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgements. And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did so; as the LORD commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the LORD spake unto Moses and unto Aaron, saying, When Pharaoh shall 8
speak unto you, saying, Shew a wonder for you: then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so, as the LORD had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers: and they 11
also, the magicians of Egypt, did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken.

And the LORD said unto Moses, Pharaoh's heart is stubborn, he refuseth to let 14
the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The LORD, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou hast not hearkened. Thus saith the LORD, In this thou shalt know that I am the LORD: 17
behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink water from the river. And the LORD said unto Moses, Say unto Aaron, Take thy rod, and stretch 19
out thine hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone. And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egypt- 21
ians could not drink water from the river; and the blood was throughout all the land of Egypt. And the magicians of Egypt did in like manner with their enchantments: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken. And Pharaoh turned and went into his house, neither did he 23
lay even this to heart. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.

And the LORD spake unto Moses, Go in unto Pharaoh, and say unto him, Thus 8
saith the LORD, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall swarm with frogs, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants. And the LORD said unto Moses, 5
Say unto Aaron, Stretch forth thine hand with thy rod over the rivers, over the streams,

and over the pools, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did in like manner with their enchantments, 8 and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto the LORD. And Moses said unto Pharaoh, Have thou this glory over me: against what time shall I intreat for thee, and for thy servants, and for thy people, that the frogs be destroyed 10 from thee and thy houses, and remain in the river only? And he said, Against to-morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. And Moses and Aaron went out from Pharaoh: and Moses cried 13 unto the LORD concerning the frogs which he had brought upon Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps: and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had spoken.

16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may become lice throughout all the land of Egypt. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast; all the dust of the earth 18 became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: and there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had spoken.

20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms 22 of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. And I will put a division between my people and thy people: by to-morrow shall this sign be. And the LORD did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in all the land of Egypt the land was corrupted 25 by reason of the swarms of flies. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice 28 to the LORD our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me. And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh deal deceitfully 30 any more in not letting the people go to sacrifice to the LORD. And Moses went out from Pharaoh, and intreated the LORD. And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart this time also, and he did not let the people go.

Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the 9
LORD, the God of the Hebrews, Let my people go, that they may serve me. For if
thou refuse to let them go, and wilt hold them still, behold, the hand of the LORD is
upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels,
upon the herds, and upon the flocks: there shall be a very grievous murrain. And
the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there
shall nothing die of all that belongeth to the children of Israel. And the LORD ap- 5
pointed a set time, saying, To-morrow the LORD shall do this thing in the land. And
the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the
cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there
was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh
was stubborn, and he did not let the people go.

And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes 8
of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.
And it shall become small dust over all the land of Egypt, and shall be a boil breaking
forth with blains upon man and upon beast, throughout all the land of Egypt. And
they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it
up toward heaven; and it became a boil breaking forth with blains upon man and
upon beast. And the magicians could not stand before Moses because of the boils; 11
for the boils were upon the magicians, and upon all the Egyptians. And the LORD
hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had
spoken unto Moses.

And the LORD said unto Moses, Rise up early in the morning, and stand before 13
Pharaoh, and say unto him, Thus saith the LORD, the God of the Hebrews, Let my
people go, that they may serve me. For I will this time send all my plagues upon
thine heart, and upon thy servants, and upon thy people; that thou mayest know that
there is none like me in all the earth. For now I had put forth my hand, and smitten
thee and thy people with pestilence, and thou hadst been cut off from the earth:
but in very deed for this cause have I made thee to stand, for to shew thee my power, 16
and that my name may be declared throughout all the earth. As yet exaltest thou
thyself against my people, that thou wilt not let them go? Behold, to-morrow about
this time I will cause it to rain a very grievous hail, such as hath not been in Egypt
since the day it was founded even until now. Now therefore send, hasten in thy 19
cattle and all that thou hast in the field; for every man and beast which shall be
found in the field, and shall not be brought home, the hail shall come down upon them,
and they shall die. He that feared the word of the LORD among the servants of
Pharaoh made his servants and his cattle flee into the houses: and he that regarded
not the word of the LORD left his servants and his cattle in the field.

And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there 22
may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb
of the field, throughout the land of Egypt. And Moses stretched forth his rod toward
heaven: and the LORD sent thunder and hail, and fire ran down unto the earth; and
the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled
with the hail, very grievous, such as had not been in all the land of Egypt since it
became a nation. And the hail smote throughout all the land of Egypt all that was 25
in the field, both man and beast; and the hail smote every herb of the field, and brake
every tree of the field. Only in the land of Goshen, where the children of Israel
were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and
said unto them, I have sinned this time: the LORD is righteous, and I and my people
are wicked. Intreat the LORD; for there hath been enough of these mighty thunder- 28
ings and hail; and I will let you go, and ye shall stay no longer. And Moses said
unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the
LORD; the thunders shall cease, neither shall there be any more hail; that thou mayest

know that the earth is the LORD's. But as for thee and thy servants, I know that
ye will not yet fear the LORD God. And the flax and the barley were smitten: for
32 the barley was in the ear, and the flax was bolled. But the wheat and the spelt were
not smitten: for they were not grown up. And Moses went out of the city from
Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail
ceased, and the rain was not poured upon the earth. And when Pharaoh saw that
the rain and the hail and the thunders were ceased, he sinned yet more, and hardened
his heart, he and his servants. And the heart of Pharaoh was hardened, and he did
not let the children of Israel go; as the LORD had spoken by Moses.

10 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his
heart, and the heart of his servants, that I might shew these my signs in the midst of
them: and that thou mayest tell in the ears of thy son, and of thy son's son, what
things I have wrought upon Egypt, and my signs which I have done among them;
3 that ye may know that I am the LORD. And Moses and Aaron went in unto Pharaoh,
and said unto him, Thus saith the LORD, the God of the Hebrews, How long wilt
thou refuse to humble thyself before me? let my people go, that they may serve me.
Else, if thou refuse to let my people go, behold, to-morrow will I bring locusts into
thy border: and they shall cover the face of the earth, that one shall not be able to
see the earth: and they shall eat the residue of that which is escaped, which remaineth
unto you from the hail, and shall eat every tree which groweth for you out of the field:
6 and thy houses shall be filled, and the houses of all thy servants, and the houses of all
the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the
day that they were upon the earth unto this day. And he turned, and went out from
Pharaoh. And Pharaoh's servants said unto him, How long shall this man be a
snare unto us? let the men go, that they may serve the LORD their God: knowest
thou not yet that Egypt is destroyed? And Moses and Aaron were brought again
unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are
9 they that shall go? And Moses said, We will go with our young and with our old,
with our sons and with our daughters, with our flocks and with our herds will we
go; for we must hold a feast unto the LORD. And he said unto them, So be the
LORD with you, as I will let you go, and your little ones: look to it; for evil is before
you. Not so: go now ye that are men, and serve the LORD; for that is what ye desire.
And they were driven out from Pharaoh's presence.

12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt
for the locusts, that they may come up upon the land of Egypt, and eat every herb
of the land, even all that the hail hath left. And Moses stretched forth his rod over
the land of Egypt, and the LORD brought an east wind upon the land all that day,
and all the night; and when it was morning, the east wind brought the locusts. And
the locusts went up over all the land of Egypt, and rested in all the borders of Egypt;
very grievous were they; before them there were no such locusts as they, neither after
15 them shall be such. For they covered the face of the whole earth, so that the land
was darkened; and they did eat every herb of the land, and all the fruit of the trees
which the hail had left: and there remained not any green thing, either tree or herb
of the field, through all the land of Egypt. Then Pharaoh called for Moses and Aaron
in haste; and he said, I have sinned against the LORD your God, and against you.
17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD
your God, that he may take away from me this death only. And he went out from
Pharaoh, and intreated the LORD. And the LORD turned an exceeding strong west
wind, which took up the locusts, and drove them into the Red Sea; there remained
not one locust in all the border of Egypt. But the LORD hardened Pharaoh's heart,
and he did not let the children of Israel go.

21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there
may be darkness over the land of Egypt, even darkness which may be felt. And

Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And 24
Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must also give into our hand sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. But the LORD hardened Pha- 27
raoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more.

And the LORD said unto Moses, Yet one plague more will I bring upon Pharaoh, 11
and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the LORD, About midnight will I go out into the midst 4
of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of cattle. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his 7
tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in hot anger.

And the LORD said unto Moses, Pharaoh will not hearken unto you: that my 9
wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

Appendix C. — Ordinance of the Passover

2 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for an household: and if
4 the household be too little for a lamb, then shall he and his neighbour next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blem-
5 ish, a male of the first year: ye shall take it from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it at even. And they shall take of the blood, 7
and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the inwards thereof. And ye 10
shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in

your hand: and ye shall eat it in haste:
12 it is the LORD's passover. For I will go
through the land of Egypt in that night,
and will smite all the firstborn in the land of
Egypt, both man and beast; and against
all the gods of Egypt I will execute judge-
ments: I am the LORD. And the blood
shall be to you for a token upon the houses
where ye are: and when I see the blood, I
will pass over you, and there shall no plague
be upon you to destroy you, when I smite
14 the land of Egypt. And this day shall be
unto you for a memorial, and ye shall keep
it a feast to the LORD: throughout your
generations ye shall keep it a feast by an
ordinance for ever. Seven days shall ye eat
unleavened bread; even the first day ye
shall put away leaven out of your houses:
for whosoever eateth leavened bread from
the first day until the seventh day, that soul
16 shall be cut off from Israel. And in the
first day there shall be to you an holy con-
vocation, and in the seventh day an holy
convocation; no manner of work shall be
done in them, save that which every man
must eat, that only may be done of you.
And ye shall observe the feast of unleavened
bread; for in this selfsame day have I
brought your hosts out of the land of
Egypt: therefore shall ye observe this day
throughout your generations by an ordinance
for ever. In the first month, on the four- 1
teenth day of the month at even, ye shall
eat unleavened bread, until the one and
twentieth day of the month at even. Seven
days shall there be no leaven found in your
houses: for whosoever eateth that which is
leavened, that soul shall be cut off from the
congregation of Israel, whether he be a
sojourner, or one that is born in the land.
Ye shall eat nothing leavened; in all your
habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out,
and take you lambs according to your families, and kill the passover. And ye shall
take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the
lintel and the two side posts with the blood that is in the bason; and none of you shall
go out of the door of his house until the morning. For the LORD will pass through
to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two
side posts, the LORD will pass over the door, and will not suffer the destroyer to come
24 in unto your houses to smite you. And ye shall observe this thing for an ordinance
to thee and to thy sons for ever. And it shall come to pass, when ye be come to the
land which the LORD will give you, according as he hath promised, that ye shall keep
this service. And it shall come to pass, when your children shall say unto you,
What mean ye by this service? that ye shall say, It is the sacrifice of the LORD's
passover, who passed over the houses of the children of Israel in Egypt, when he smote
the Egyptians, and delivered our houses. And the people bowed the head and wor-
28 shipped. And the children of Israel went and did so; as the LORD had commanded
Moses and Aaron, so did they.

And it came to pass at midnight, that the LORD smote all the firstborn in the land
of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of
the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh
rose up in the night, he, and all his servants, and all the Egyptians; and there was
31 a great cry in Egypt; for there was not a house where there was not one dead. And
he called for Moses and Aaron by night, and said, Rise up, get you forth from among
my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.
Take both your flocks and your herds, as ye have said, and be gone; and bless me
also. And the Egyptians were urgent upon the people, to send them out of the land
34 in haste; for they said, We be all dead men. And the people took their dough before
it was leavened, their kneadingtroughs being bound up in their clothes upon their
shoulders. And the children of Israel did according to the word of Moses; and they
asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and the
LORD gave the people favour in the sight of the Egyptians, so that they let them
have what they asked. And they spoiled the Egyptians.
37 And the children of Israel journeyed from Rameses to Succoth, about six hundred
thousand on foot that were men, beside children. And a mixed multitude went up

also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Appendix D. — Ordinance of the Passover and the Firstborn

40 Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD
42 went out from the land of Egypt. It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD, to be much observed of all the children of Israel throughout their generations.

43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there shall no alien eat thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A sojourner and an hired
46 servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel
48 shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person
49 shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their hosts.

13 And the LORD spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day ye go forth in the
5 month Abib. And it shall be when the LORD shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.
Seven days thou shalt eat unleavened bread, 6
and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders. And thou shalt 8
tell thy son in that day, saying, It is because of that which the LORD did for me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of the LORD may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in its season from year to year.

And it shall be when the LORD shall 11
bring thee into the land of the Canaanite, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the LORD all that openeth the womb, and every firstling which thou hast that cometh of a beast; the males shall be the LORD'S. And every firstling of an ass 13
thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck: and all the firstborn of man among thy sons shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: and it came to 15
pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the womb, being males; but all the firstborn of my sons I redeem. And it shall be for 16
a sign upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

And it came to pass, when Pharaoh had let the people go, that God led them not 17
by the way of the land of the Philistines, although that was near; for God said, Lest

peradventure the people repent when they see war, and they return to Egypt: but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God
20 will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

14 And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, and he shall follow after them; and I will get me honour upon Pharaoh, and upon all his host; and the Egyptians shall know
5 that I am the LORD. And they did so. And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over
8 all of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with an high hand. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the
10 sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring
12 us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.
15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honour upon Pharaoh, and upon
18 all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and
21 the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his

horsemen. And it came to pass in the morning watch, that the LORD looked forth 24
upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited
the host of the Egyptians. And he took off their chariot wheels, that they drave them
heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD
fighteth for them against the Egyptians.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the 26
waters may come again upon the Egyptians, upon their chariots, and upon their
horsemen. And Moses stretched forth his hand over the sea, and the sea returned
to its strength when the morning appeared; and the Egyptians fled against it; and
the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, 28
and covered the chariots, and the horsemen, even all the host of Pharaoh that went
in after them into the sea; there remained not so much as one of them. But the
children of Israel walked upon dry land in the midst of the sea; and the waters were
a wall unto them on their right hand, and on their left. Thus the LORD saved Israel 30
that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon
the sea shore. And Israel saw the great work which the LORD did upon the Egyp-
tians, and the people feared the LORD: and they believed in the LORD, and in his
servant Moses.

Then sang Moses and the children of Israel this song unto the LORD, and spake, 15
saying:

Song of Moses and Miriam

I will sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The LORD is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.

The LORD is a man of war: 3
The LORD is his name.
Pharaoh's chariots and his host hath he cast into the sea:
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.

Thy right hand, O LORD, is glorious in power, 6
Thy right hand, O LORD, dasheth in pieces the enemy.
And in the greatness of thine excellency thou overthrowest them that rise up against
thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
And with the blast of thy nostrils the waters were piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.
The enemy said, I will pursue, I will overtake, I will divide the spoil:
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.

Who is like unto thee, O LORD, among the gods? 11
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?

Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led the people which thou hast redeemed:
Thou hast guided them in thy strength to thy holy habitation.
14 The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.
Then were the dukes of Edom amazed;
The mighty men of Moab, trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O LORD,
Till the people pass over which thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place, O LORD, which thou hast made for thee to dwell in,
The sanctuary, O LORD, which thy hands have established.
The LORD shall reign for ever and ever.*

22 And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were 'bitter': therefore the name of it was called 'Marah.' And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, and he cast it into the waters, and the waters were made sweet. There he made for them a stat-
26 ute and an ordinance, and there he proved them; and he said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the LORD that healeth thee.

Incidents of the Journey to Sinai

And they came to Elim, where were twelve springs of water, and three score and
16 ten palm trees: and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness:
3 and the children of Israel said unto them, Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day,
5 that I may prove them, whether they will walk in my law, or no. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye mur-

19 * For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them,

Sing ye to the LORD, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

mur against us? And Moses said, This shall be, when the LORD shall give you in 8
the evening flesh to eat, and in the morning bread to the full; for that the LORD
heareth your murmurings which ye murmur against him: and what are we? your
murmurings are not against us, but against the LORD. And Moses said unto Aaron,
Say unto all the congregation of the children of Israel, Come near before the LORD:
for he hath heard your murmurings. And it came to pass, as Aaron spake unto the 10
whole congregation of the children of Israel, that they looked toward the wilderness,
and, behold, the glory of the LORD appeared in the cloud. And the LORD spake
unto Moses, saying, I have heard the murmurings of the children of Israel: speak
unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with
bread; and ye shall know that I am the LORD your God. And it came to pass at 13
even, that the quails came up, and covered the camp: and in the morning the dew lay
round about the camp. And when the dew that lay was gone up, behold, upon the
face of the wilderness a small round thing, small as the hoar frost on the ground.
And when the children of Israel saw it, they said one to another, What is it? for they
wist not what it was. And Moses said unto them, It is the bread which the LORD
hath given you to eat. This is the thing which the LORD hath commanded, Gather 16
ye of it every man according to his eating; an omer a head, according to the number
of your persons, shall ye take it, every man for them which are in his tent. And the
children of Israel did so, and gathered some more, some less. And when they did
mete it with an omer, he that gathered much had nothing over, and he that gathered
little had no lack; they gathered every man according to his eating. And Moses 19
said unto them, Let no man leave of it till the morning. Notwithstanding they
hearkened not unto Moses; but some of them left of it until the morning, and it
bred worms, and stank: and Moses was wroth with them. And they gathered it
morning by morning, every man according to his eating: and when the sun waxed
hot, it melted. And it came to pass, that on the sixth day they gathered twice as 22
much bread, two omers for each one: and all the rulers of the congregation came and
told Moses. And he said unto them, This is that which the LORD hath spoken,
To-morrow is a solemn rest, a holy sabbath unto the LORD: bake that which ye will
bake, and seethe that which ye will seethe; and all that remaineth over lay up for
you to be kept until the morning. And they laid it up till the morning, as Moses 24
bade: and it did not stink, neither was there any worm therein. And Moses said,
Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it
in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it
there shall be none. And it came to pass on the seventh day, that there went out
some of the people for to gather, and they found none. And the LORD said unto 28
Moses, How long refuse ye to keep my commandments and my laws? See, for
that the LORD hath given you the sabbath, therefore he giveth you on the sixth day
the bread of two days; abide ye every man in his place, let no man go out of his place
on the seventh day. So the people rested on the seventh day. And the house of
Israel called the name thereof Manna: and it was like coriander seed, white; and the
taste of it was like wafers made with honey. And Moses said, This is the thing which 32
the LORD hath commanded, Let an omerful of it be kept for your generations; that
they may see the bread wherewith I fed you in the wilderness, when I brought you
forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an
omerful of manna therein, and lay it up before the LORD, to be kept for your genera-
tions. As the LORD commanded Moses, so Aaron laid it up before the Testimony, 34
to be kept. And the children of Israel did eat the manna forty years, until they came
to a land inhabited; they did eat the manna, until they came unto the borders of the
land of Canaan.*

And all the congregation of the children of Israel journeyed from the wilderness **17**

* Now an omer is the tenth part of an ephah.

of Sin, by their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto
3 them, Why strive ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, where-
6 with thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place 'Massah,' and 'Meribah,' because of the 'striving' of the children of Israel, and because they 'tempted' the LORD, saying, Is the LORD among us, or not?

8 Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel
12 prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua
14 discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it 'Jehovah-nissi': and he said, The LORD hath sworn: the 'LORD will have war' with Amalek from generation to generation.

18 Now Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, how that the LORD had brought Israel out of Egypt. And Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her away, and her two sons; (of which the name of the one was 'Gershom'; for he said, I have been a 'sojourner' in a strange land: and the name of the other was 'Eliezer'; for he said, The God of my father was my 'help,' and delivered me from
5 the sword of Pharaoh:) and Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God: and he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife and her two sons with her. And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they
8 came into the tent. And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how the LORD delivered them. And Jethro rejoiced for all the goodness which the LORD had done to Israel, in that he had delivered them out of the hand of the Egyptians. And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered
11 the people from under the hand of the Egyptians. Now I know that the LORD is greater than all gods: yea, in the thing wherein they dealt proudly against them. And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God. And it came to pass on the morrow, that Moses sat to judge the people.
14 and the people stood about Moses from the morning unto the evening. And when

Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even? And Moses said unto his father in law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between a man and his neighbour, and I make them know the statutes of God, and his laws. And Moses' father in law said unto him, The 17
thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to God-ward, and bring thou the causes unto God: and thou shalt teach them the statutes and the laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt 21
provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou 23
shalt be able to endure, and all this people also shall go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land.

In the third month after the children of Israel were gone forth out of the land of 19
Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they pitched in the wilderness; and there Israel camped before the mount.

Appendix E. — Law of the Ten Commandments from Sinai

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and
5 brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.
7 And Moses came and called for the elders of the people, and set before them all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses reported the words of the
9 people unto the LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto the LORD. And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, and be 11
ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: no 13
hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down 14
from the mount unto the people, and sanctified the people; and they washed their garments. And he said unto the people, Be ready against the third day: come not near a woman. And it came to pass on the 16
third day, when it was morning, that there

were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the
18 nether part of the mount. And mount Sinai was altogether on smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked
19 greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, to the top of the mount: and the LORD called Moses to the top of the mount; and
21 Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break
23 forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou didst charge us, saying, Set bounds about the mount, and
24 sanctify it. And the LORD said unto him, Go, get thee down; and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Moses went down unto the people, and told them.

20 And God spake all these words, saying:
I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

3 THOU SHALT HAVE NONE OTHER GODS BEFORE ME.

THOU SHALT NOT MAKE UNTO THEE A GRAVEN IMAGE, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water
5 under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.

THOU SHALT NOT TAKE THE NAME OF 7
THE LORD THY GOD IN VAIN; for the LORD will not hold him guiltless that taketh his name in vain.

REMEMBER THE SABBATH DAY, TO KEEP 8
IT HOLY. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days 11
the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

HONOUR THY FATHER AND THY MOTHER: 12
that thy days may be long upon the land which the LORD thy God giveth thee.

THOU SHALT DO NO MURDER. 13

THOU SHALT NOT COMMIT ADULTERY.

THOU SHALT NOT STEAL.

THOU SHALT NOT BEAR FALSE WITNESS against thy neighbour.

THOU SHALT NOT COVET thy neighbour's 17
house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people saw the thunderings, 18
and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.
And Moses said unto the people, Fear not: 20
for God is come to prove you, and that his fear may be before you, that ye sin not.
And the people stood afar off, and Moses drew near unto the thick darkness where God was.

Appendix F. — The Book of the Covenant

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye yourselves have seen that I have talked with you from heaven. Ye shall not make other gods with me; gods of silver, or gods
24 of gold, ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee. And if thou make me 25
an altar of stone, thou shalt not build it of hewn stones: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Now these are the judgements which thou 2
shalt set before them.

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he come in by himself, he shall go out by himself: if he be married, then his wife shall go out with
4 him. If his master give him a wife, and she bear him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. But if the servant shall plainly say, I love my master, my wife, and my children; I will not go
6 out free: then his master shall bring him unto God, and shall bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she please not her master, who hath espoused her to himself, then shall he let her be redeemed: to sell her unto a strange people he shall have no power, seeing he hath dealt deceitfully with
9 her. And if he espouse her unto his son, he shall deal with her after the manner of daughters. If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out for nothing, without money.

12 He that smiteth a man, so that he die, shall surely be put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. And if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 And he that smiteth his father, or his mother, shall be surely put to death.

And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

And he that curseth his father, or his mother, shall surely be put to death.

18 And if men contend, and one smiteth the other with a stone, or with his fist, and he die not, but keep his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no mischief follow: he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

And if a man smite the eye of his servant, 26
or the eye of his maid, and destroy it; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

And if an ox gore a man or a woman, that 28
they die, the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to gore in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there 30
be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgement shall it be done unto him. If the ox gore a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

And if a man shall open a pit, or if a man 33
shall dig a pit and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good; he shall give money unto the owner of them, and the dead beast shall be his.

And if one man's ox hurt another's, that 35
he die; then they shall sell the live ox, and divide the price of it; and the dead also they shall divide. Or if it be known that the ox was wont to gore in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead beast shall be his own.

If a man shall steal an ox, or a sheep, and 22
kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep. If the thief be found breaking in, and be smitten that he die, there shall be no bloodguiltiness for him. If the sun be risen upon him, 3
there shall be bloodguiltiness for him: he should make restitution; if he have nothing, then he shall be sold for his theft. If the theft be found in his hand alive, whether it be ox, or ass, or sheep; he shall pay double.

If a man shall cause a field or vineyard 5
to be eaten, and shall let his beast loose, and it feed in another man's field; of the best

of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the shocks of corn, or the standing corn, or the field, be consumed; he that kindled the fire shall surely make restitution.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall pay double. If the thief be not found, then the master of the house shall come near unto God to see whether he have not put his hand unto his neighbour's 9 goods. For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith, This is it, the cause of both parties shall come before God; he whom God shall condemn shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep: and it die, or be hurt, or driven away, no man seeing it: the oath of the LORD shall be between them both, whether he hath not put his hand unto his neighbour's goods; and the owner thereof shall accept 12 it, and he shall not make restitution. But if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, let him bring it for witness; he shall not make good that which was torn.

14 And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution. If the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for its hire.

16 And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a sorceress to live.

Whosoever lieth with a beast shall surely be put to death.

He that sacrificeth unto any god, save unto the LORD only, shall be utterly destroyed. And a stranger shalt thou not wrong, neither shalt thou oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

If thou lend money to any of my people 25 with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him usury. If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by that the sun goeth down: for 27 that is his only covering, it is his garment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

Thou shalt not revile God, nor curse a 28 ruler of thy people. Thou shalt not delay to offer of the abundance of thy fruits, and of thy liquors. The firstborn of thy sons shalt thou give unto me. Likewise shalt 30 thou do with thine oxen, and with thy sheep: seven days it shall be with its dam; on the eighth day thou shalt give it me. And ye shall be holy men unto me: therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

Thou shalt not take up a false report: 23 put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest judgement: neither shalt thou favour a poor man in his cause.

If thou meet thine enemy's ox or his ass 4 going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

Thou shalt not wrest the judgement of 6 thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. And thou shalt take no gift: 8 for a gift blindeth them that have sight, and perverteth the words of the righteous. And a stranger shalt thou not oppress: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

And six years thou shalt sow thy land, 10 and shalt gather in the increase thereof: but the seventh year thou shalt let it rest and lie fallow; that the poor of thy people may eat: and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. Six days thou shalt do thy work, 12 and on the seventh day thou shalt rest: that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all things that I have said unto you take ye heed: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 Three times thou shalt keep a feast unto me in the year. The feast of unleavened bread shalt thou keep: seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib (for in it thou camest out from Egypt); and none shall appear before me 16 empty: and the feast of harvest, the first-fruits of thy labours, which thou sowest in the field: and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my feast remain all night until the morning. The first of the firstfruits of thy ground thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.

20 Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed of him, and hearken unto his voice; provoke him not: for he will not pardon your transgression; for my name is in 22 him. But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I 24 will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and break in pieces their pillars. And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away 26 from the midst of thee. There shall none cast her young, nor be barren, in thy land: the number of thy days I will fulfil. I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies 28 turn their backs unto thee. And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little 30 and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt 32 make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

And he said unto Moses, Come up unto 24 the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off: and Moses alone shall come near unto the LORD; but they shall not come near; neither shall the people go up with him. And Moses came 3 and told the people all the words of the LORD, and all the judgements: and all the people answered with one voice, and said, All the words which the LORD hath spoken will we do. And Moses wrote all the 4 words of the LORD, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And 6 Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled 8 it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel; 10 and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. And upon the nobles of the children of Israel he laid not his hand: and they beheld God, and did eat and drink.

Appendix G. — Specification of the Tabernacle and its Service

12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them. And Moses rose up, and Joshua his minister: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here 14

for us, until we come again unto you: and, behold, Aaron and Hur are with you: whosoever hath a cause, let him come near unto them. And Moses went up into the mount, and the cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses
17 out of the midst of the cloud. And the appearance of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.

25 And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering. And this is the offering which ye
4 shall take of them; gold, and silver, and brass; and blue, and purple, and scarlet, and fine linen, and goats' hair; and rams' skins dyed red, and sealskins, and acacia wood; oil for the light, spices for the anointing oil, and for the sweet incense; onyx
8 stones, and stones to be set, for the ephod, and for the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.

10 And they shall make an ark of acacia wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a
12 crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four feet thereof; and two rings shall be on the one side of it, and two rings on the other side of it. And thou shalt make staves of acacia wood, and over-
14 lay them with gold. And thou shalt put the staves into the rings on the sides of the ark, to bear the ark withal. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall
17 give thee. And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends
19 of the mercy-seat. And make one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat shall ye make the cherubim on the two ends thereof. And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat shall the faces of the cherubim be. And thou shalt 21
put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

And thou shalt make a table of acacia 23
wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a 25
border of an handbreadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Close by the border 27
shall the rings be, for places for the staves to bear the table. And thou shalt make the staves of acacia wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes 29
thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, to pour out withal: of pure gold shalt thou make them. And thou shalt set upon the table shewbread before me alway.

And thou shalt make a candlestick of 31
pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it: and there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: three cups made like almond- 33
blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick: and in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers thereof: and a knop under two branches of one 35
piece with it, and a knop under two branches of one piece with it, and a knop under two

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branches of one piece with it, for the six branches going out of the candlestick. Their knops and their branches shall be of one piece with it: the whole of it one
37 beaten work of pure gold. And thou shalt make the lamps thereof, seven: and they shall light the lamps thereof, to give light over against it. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall it be made, with all these vessels. And see that thou make them after their pattern, which hath been shewed thee in the mount.

26 Moreover thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman shalt thou make them. The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains shall have one
3 measure. Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the edge of the curtain that is out-
5 most in the second coupling. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the second coupling; the loops shall be opposite one to another. And thou shalt make fifty clasps of gold, and couple the curtains one to another with the clasps: and the tabernacle shall be one.
7 And thou shalt make curtains of goats' hair for a tent over the tabernacle: eleven curtains shalt thou make them. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: the eleven curtains shall have one
9 measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the forefront of the tent. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops upon the edge of the curtain which is outmost in the second
11 coupling. And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one. And the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang
13 over the back of the tabernacle. And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of seal-skins above.

And thou shalt make the boards for the 15
tabernacle of acacia wood, standing up. Ten cubits shall be the length of a board, and a cubit and a half the breadth of each board. Two tenons shall there be in each board, joined one to another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards 18
for the tabernacle, twenty boards for the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons: and for 20
the second side of the tabernacle, on the north side, twenty boards: and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the hinder part of the tabernacle westward thou shalt make six boards. And two boards shalt thou make 23
for the corners of the tabernacle in the hinder part. And they shall be double beneath, and in like manner they shall be entire unto the top thereof unto one ring: thus shall it be for them both; they shall be for the two corners. And there shall be 25
eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. And thou shalt make bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the 27
boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the hinder part westward. And the middle bar in the midst of the boards shall pass through from end to end. And thou shalt overlay the boards 29
with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which hath been shewed thee in the mount.

And thou shalt make a veil of blue, and 31
purple, and scarlet, and fine twined linen: with cherubim the work of the cunning workman shall it be made: and thou shalt hang it upon four pillars of acacia overlaid with gold, their hooks shall be of gold, upon four sockets of silver. And 33
thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony: and the veil shall

divide unto you between the holy place
34 and the most holy. And thou shalt put the
mercy-seat upon the ark of the testimony
in the most holy place. And thou shalt set
the table without the veil, and the candle-
stick over against the table on the side of
the tabernacle toward the south: and thou
36 shalt put the table on the north side. And
thou shalt make a screen for the door of the
Tent, of blue, and purple, and scarlet, and
fine twined linen, the work of the embroi-
derer. And thou shalt make for the screen
five pillars of acacia, and overlay them with
gold; their hooks shall be of gold: and
thou shalt cast five sockets of brass for them.
27 And thou shalt make the altar of acacia
wood, five cubits long, and five cubits
broad; the altar shall be foursquare: and
the height thereof shall be three cubits.
And thou shalt make the horns of it upon
the four corners thereof: the horns thereof
shall be of one piece with it: and thou shalt
3 overlay it with brass. And thou shalt
make its pots to take away its ashes, and
its shovels, and its basons, and its flesh-
hooks, and its firepans: all the vessels
4 thereof thou shalt make of brass. And thou
shalt make for it a grating of network of
brass; and upon the net shalt thou make
four brasen rings in the four corners thereof.
And thou shalt put it under the ledge round
the altar beneath, that the net may reach
halfway up the altar. And thou shalt
make staves for the altar, staves of acacia
7 wood, and overlay them with brass. And
the staves thereof shall be put into the
rings, and the staves shall be upon the two
sides of the altar, in bearing it. Hollow
with planks shalt thou make it: as it hath
been shewed thee in the mount, so shall
they make it.
9 And thou shalt make the court of the
tabernacle: for the south side southward
there shall be hangings for the court of fine
twined linen an hundred cubits long for
one side: and the pillars thereof shall be
twenty, and their sockets twenty, of brass;
the hooks of the pillars and their fillets
11 shall be of silver. And likewise for the
north side in length there shall be hangings
an hundred cubits long, and the pillars
thereof twenty, and their sockets twenty,
of brass; the hooks of the pillars and their
fillets of silver. And for the breadth of the
court on the west side shall be hangings of
fifty cubits: their pillars ten, and their
13 sockets ten. And the breadth of the court
on the east side eastward shall be fifty
cubits. The hangings for the one side of
the gate shall be fifteen cubits: their pillars
three, and their sockets three. And for the
other side shall be hangings of fifteen cubits:
their pillars three, and their sockets three.
And for the gate of the court shall be a 16
screen of twenty cubits, of blue, and purple,
and scarlet, and fine twined linen, the work
of the embroiderer: their pillars four, and
their sockets four. All the pillars of the
court round about shall be filleted with
silver; their hooks of silver, and their
sockets of brass. The length of the court 18
shall be an hundred cubits, and the breadth
fifty every where, and the height five cubits,
of fine twined linen, and their sockets of
brass. All the instruments of the tabernacle
in all the service thereof, and all the pins
thereof, and all the pins of the court, shall
be of brass.
And thou shalt command the children of 20
Israel, that they bring unto thee pure olive
oil beaten for the light, to cause a lamp to
burn continually. In the tent of meeting,
without the veil which is before the testi-
mony, Aaron and his sons shall order it
from evening to morning before the LORD:
it shall be a statute for ever throughout their
generations on the behalf of the children of
Israel.
And bring thou near unto thee Aaron thy 28
brother, and his sons with him, from among
the children of Israel, that he may minister
unto me in the priest's office, even Aaron,
Nadab and Abihu, Eleazar and Ithamar,
Aaron's sons. And thou shalt make holy
garments for Aaron thy brother, for glory
and for beauty. And thou shalt speak 3
unto all that are wise hearted, whom I
have filled with the spirit of wisdom, that
they make Aaron's garments to sanctify
him, that he may minister unto me in the
priest's office. And these are the garments 4
which they shall make; a breastplate, and
an ephod, and a robe, and a coat of chequer
work, a mitre, and a girdle: and they shall
make holy garments for Aaron thy brother,
and his sons, that he may minister unto me
in the priest's office. And they shall take
the gold, and the blue, and the purple, and
the scarlet, and the fine linen.
And they shall make the ephod of gold, 6
of blue, and purple, scarlet, and fine twined
linen, the work of the cunning workman.
It shall have two shoulderpieces joined to
the two ends thereof; that it may be joined
together. And the cunningly woven band,
which is upon it, to gird it on withal, shall
be like the work thereof and of the same
piece; of gold, of blue, and purple, and
scarlet, and fine twined linen. And thou 9
shalt take two onyx stones, and grave on

them the names of the children of Israel: six of their names on the one stone, and the names of the six that remain on the other
11 stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel: thou shalt make them to be inclosed in ouches of gold.
12 And thou shalt put the two stones upon the shoulderpieces of the ephod, to be stones of memorial for the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.
13 And thou shalt make ouches of gold: and two chains of pure gold; like cords shalt thou make them, of wreathen work: and thou shalt put the wreathen chains on the ouches. And thou shalt make a breastplate of judgement, the work of the cunning workman; like the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet, and fine twined linen, shalt
16 thou make it. Foursquare it shall be and double; a span shall be the length thereof, and a span the breadth thereof. And thou shalt set in it settings of stones, four rows of stones: a row of sardius, topaz, and carbuncle shall be the first row; and the second row an emerald, a sapphire, and a
19 diamond; and the third row a jacinth, an agate, and an amethyst; and the fourth row a beryl, and an onyx, and a jasper: they shall be inclosed in gold in their settings. And the stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes.
22 And thou shalt make upon the breastplate chains like cords, of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold on the two rings at
25 the ends of the breastplate. And the other two ends of the two wreathen chains thou shalt put on the two ouches, and put them on the shoulderpieces of the ephod, in the forepart thereof. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge thereof, which is toward the side
27 of the ephod inward. And thou shalt make two rings of gold, and shalt put them on the two shoulderpieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the cunningly woven band of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be upon the cunningly woven band of the ephod, and that the breastplate be not loosed from the ephod.
29 And Aaron shall bear the names of the children of Israel in the breastplate of judgement upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. And thou shalt put in the breastplate of judgement the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgement of the children of Israel upon his heart before the LORD continually.

31 And thou shalt make the robe of the ephod all of blue. And it shall have a hole for the head in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about: a
34 golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLY TO THE LORD. And thou shalt put it on a lace of blue, and it shall be upon the mitre; upon the forefront of the
38 mitre it shall be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before
39 the LORD. And thou shalt weave the coat in chequer work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle, the work of the embroiderer. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and headtires shalt thou make for them, for glory and for beauty. And thou
41 shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt

make them linen breeches to cover the flesh of their nakedness; from the loins even unto
43 the thighs they shall reach: and they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and unto his seed after him.

29 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: take one young bullock and two rams without blemish, and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil: of fine wheaten
3 flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water.
5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the cunningly woven band of the ephod: and thou shalt set the mitre upon his head, and put the
7 holy crown upon the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and bind headtires on them: and they shall have the priesthood by a perpetual statute: and thou
10 shalt consecrate Aaron and his sons. And thou shalt bring the bullock before the tent of meeting: and Aaron and his sons shall lay their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, at the door of the tent
12 of meeting. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the blood at the base of the altar. And thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and burn them upon
14 the altar. But the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without the camp: it is a sin offering. Thou shalt also take the one ram; and Aaron and his sons shall lay their hands upon the head of the ram.
16 And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it round about upon the altar. And thou shalt cut the ram into its pieces, and wash its inwards, and its legs, and put them with its pieces, and with its head. And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD. And 19
thou shalt take the other ram; and Aaron and his sons shall lay their hands upon the head of the ram. Then shalt thou kill the ram, and take of its blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the 21
blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. Also thou shalt take of the ram the 22
fat, and the fat tail, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right thigh; for it is a ram of consecration: and one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of unleavened bread that is before the LORD: and thou shalt put the 24
whole upon the hands of Aaron, and upon the hands of his sons; and shalt wave them for a wave offering before the LORD. And thou shalt take them from their hands, and burn them on the altar upon the burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD. And thou shalt take the breast of Aaron's 26
ram of consecration, and wave it for a wave offering before the LORD: and it shall be thy portion. And thou shalt sanctify the breast of the wave offering, and the thigh of the heave offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron, and of that which is for his sons: and it shall 28
be for Aaron and his sons as a due for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifices of their peace offerings, even their heave offering unto the LORD. And the holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. Seven days 30
shall the son that is priest in his stead put them on, when he cometh into the tent of meeting to minister in the holy place. And thou shalt take the ram of consecration, and seethe its flesh in a holy place. And

Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at
3 the door of the tent of meeting. And they shall eat those things wherewith atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. And if aught of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not
5 be eaten, because it is holy. And thus shalt thou do unto Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them. And every day shalt thou offer the bullock of sin offering for atonement: and thou shalt cleanse the altar, when thou makest atonement for it; and thou shalt
7 anoint it, to sanctify it. Seven days thou shalt make atonement for the altar, and sanctify it: and the altar shall be most holy; whatsoever toucheth the altar shall be holy.

8 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: and with the one lamb a tenth part of an ephah of fine flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.
11 And the other lamb thou shalt offer at even, and shalt do thereto according to the meal offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. It shall be a continual burnt offering throughout your generations at the door of the tent of meeting before the LORD: where I will meet with you, to speak there
13 unto thee. And there I will meet with the children of Israel; and the Tent shall be sanctified by my glory. And I will sanctify the tent of meeting, and the altar: Aaron also and his sons will I sanctify, to
15 minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

30 And thou shalt make an altar to burn incense upon: of acacia wood shalt thou make it. A cubit shall be the length thereof; and a cubit the breadth thereof; foursquare shall it be; and two cubits shall be the height thereof: the horns thereof shall
33 be of one piece with it. And thou shalt overlay it with pure gold, the top thereof and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make for it under the crown thereof, upon the two ribs thereof, upon the two sides of it shalt thou make them; and they shall be for places for staves to bear it withal. And thou shalt 5
make the staves of acacia wood, and overlay them with gold. And thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon in- 7
cense of sweet spices: every morning, when he dresseth the lamps, he shall burn it. And when Aaron lighteth the lamps at even, he shall burn it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange in- 9
cense thereon, nor burnt offering, nor meal offering; and ye shall pour no drink offering thereon. And Aaron shall make atonement upon the horns of it once in the year: with the blood of the sin offering of atonement once in the year shall he make atonement for it throughout your generations: it is most holy unto the LORD.

And the LORD spake unto Moses, saying, 11
When thou takest the sum of the children of Israel, according to those that are numbered of them, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every 13
one that passeth over unto them that are numbered, half a shekel after the shekel of the sanctuary:* half a shekel for an offering to the LORD. Every one that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering of the LORD. The rich 15
shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the LORD, to make atonement for your souls. And thou shalt take the atonement money from the children of Israel, and shalt appoint it for the service of the tent of meeting; that it may be a memorial for the children of Israel before the LORD, to make atonement for your souls.

And the LORD spake unto Moses, say- 17
ing, Thou shalt also make a laver of brass and the base thereof of brass, to wash

* The shekel is twenty gerahs.

withal: and thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein. And Aaron and his sons shall wash their hands and their
20 feet thereat: when they go into the tent of meeting, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto the LORD: so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22 Moreover the LORD spake unto Moses, saying, Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, and
25 of cassia five hundred, after the shekel of the sanctuary, and of olive oil an hin: and thou shalt make it an holy anointing oil, a perfume compounded after the art of the perfumer: it shall be an holy anointing oil. And thou shalt anoint therewith the tent of meeting, and the ark of the testimony, and the table and all the vessels thereof, and the candlestick and the vessels thereof, and
28 the altar of incense, and the altar of burnt offering with all the vessels thereof, and the laver and the base thereof. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the composition thereof: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people.

34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense: of each shall there be a like weight; and thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy:
36 and thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with thee: it shall be unto you most holy. And the incense which thou shalt make, according to the composition thereof ye shall not make for yourselves: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, he shall be cut off from his people.

And the LORD spake unto Moses, saying, 3
See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in 5
cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee: the tent of meeting, and 7
the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the Tent; and the table and its vessels, and the pure candlestick with all its vessels, and the altar of incense; and the altar of burnt offering with all its vessels, and the laver and its base; and the finely wrought 10
garments, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office; and the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded thee shall they do.

And the LORD spake unto Moses, saying, 12
Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD which sanctify you. 13
Ye shall keep the sabbath therefore; for 14
it is holy unto you: every one that profaneth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children 16
of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

And he gave unto Moses, when he had 18
made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

Appendix H. — Covenant of the Second Table

2 And when the people saw that Moses
delayed to come down from the mount, the
people gathered themselves together unto
Aaron, and said unto him, Up, make us
gods, which shall go before us; for as for
this Moses, the man that brought us up
out of the land of Egypt, we know not what
2 is become of him. And Aaron said unto
them, Break off the golden rings, which
are in the ears of your wives, of your sons,
and of your daughters, and bring them unto
me. And all the people brake off the golden
rings which were in their ears, and brought
them unto Aaron. And he received it at
their hand, and fashioned it with a graving
tool, and made it a molten calf: and they
said, These be thy gods, O Israel, which
brought thee up out of the land of Egypt.
5 And when Aaron saw this, he built an altar
before it; and Aaron made proclamation,
and said, To-morrow shall be a feast to the
LORD. And they rose up early on the
morrow, and offered burnt offerings, and
brought peace offerings; and the people
sat down to eat and to drink, and rose up
to play.
7 And the LORD spake unto Moses, Go,
get thee down; for thy people, which thou
broughtest up out of the land of Egypt,
have corrupted themselves: they have
turned aside quickly out of the way which
I commanded them: they have made them
a molten calf, and have worshipped it, and
have sacrificed unto it, and said, These be
thy gods, O Israel, which brought thee up
9 out of the land of Egypt. And the LORD
said unto Moses, I have seen this people,
and, behold, it is a stiffnecked people:
now therefore let me alone, that my wrath
may wax hot against them, and that I may
consume them: and I will make of thee a
1 great nation. And Moses besought the
LORD his God, and said, LORD, why doth
thy wrath wax hot against thy people,
which thou hast brought forth out of the
land of Egypt with great power and with a
mighty hand? Wherefore should the Egyp-
tians speak, saying, For evil did he bring
them forth, to slay them in the mountains,
and to consume them from the face of the
earth? Turn from thy fierce wrath, and
repent of this evil against thy people.
3 Remember Abraham, Isaac, and Israel,
thy servants, to whom thou swarest by
thine own self, and saidst unto them, I
will multiply your seed as the stars of
heaven, and all this land that I have spoken
of will I give unto your seed, and they shall
inherit it for ever. And the LORD repented
of the evil which he said he would do unto
his people.

And Moses turned, and went down from 15
the mount, with the two tables of the testi-
mony in his hand; tables that were written
on both their sides; on the one side and on
the other were they written. And the
tables were the work of God, and the writ-
ing was the writing of God, graven upon
the tables. And when Joshua heard the 17
noise of the people as they shouted, he said
unto Moses, There is a noise of war in the
camp. And he said, It is not the voice of
them that shout for mastery, neither is it the
voice of them that cry for being overcome:
but the noise of them that sing do I hear.
And it came to pass, as soon as he came nigh 19
unto the camp, that he saw the calf and
the dancing: and Moses' anger waxed hot,
and he cast the tables out of his hands, and
brake them beneath the mount. And he
took the calf which they had made, and
burnt it with fire, and ground it to powder,
and strewed it upon the water, and made
the children of Israel drink of it. And 21
Moses said unto Aaron, What did this
people unto thee, that thou hast brought a
great sin upon them? And Aaron said,
Let not the anger of my lord wax hot: thou
knowest the people, that they are set on
evil. For they said unto me, Make us gods, 23
which shall go before us: for as for this
Moses, the man that brought us up out of
the land of Egypt, we know not what is
become of him. And I said unto them,
Whosoever hath any gold, let them break
it off; so they gave it me: and I cast it into
the fire, and there came out this calf. And 25
when Moses saw that the people were
broken loose; for Aaron had let them loose
for a derision among their enemies: then
Moses stood in the gate of the camp, and
said, Whoso is on the LORD'S side, let him
come unto me. And all the sons of Levi
gathered themselves together unto him.
And he said unto them, Thus saith the 27
LORD, the God of Israel, Put ye every man
his sword upon his thigh, and go to and fro
from gate to gate throughout the camp, and
slay every man his brother, and every man
his companion, and every man his neigh-
bour. And the sons of Levi did according
to the word of Moses: and there fell of the
people that day about three thousand men.
And Moses said, Consecrate yourselves 29
to-day to the LORD, yea, every man against
his son, and against his brother; that he

may bestow upon you a blessing this day.
And it came to pass on the morrow, that
Moses said unto the people, Ye have sinned
a great sin: and now I will go up unto the
LORD; peradventure I shall make atone-
31 ment for your sin. And Moses returned
unto the LORD, and said, Oh, this people
have sinned a great sin, and have made
them gods of gold. Yet now, if thou wilt
forgive their sin — ; and if not, blot me, I
pray thee, out of thy book which thou hast
written. And the LORD said unto Moses,
Whosoever hath sinned against me, him
34 will I blot out of my book. And now go,
lead the people unto the place of which I
have spoken unto thee: behold, mine angel
shall go before thee: nevertheless in the
day when I visit, I will visit their sin upon
them. And the LORD smote the people,
because they made the calf, which Aaron
made.

33 And the LORD spake unto Moses,
Depart, go up hence, thou and the people
which thou hast brought up out of the land
of Egypt, unto the land of which I sware
unto Abraham, to Isaac, and to Jacob,
saying, Unto thy seed will I give it: and I
will send an angel before thee; and I will
drive out the Canaanite, the Amorite, and
the Hittite, and the Perizzite, the Hivite,
3 and the Jebusite: unto a land flowing
with milk and honey: for I will not go up
in the midst of thee; for thou art a stiff-
necked people: lest I consume thee in the
way. And when the people heard these
evil tidings, they mourned: and no man
5 did put on him his ornaments. And the
LORD said unto Moses, Say unto the chil-
dren of Israel, Ye are a stiffnecked people:
if I go up into the midst of thee for one mo-
ment, I shall consume thee: therefore now
put off thy ornaments from thee, that I
may know what to do unto thee. And the
children of Israel stripped themselves of
their ornaments from mount Horeb on-
ward.

7 Now Moses used to take the tent and to
pitch it without the camp, afar off from the
camp; and he called it, The tent of meet-
ing. And it came to pass, that every one
which sought the LORD went out unto the
tent of meeting, which was without the
camp. And it came to pass, when Moses
went out unto the Tent, that all the people
rose up, and stood, every man at his tent
door, and looked after Moses, until he was
9 gone into the Tent. And it came to pass,
when Moses entered into the Tent, the
pillar of cloud descended, and stood at the
door of the Tent: and the LORD spake with
Moses. And all the people saw the pillar
of cloud stand at the door of the Tent: and
all the people rose up and worshipped,
every man at his tent door. And the LORD 11
spake unto Moses face to face, as a man
speaketh unto his friend. And he turned
again into the camp: but his minister
Joshua, the son of Nun, a young man, de-
parted not out of the Tent.

And Moses said unto the LORD, See, 12
thou sayest unto me, Bring up this people:
and thou hast not let me know whom thou
wilt send with me. Yet thou hast said, I
know thee by name, and thou hast also
found grace in my sight. Now therefore, 13
I pray thee, if I have found grace in thy
sight, shew me now thy ways, that I may
know thee, to the end that I may find grace
in thy sight: and consider that this nation
is thy people. And he said, My presence
shall go with thee, and I will give thee rest.
And he said unto him, If thy presence go 15
not with me, carry us not up hence. For
wherein now shall it be known that I have
found grace in thy sight, I and thy people?
is it not in that thou goest with us, so that
we be separated, I and thy people, from all
the people that are upon the face of the
earth?

And the LORD said unto Moses, I will do 17
this thing also that thou hast spoken: for
thou hast found grace in my sight, and I
know thee by name. And he said, Shew
me, I pray thee, thy glory. And he said, 19
I will make all my goodness pass before
thee, and will proclaim the name of the
LORD before thee; and I will be gracious
to whom I will be gracious, and will shew
mercy on whom I will shew mercy. And
he said, Thou canst not see my face: for
man shall not see me and live. And the 21
LORD said, Behold, there is a place by me,
and thou shalt stand upon the rock: and
it shall come to pass, while my glory passeth
by, that I will put thee in a cleft of the rock,
and will cover thee with my hand until I
have passed by: and I will take away mine
hand, and thou shalt see my back: but my
face shall not be seen.

And the LORD said unto Moses, Hew thee 34
two tables of stone like unto the first: and
I will write upon the tables the words that
were on the first tables, which thou brakest.
And be ready by the morning, and come up
in the morning unto mount Sinai, and pre-
sent thyself there to me on the top of the
mount. And no man shall come up with
thee, neither let any man be seen through-
out all the mount; neither let the flocks
nor herds feed before that mount. And 4

he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name
6 of the LORD. And the LORD passed by before him, and proclaimed, The LORD, the LORD, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin: and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon
8 the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us
9 for thine inheritance. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD, for it is a terrible thing that I do with thee.
10 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest
12 it be for a snare in the midst of thee: but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim: for thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call
16 thee and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no
18 molten gods. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib: for in the month Abib thou camest out from Egypt. All that openeth the womb is mine; and all thy cattle that is
20 male, the firstlings of ox and sheep. And the firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.
21 Six days thou shalt work, but on the seventh day thou shalt rest: in plowing time and in harvest thou shalt rest. And thou shalt 22
observe the feast of weeks, even of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Three times in the year shall all thy males appear before the Lord GOD, the God of Israel. For I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before the LORD thy God three times in the year. Thou shalt not offer the blood 25
of my sacrifice with leavened bread; neither shall the sacrifice of the feast of the passover be left unto the morning. The first of the firstfruits of thy ground thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.
And the LORD said unto Moses, Write 27
thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

And it came to pass, when Moses came 29
down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone by reason of his speaking with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and 31
Aaron and all the rulers of the congregation returned unto him: and Moses spake to them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And when Moses had done speaking with them, he put a veil on his face. But when Moses 34
went in before the LORD to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded; and the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Appendix I. — Specification of the Building of the Tabernacle

35 And Moses assembled all the congregation of the children of Israel, and said unto them, These are the words which the LORD hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of solemn rest to the LORD: whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, the LORD'S offering; gold, and silver, and brass; and blue, and purple, and scarlet, and fine linen, and goats' hair; and rams' skins dyed red, and sealskins, and acacia wood; 8 and oil for the light, and spices for the anointing oil, and for the sweet incense; and onyx stones, and stones to be set, for the ephod, and for the breastplate. And let every wise hearted man among you come, and make all that the LORD hath 11 commanded; the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets; the ark, and the staves thereof, the mercy-seat, and the veil of the screen; the table, and its staves, and all its vessels, and the shew- 14 bread; the candlestick also for the light, and its vessels, and its lamps, and the oil for the light; and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle; the altar of burnt offering, with its grating of brass, its staves, and all its vessels, the laver and its 17 base; the hangings of the court, the pillars thereof, and their sockets, and the screen for the gate of the court; the pins of the tabernacle, and the pins of the court, and their cords; the finely wrought garments, for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the LORD'S offering, for the work of the tent of meeting, and for all the service thereof, 22 and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought brooches, and earrings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, brought them. Every one that 2 did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found acacia wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. And 2 all the women whose heart stirred them up in wisdom spun the goats' hair. And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate; and the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense. The children of Israel 2 brought a freewill offering unto the LORD; every man and woman, whose heart made them willing to bring for all the work, which the LORD had commanded to be made by the hand of Moses.

And Moses said unto the children of 3 Israel, See, the LORD hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones 3 for setting, and in carving of wood, to work in all manner of cunning workmanship. And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. Them 3 hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise cunning works. And Bezalel and Oholiab shall 3 work, and every wise hearted man, in whom the LORD hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that the LORD hath commanded.

And Moses called Bezalel and Oholiab,

and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him freewill offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they wrought; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

And every wise hearted man among them that wrought the work made the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman made he them. The length of each curtain was eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains had one measure. And he coupled five curtains one to another: and the other five curtains he coupled one to another. And he made loops of blue upon the edge of the one curtain from the selvedge in the coupling: likewise he made in the edge of the curtain that was outmost in the second coupling. Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain that was in the second coupling: the loops were opposite one to another. And he made fifty clasps of gold, and coupled the curtains one to another with the clasps: so the tabernacle was one. And he made curtains of goats' hair for a tent over the tabernacle: eleven curtains he made them. The length of each curtain was thirty cubits, and four cubits the breadth of each curtain: the eleven curtains had one measure. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops on the edge of the curtain that was outmost in the coupling, and fifty loops made he upon the edge of the curtain which was outmost in the second coupling. And he made fifty clasps of brass to couple the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of sealskins above.

And he made the boards for the taber- 20
nacle of acacia wood, standing up. Ten cubits was the length of a board, and a cubit and a half the breadth of each board. Each board had two tenons, joined one to another: thus did he make for all the boards of the tabernacle. And he made the 23
boards for the tabernacle; twenty boards for the south side southward: and he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. And 25
for the second side of the tabernacle, on the north side, he made twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the hinder part of the tabernacle westward he made six boards. And two boards made he for 28
the corners of the tabernacle in the hinder part. And they were double beneath, and in like manner they were entire unto the top thereof unto one ring: thus he did to both of them in the two corners. And there 30
were eight boards, and their sockets of silver, sixteen sockets; under every board two sockets. And he made bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward. And 33
he made the middle bar to pass through in the midst of the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold for places for the bars, and overlaid the bars with gold.

And he made the veil of blue, and purple, 35
and scarlet, and fine twined linen: with cherubim the work of the cunning workman made he it. And he made thereunto four pillars of acacia, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. And 37
he made a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer; and the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: and their five sockets were of brass.

And Bezalel made the ark of acacia wood: 37
two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and

without, and made a crown of gold to it
3 round about. And he cast for it four rings
of gold, in the four feet thereof; even two
rings on the one side of it, and two rings on
the other side of it. And he made staves
of acacia wood, and overlaid them with gold.
And he put the staves into the rings on the
6 sides of the ark, to bear the ark. And he
made a mercy-seat of pure gold: two cubits
and a half was the length thereof, and a
cubit and a half the breadth thereof. And
he made two cherubim of gold; of beaten
work made he them, at the two ends of the
8 mercy-seat; one cherub at the one end,
and one cherub at the other end: of one
piece with the mercy-seat made he the
cherubim at the two ends thereof. And the
cherubim spread out their wings on high,
covering the mercy-seat with their wings,
with their faces one to another; toward the
mercy-seat were the faces of the cherubim.
10 And he made the table of acacia wood:
two cubits was the length thereof, and a
cubit the breadth thereof, and a cubit and
a half the height thereof: and he overlaid
it with pure gold, and made thereto a crown
12 of gold round about. And he made unto
it a border of an handbreadth round about,
and made a golden crown to the border
thereof round about. And he cast for it
four rings of gold, and put the rings in the
four corners that were on the four feet
14 thereof. Close by the border were the
rings, the places for the staves to bear the
table. And he made the staves of acacia
wood, and overlaid them with gold, to bear
the table. And he made the vessels which
were upon the table, the dishes thereof, and
the spoons thereof, and the bowls thereof,
and the flagons thereof, to pour out withal,
of pure gold.
17 And he made the candlestick of pure
gold: of beaten work made he the candle-
stick, even its base, and its shaft; its cups,
its knops, and its flowers, were of one piece
with it: and there were six branches going
out of the sides thereof; three branches of
the candlestick out of the one side thereof,
and three branches of the candlestick out
19 of the other side thereof: three cups made
like almond-blossoms in one branch, a knop
and a flower; and three cups made like
almond-blossoms in the other branch, a
knop and a flower: so for the six branches
going out of the candlestick. And in the
candlestick were four cups made like
almond-blossoms, the knops thereof, and
21 the flowers thereof: and a knop under two
branches of one piece with it, and a knop
under two branches of one piece with it,
and a knop under two branches of one
piece with it, for the six branches going out
of it. Their knops and their branches were
of one piece with it: the whole of it was
one beaten work of pure gold. And he
made the lamps thereof, seven, and the
tongs thereof, and the snuff-dishes thereof,
of pure gold. Of a talent of pure gold
made he it, and all the vessels thereof.

And he made the altar of incense of
acacia wood: a cubit was the length thereof,
and a cubit the breadth thereof, foursquare;
and two cubits was the height thereof; the
horns thereof were of one piece with it.
And he overlaid it with pure gold, the top
thereof, and the sides thereof round about,
and the horns of it: and he made unto it a
crown of gold round about. And he made
for it two golden rings under the crown
thereof, upon the two ribs thereof, upon
the two sides of it, for places for staves to
bear it withal. And he made the staves of
acacia wood, and overlaid them with gold.
And he made the holy anointing oil, and
the pure incense of sweet spices, after the
art of the perfumer.

And he made the altar of burnt offering
of acacia wood: five cubits was the length
thereof, and five cubits the breadth thereof,
foursquare; and three cubits the height
thereof. And he made the horns thereof
upon the four corners of it; the horns
thereof were of one piece with it: and he
overlaid it with brass. And he made all
the vessels of the altar, the pots, and the
shovels, and the basons, the fleshhooks,
and the firepans: all the vessels thereof
made he of brass. And he made for the
altar a grating of network of brass, under
the ledge round it beneath, reaching half-
way up. And he cast four rings for the
four ends of the grating of brass, to be
placed for the staves. And he made the
staves of acacia wood, and overlaid them
with brass. And he put the staves into
the rings on the sides of the altar, to bear
it withal; he made it hollow with planks.

And he made the laver of brass, and the
base thereof of brass, of the mirrors of the
serving women which served at the door of
the tent of meeting.

And he made the court: for the south
side southward the hangings of the court
were of fine twined linen, an hundred
cubits: their pillars were twenty, and their
sockets twenty, of brass; the hooks of the
pillars and their fillets were of silver. And
for the north side an hundred cubits, their
pillars twenty, and their sockets twenty, of
brass; the hooks of the pillars and their

fillets of silver. And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. And for the east side eastward fifty cubits. The hangings for the one side of the gate were fifteen cubits; their pillars three, and their sockets three; and so for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. And the screen for the gate of the court was the work of the embroiderer, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. And their pillars were four, and their sockets four, of brass; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. And all the pins of the tabernacle, and of the court round about, were of brass.

This is the sum of the things for the tabernacle, even the tabernacle of the testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: a beka a head, that is, half a shekel, after the shekel of the sanctuary, for every one that passed over to them that were numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. And the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of the veil; an hundred sockets for the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and made fillets for them. And the brass of the offering was seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tent of meeting, and the brasen altar, and the brasen grating for it, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

And of the blue, and purple, and scarlet, they made finely wrought garments, for ministering in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, the work of the cunning workman. They made shoulderpieces for it, joined together: at the two ends was it joined together. And the cunningly woven band, that was upon it, to gird it on withal, was of the same piece and like the work thereof; of gold, of blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

And they wrought the onyx stones, inclosed in ouches of gold, graven with the engravings of a signet, according to the names of the children of Israel. And he put them on the shoulderpieces of the ephod, to be stones of memorial for the children of Israel; as the LORD commanded Moses.

And he made the breastplate, the work of the cunning workman, like the work of the ephod; of gold, of blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being double. And they set in it four rows of stones: a row of sardius, topaz, and carbuncle was the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a jacinth, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their settings. And the stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, for the

twelve tribes. And they made upon the breastplate chains like cords, of wreathen
16 work of pure gold. And they made two ouches of gold, and two gold rings; and put the two rings on the two ends of the breastplate. And they put the two wreathen chains of gold on the two rings at the ends of the breastplate. And the other two ends of the two wreathen chains they put on the two ouches, and put them on the shoulderpieces of the ephod, in the
19 forepart thereof. And they made two rings of gold, and put them upon the two ends of the breastplate, upon the edge thereof, which was toward the side of the ephod inward. And they made two rings of gold, and put them on the two shoulderpieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the cunningly woven band of the
21 ephod. And they did bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it might be upon the cunningly woven band of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 And he made the robe of the ephod of woven work, all of blue; and the hole of the robe in the midst thereof, as the hole of a coat of mail, with a binding round about the hole of it, that it should not be rent. And they made upon the skirts of the robe pomegranates of blue, and purple, and
25 scarlet, and twined linen. And they made bells of pure gold, and put the bells between the pomegranates upon the skirts of the robe round about, between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister in; as the LORD commanded Moses.

27 And they made the coats of fine linen of woven work for Aaron, and for his sons, and the mitre of fine linen, and the goodly headtires of fine linen, and the linen breeches of fine twined linen, and the girdle of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer; as the LORD commanded Moses.

30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet, HOLY TO THE LORD. And they tied unto it a lace of blue, to fasten it upon the mitre above; as the LORD commanded Moses.

Thus was finished all the work of the tabernacle of the tent of meeting: and the children of Israel did according to all that the LORD commanded Moses, so did they.

And they brought the tabernacle unto 39 32
Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets; and the covering of rams' skins dyed red, and the covering of sealskins, and the veil of the screen; the ark of the testimony, and the staves thereof, and the mercy-seat; the table, all the vessels 39
thereof, and the shewbread; the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light; and the golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent; the brasen altar, and its grating of brass, its staves, and all its vessels, the laver and its base; the hangings of the 40
court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the tabernacle, for the tent of meeting; the finely wrought garments for ministering in the holy place, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. According to all that 41
the LORD commanded Moses, so the children of Israel did all the work. And Moses saw all the work, and, behold, they had done it; as the LORD had commanded, even so had they done it: and Moses blessed them.

And the LORD spake unto Moses, say- 40 1
ing, On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting. And thou shalt put therein the ark of the testimony, and thou shalt screen the ark with the veil. And thou shalt bring 4
in the table, and set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle. And thou shalt set the altar 6
of burnt offering before the door of the tabernacle of the tent of meeting. And thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the screen of the gate of the court. And thou shalt 9
take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof: and it shall be holy. And thou shalt anoint the altar of burnt offering, and all its vessels, and sanctify the altar: and the altar shall be most holy. And thou shalt anoint 11
the laver and its base, and sanctify it. And

thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office. And thou shalt bring his sons, and put coats upon them: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: and their anointing shall be to them for an everlasting priesthood throughout their generations. Thus did Moses: according to all that the LORD commanded him, so did he.

And it came to pass in the first month in the second year on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and laid its sockets and set up the boards thereof, and put in the bars thereof, and reared up its pillars. And he spread the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark: and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as the LORD commanded Moses. And he put the table in the tent of meeting, upon the side of the tabernacle northward, without the veil. And he set the bread in order upon it before the LORD; as the LORD commanded Moses. And he put the candlestick in the tent of meeting, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the LORD; as the LORD commanded Moses. And he put the golden 26
altar in the tent of meeting before the veil: and he burnt thereon incense of sweet spices; as the LORD commanded Moses. And he put the screen of the door to the tabernacle. And he set the altar of burnt offering at the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the meal offering; as the LORD commanded Moses. And he set 30
the laver between the tent of meeting and the altar, and put water therein, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat; when they went into the tent of 32
meeting, and when they came near unto the altar, they washed: as the LORD commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.

Then the cloud covered the tent of meet- 34
ing, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: but if the cloud were not taken up, then 37
they journeyed not till the day that it was taken up. For the cloud of the LORD was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

Appendix J. — Law and Ritual of Oblations

And the LORD called unto Moses, and spake unto him out of the tent of meeting, saying, Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto the LORD, ye shall offer your oblation of the cattle, even of the herd and of the flock.

If his oblation be a burnt offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before the LORD. And he shall lay his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the LORD: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting. And he shall flay the burnt offering and cut it into its pieces. And the 7
sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire: and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: but its inwards 9
and its legs shall he wash with water: and the priest shall burn the whole on the altar, for a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

And if his oblation be of the flock, of the 10
sheep, or of the goats, for a burnt offering; he shall offer it a male without blemish. And he shall kill it on the side of the altar northward before the LORD: and Aaron's

sons, the priests, shall sprinkle its blood
12 upon the altar round about. And he shall
cut it into its pieces, with its head and its
fat: and the priest shall lay them in order
on the wood that is on the fire which is upon
the altar: but the inwards and the legs
shall he wash with water: and the priest
shall offer the whole, and burn it upon the
altar: it is a burnt offering, an offering
made by fire, of a sweet savour unto the
LORD.
14 And if his oblation to the LORD be a burnt
offering of fowls, then he shall offer his
oblation of turtledoves, or of young pigeons.
And the priest shall bring it unto the altar,
and wring off its head, and burn it on the
altar; and the blood thereof shall be
drained out on the side of the altar: and
he shall take away its crop with the filth
thereof, and cast it beside the altar on the
17 east part, in the place of the ashes: and he
shall rend it by the wings thereof, but shall
not divide it asunder: and the priest shall
burn it upon the altar, upon the wood that
is upon the fire: it is a burnt offering, an
offering made by fire, of a sweet savour unto
the LORD.

2 And when any one offereth an oblation
of a meal offering unto the LORD, his obla-
tion shall be of fine flour; and he shall pour
oil upon it, and put frankincense thereon:
and he shall bring it to Aaron's sons the
priests: and he shall take thereout his hand-
ful of the fine flour thereof, and of the oil
thereof, with all the frankincense thereof;
and the priest shall burn it as the memorial
thereof upon the altar, an offering made by
3 fire, of a sweet savour unto the LORD: and
that which is left of the meal offering shall
be Aaron's and his sons': it is a thing most
holy of the offerings of the LORD made by
fire.
4 And when thou offerest an oblation of a
meal offering baken in the oven, it shall be
unleavened cakes of fine flour mingled with
oil, or unleavened wafers anointed with oil.
And if thy oblation be a meal offering of the
baking pan, it shall be of fine flour unleav-
ened, mingled with oil. Thou shalt part
it in pieces, and pour oil thereon: it is a
7 meal offering. And if thy oblation be a
meal offering of the frying pan, it shall be
made of fine flour with oil. And thou shalt
bring the meal offering that is made of
these things unto the LORD: and it shall be
presented unto the priest, and he shall bring
9 it unto the altar. And the priest shall take
up from the meal offering the memorial
thereof, and shall burn it upon the altar:
an offering made by fire, of a sweet savour
unto the LORD. And that which is left
of the meal offering shall be Aaron's and
his sons': it is a thing most holy of the
offerings of the LORD made by fire. No 11
meal offering, which ye shall offer unto the
LORD, shall be made with leaven: for ye
shall burn no leaven, nor any honey, as an
offering made by fire unto the LORD. As
an oblation of firstfruits ye shall offer them
unto the LORD: but they shall not come up
for a sweet savour on the altar. And every 13
oblation of thy meal offering shalt thou
season with salt; neither shalt thou suffer
the salt of the covenant of thy God to be
lacking from thy meal offering: with all
thine oblations thou shalt offer salt.
And if thou offer a meal offering of first- 14
fruits unto the LORD, thou shalt offer for
the meal offering of thy firstfruits corn in
the ear parched with fire, bruised corn of the
fresh ear. And thou shalt put oil upon it,
and lay frankincense thereon: it is a meal
offering. And the priest shall burn the 16
memorial of it, part of the bruised corn
thereof, and part of the oil thereof, with
all the frankincense thereof: it is an
offering made by fire unto the LORD.
And if his oblation be a sacrifice of peace 3
offerings; if he offer of the herd, whether
male or female, he shall offer it without
blemish before the LORD. And he shall
lay his hand upon the head of his oblation,
and kill it at the door of the tent of meeting:
and Aaron's sons the priests shall sprinkle
the blood upon the altar round about. And 3
he shall offer of the sacrifice of peace offer-
ings an offering made by fire unto the LORD;
the fat that covereth the inwards, and all the
fat that is upon the inwards, and the two
kidneys, and the fat that is on them, which
is by the loins, and the caul upon the liver,
with the kidneys, shall he take away. And 5
Aaron's sons shall burn it on the altar upon
the burnt offering, which is upon the wood
that is on the fire: it is an offering made by
fire, of a sweet savour unto the LORD.
And if his oblation for a sacrifice of peace 6
offerings unto the LORD be of the flock;
male or female, he shall offer it without
blemish. If he offer a lamb for his obla-
tion, then shall he offer it before the LORD:
and he shall lay his hand upon the head of 8
his oblation, and kill it before the tent of
meeting: and Aaron's sons shall sprinkle
the blood thereof upon the altar round
about. And he shall offer of the sacrifice
of peace offerings an offering made by
fire unto the LORD; the fat thereof, the
fat tail entire, he shall take it away hard
by the backbone; and the fat that covereth

the inwards, and all the fat that is upon
the inwards, and the two kidneys, and the
fat that is upon them, which is by the loins,
and the caul upon the liver, with the kid-
neys, shall he take away. And the priest
shall burn it upon the altar: it is the food
of the offering made by fire unto the LORD.
And if his oblation be a goat, then he shall
offer it before the LORD: and he shall lay
his hand upon the head of it, and kill it
before the tent of meeting: and the sons of
Aaron shall sprinkle the blood thereof upon
the altar round about. And he shall offer
thereof his oblation, even an offering made
by fire unto the LORD; the fat that covereth
the inwards, and all the fat that is upon the
inwards, and the two kidneys, and the fat
that is upon them, which is by the loins, and
the caul upon the liver, with the kidneys,
shall he take away. And the priest shall
burn them upon the altar: it is the food
of the offering made by fire, for a sweet
savour: all the fat is the LORD'S. It shall
be a perpetual statute throughout your
generations in all your dwellings, that ye
shall eat neither fat nor blood.

And the LORD spake unto Moses, saying,
Speak unto the children of Israel, saying,
If any one shall sin unwittingly, in any of
the things which the LORD hath commanded
not to be done, and shall do any one of
them: if the anointed priest shall sin so as
to bring guilt on the people; then let him
offer for his sin, which he hath sinned, a
young bullock without blemish unto the
LORD for a sin offering. And he shall
bring the bullock unto the door of the tent
of meeting before the LORD; and he shall
lay his hand upon the head of the bullock,
and kill the bullock before the LORD. And
the anointed priest shall take of the blood
of the bullock, and bring it to the tent of
meeting: and the priest shall dip his finger
in the blood, and sprinkle of the blood seven
times before the LORD, before the veil of
the sanctuary. And the priest shall put
of the blood upon the horns of the altar of
sweet incense before the LORD, which is in
the tent of meeting; and all the blood of the
bullock shall he pour out at the base of the
altar of burnt offering, which is at the door
of the tent of meeting. And all the fat of
the bullock of the sin offering he shall take
off from it; the fat that covereth the in-
wards, and all the fat that is upon the
inwards, and the two kidneys, and the fat
that is upon them, which is by the loins,
and the caul upon the liver, with the kid-
neys, shall he take away, as it is taken off
from the ox of the sacrifice of peace offer-
ings: and the priest shall burn them upon
the altar of burnt offering. And the skin
of the bullock, and all its flesh, with its
head, and with its legs, and its inwards,
and its dung, even the whole bullock shall 12
he carry forth without the camp unto a
clean place, where the ashes are poured out,
and burn it on wood with fire: where the
ashes are poured out shall it be burnt.
And if the whole congregation of Israel 13
shall err, and the thing be hid from the
eyes of the assembly, and they have done
any of the things which the LORD hath
commanded not to be done, and are guilty;
when the sin wherein they have sinned is
known, then the assembly shall offer a
young bullock for a sin offering, and bring
it before the tent of meeting. And the 15
elders of the congregation shall lay their
hands upon the head of the bullock before
the LORD: and the bullock shall be killed
before the LORD. And the anointed priest
shall bring of the blood of the bullock to
the tent of meeting: and the priest shall
dip his finger in the blood, and sprinkle it
seven times before the LORD, before the
veil. And he shall put of the blood upon 18
the horns of the altar which is before the
LORD, that is in the tent of meeting, and
all the blood shall he pour out at the base
of the altar of burnt offering, which is at
the door of the tent of meeting. And all
the fat thereof shall he take off from it, and
burn it upon the altar. Thus shall he do 20
with the bullock; as he did with the bullock
of the sin offering, so shall he do with this:
and the priest shall make atonement for
them, and they shall be forgiven. And he
shall carry forth the bullock without the
camp, and burn it as he burned the first
bullock: it is the sin offering for the
assembly.
When a ruler sinneth, and doeth unwit- 22
tingly any one of all the things which the
LORD his God hath commanded not to be
done, and is guilty; if his sin, wherein he
hath sinned, be made known to him, he
shall bring for his oblation a goat, a male
without blemish; and he shall lay his hand
upon the head of the goat, and kill it in the
place where they kill the burnt offering
before the LORD: it is a sin offering. And 25
the priest shall take of the blood of the sin
offering with his finger, and put it upon the
horns of the altar of burnt offering, and the
blood thereof shall he pour out at the base
of the altar of burnt offering. And all the 26
fat thereof shall he burn upon the altar,
as the fat of the sacrifice of peace offerings:

and the priest shall make atonement for him as concerning his sin, and he shall be forgiven.

27 And if any one of the common people sin unwittingly, in doing any of the things which the LORD hath commanded not to be done, and be guilty; if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath
29 sinned. And he shall lay his hand upon the head of the sin offering, and kill the sin offering in the place of burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at the base
31 of the altar. And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make atonement for him, and he shall be forgiven.

32 And if he bring a lamb as his oblation for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at the base
35 of the altar: and all the fat thereof shall he take away, as the fat of the lamb is taken away from the sacrifice of peace offerings; and the priest shall burn them on the altar, upon the offerings of the LORD made by fire: and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.

5 And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity: or if any one touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of unclean creeping things, and it be hidden from him, and he be
3 unclean, then he shall be guilty: or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these things: and
5 it shall be, when he shall be guilty in one of these things, that he shall confess that wherein he hath sinned: and he shall bring his guilt offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him as concerning his sin. And if his
7 means suffice not for a lamb, then he shall bring his guilt offering for that wherein he hath sinned, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off its head from its neck, but shall not divide it asunder:
9 and he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be drained out at the base of the altar: it is a sin offering. And he shall offer the second for a burnt offering, according to the ordinance: and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven.

11 But if his means suffice not for two turtledoves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. 12 And he shall bring it to the priest, and the priest shall take his handful of it as the memorial thereof, and burn it on the altar, upon the offerings of the LORD made by fire: it is a sin offering. And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven: and the remnant shall be the priest's, as the meal offering.

14 And the LORD spake unto Moses, saying, If any one commit a trespass, and sin unwittingly, in the holy things of the LORD; then he shall bring his guilt offering unto the LORD, a ram without blemish out of the flock, according to thy estimation in silver by shekels, after the shekel of the
16 sanctuary, for a guilt offering: and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

17 And if any one sin, and do any of the things which the LORD hath commanded not to be done; though he knew it not, yet

s he guilty, and shall bear his iniquity.
And he shall bring a ram without blemish
ut of the flock, according to thy estimation,
or a guilt offering, unto the priest: and the
riest shall make atonement for him con-
erning the thing wherein he erred unwit-
ingly and knew it not, and he shall be for-
given. It is a guilt offering: he is certainly
uilty before the LORD.

And the LORD spake unto Moses, saying,
f any one sin, and commit a trespass
gainst the LORD, and deal falsely with his
eighbour in a matter of deposit, or of
argain, or of robbery, or have oppressed
is neighbour; or have found that which
vas lost, and deal falsely therein, and swear
o a lie; in any of all these that a man
doeth, sinning therein: then it shall be,
f he hath sinned, and is guilty, that he shall
estore that which he took by robbery, or
he thing which he hath gotten by oppres-
ion, or the deposit which was committed
o him, or the lost thing which he found, or
ny thing about which he hath sworn
alsely; he shall even restore it in full, and
hall add the fifth part more thereto: unto
im to whom it appertaineth shall he give
t, in the day of his being found guilty. And
e shall bring his guilt offering unto the LORD,
ram without blemish out of the flock, ac-
ording to thy estimation, for a guilt offering,
nto the priest: and the priest shall make
tonement for him before the LORD, and
e shall be forgiven; concerning whatso-
ver he doeth so as to be guilty thereby.

And the LORD spake unto Moses, say-
ng, Command Aaron and his sons, say-
ng, This is the law of the burnt offering:
he burnt offering shall be on the hearth
pon the altar all night unto the morning;
nd the fire of the altar shall be kept burn-
ng thereon. And the priest shall put on
is linen garment, and his linen breeches
hall he put upon his flesh; and he shall
ake up the ashes whereto the fire hath
onsumed the burnt offering on the altar,
nd he shall put them beside the altar.
nd he shall put off his garments, and put
n other garments, and carry forth the ashes
ithout the camp unto a clean place. And
ne fire upon the altar shall be kept burning
hereon, it shall not go out; and the priest
hall burn wood on it every morning: and
e shall lay the burnt offering in order upon
, and shall burn thereon the fat of the
eace offerings. Fire shall be kept burn-
ng upon the altar continually; it shall not
o out.

And this is the law of the meal offering: the sons of Aaron shall offer it before the LORD, before the altar. And he shall take up therefrom his handful, of the fine flour of the meal offering, and of the oil thereof, and all the frankincense which is upon the meal offering, and shall burn it upon the altar for a sweet savour, as the memorial thereof, unto the LORD. And that which 16
is left thereof shall Aaron and his sons eat: it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it. It shall not be baken with leaven. I have given it as their portion of my offerings made by fire; it is most holy, as the sin offering, and as the guilt offering. Every male among the children 18
of Aaron shall eat of it, as a due for ever throughout your generations, from the offerings of the LORD made by fire: whosoever toucheth them shall be holy.

And the LORD spake unto Moses, saying, This is the oblation of Aaron and of his 20
sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meal offering perpetually, half of it in the morning, and half thereof in the evening. On a baking pan it shall be made with oil; when it is soaked, thou shalt bring it in: in baken pieces shalt thou offer the meal offering for a sweet savour unto the LORD. And the anointed priest that shall be in his 22
stead from among his sons shall offer it: by a statute for ever it shall be wholly burnt unto the LORD. And every meal offering of the priest shall be wholly burnt: it shall not be eaten.

And the LORD spake unto Moses, saying, 24
Speak unto Aaron and to his sons, saying, This is the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting. Whatsoever shall touch 27
the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in a holy place. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen vessel, it shall be scoured, and rinsed in water. Every male among the priests shall 29
eat thereof: it is most holy. And no sin offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten: it shall be burnt with fire.

And this is the law of the guilt offering: 7

it is most holy. In the place where they kill the burnt offering shall they kill the guilt offering: and the blood thereof shall he sprinkle upon the altar round about.
3 And he shall offer of it all the fat thereof; the fat tail, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away: and the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a guilt
6 offering. Every male among the priests shall eat thereof: it shall be eaten in a holy place: it is most holy. As is the sin offering, so is the guilt offering: there is one law for them: the priest that maketh atonement therewith, he shall have it. And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he
9 hath offered. And every meal offering that is baken in the oven, and all that is dressed in the frying pan, and on the baking pan, shall be the priest's that offereth it. And every meal offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another.

11 And this is the law of the sacrifice of peace offerings, which one shall offer unto the LORD. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of
13 fine flour soaked. With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace offerings for thanksgiving. And of it he shall offer one out of each oblation for an heave offering unto the LORD; it shall be the priest's that sprinkleth the blood of the peace offerings.
15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his oblation; he shall not leave any of it until the morning. But if the sacrifice of his oblation be a vow, or a freewill offering, it shall be eaten on the day that he offereth his sacrifice: and on the morrow that which remaineth of it
17 shall be eaten: but that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall
19 bear his iniquity. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire. And as for the flesh, every one that is clean shall eat thereof: but the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, that soul shall be cut off from his people. And when any one shall 2
touch any unclean thing, the uncleanness of man, or an unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, that soul shall be cut off from his people.

And the LORD spake unto Moses, say- 2
ing, Speak unto the children of Israel, saying, Ye shall eat no fat, of ox, or sheep, or goat. And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service: but ye shall in no wise eat of it. For 2
whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people. And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whosoever it be that eateth any blood, that soul shall be cut off from his people.

And the LORD spake unto Moses, saying, 2
Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD out of the sacrifice of his peace offerings: his own hands shall bring the offerings of the LORD made by fire; the fat with the breast shall he bring, that the breast may be waved for a wave offering before the LORD. And the priest 3
shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. And the right thigh shall ye give unto the priest for an heave offering out of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right thigh for a portion. For the wave breast and the heave thigh 3
have I taken of the children of Israel out of the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons as a due for ever from the children of Israel.

This is the anointing-portion of Aaron, 3
and the anointing-portion of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office; which the LORD commanded to be given them of the children of Israel, in the

day that he anointed them. It is a due for ever throughout their generations.
7 This is the law of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering, and of the consecration, and of the sacrifice of peace offerings;
which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

Appendix K. — Law of the Consecration of Priests

8 And the LORD spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin offering, and the two rams, and the basket of unleavened bread; and assemble thou all the congregation at the door of the tent of meeting.
4 And Moses did as the LORD commanded him; and the congregation was assembled at the door of the tent of meeting. And Moses said unto the congregation, This is the thing which the LORD hath commanded to be done. And Moses brought Aaron and his sons, and washed them with water.
7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the cunningly woven band of the ephod, and bound it unto him therewith. And he placed the breastplate upon him: and in the breastplate he put
9 the Urim and the Thummim. And he set the mitre upon his head; and upon the mitre, in front, did he set the golden plate, the holy crown; as the LORD commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that
11 was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them. And he poured of the anointing oil upon Aaron's head, and
13 anointed him, to sanctify him. And Moses brought Aaron's sons, and clothed them with coats, and girded them with girdles, and bound headtires upon them; as the LORD commanded Moses. And he brought the bullock of the sin offering: and Aaron and his sons laid their hands upon the head
15 of the bullock of the sin offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it. And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and
17 Moses burned it upon the altar. But the bullock, and its skin, and its flesh, and its dung, he burnt with fire without the camp; as the LORD commanded Moses. And he presented the ram of the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed
19 it: and Moses sprinkled the blood upon the altar round about. And he cut the ram into its pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs with water; and Moses burnt the whole ram upon the altar: it was a burnt offering for a sweet savour: it was an offering made by fire unto the LORD; as the LORD commanded Moses. And he presented the
22 other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he
24 brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the blood upon the altar round about. And he took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right thigh: and out of the basket of un-
26 leavened bread, that was before the LORD, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh: and he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave offering before the LORD. And Moses took them from
28 off their hands, and burnt them on the altar upon the burnt offering: they were a consecration for a sweet savour: it was an offering made by fire unto the LORD.
And Moses took the breast, and waved it for a wave offering before the LORD: it was Moses' portion of the ram of consecration; as the LORD commanded Moses.
30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron,

his garments, and his sons, and his sons' garments with him. And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tent of meeting: and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate you seven days. As hath been done this day, so the LORD hath commanded to do, to make atonement for you. And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. And Aaron and his sons did all the things which the LORD commanded by the hand of Moses.

9 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a bull calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD. And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; and an ox and a ram for peace offerings, to sacrifice before the LORD; and a meal offering mingled with oil: for to-day the LORD appeareth unto you. And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before the LORD. And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you. And Moses said unto Aaron, Draw near unto the altar, and offer thy sin offering, and thy burnt offering, and make atonement for thyself, and for the people: and offer the oblation of the people, and make atonement for them; as the LORD commanded. So Aaron drew near unto the altar, and slew the calf of the sin offering, which was for himself. And the sons of Aaron presented the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the base of the altar: but the fat, and the kidneys, and the caul from the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. And the flesh and the skin he burnt with fire without the camp. And he slew the burnt offering; and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about. And they delivered the burnt offering unto him, piece by piece, and the head: and he burnt them upon the altar. And he washed the inwards and the legs, and burnt them upon the burnt offering on the altar. And he presented the people's oblation, and took the goat of the sin offering which was for the people, and slew it, and offered it for sin, as the first. And he presented the burnt offering, and offered it according to the ordinance. And he presented the meal offering, and filled his hand therefrom, and burnt it upon the altar, besides the burnt offering of the morning. He slew also the ox and the ram, the sacrifice of peace offerings, which was for the people: and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about, and the fat of the ox; and of the ram, the fat tail, and that which covereth the inwards, and the kidneys, and the caul of the liver: and they put the fat upon the breasts, and he burnt the fat upon the altar: and the breasts and the right thigh Aaron waved for a wave offering before the LORD; as Moses commanded. And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings. And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came forth fire from before the LORD, and consumed upon the altar the burnt offering and the fat: and when all the people saw it, they shouted, and fell on their faces.

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the LORD, which he had not commanded them. And there came forth fire from before the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp. So they drew near, and carried them in their coats out of the camp; as

Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. And ye shall not go out from the door of the tent of meeting, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 And the LORD spake unto Aaron, saying, Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations: and that ye may put difference between the holy and the common, and between the unclean and the clean; and that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meal offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: and ye shall eat it in a holy place, because it is thy due, and thy sons' due, of the offerings of the LORD made by fire: for so I am commanded. And the wave breast and the heave thigh shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they are given as thy due, and thy sons' due, out of the sacrifices of the peace offerings of the children of Israel. The heave thigh and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD: and it shall be thine, and thy sons' with thee, as a due for ever; as the LORD hath commanded.

And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying, Wherefore have ye not eaten the sin offering in the place of the sanctuary, seeing it is most holy, and he hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? Behold, the blood of it was not brought into the sanctuary within: ye should certainly have eaten it in the sanctuary, as I commanded. And Aaron spake unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and there have befallen me such things as these: and if I had eaten the sin offering to-day, would it have been well-pleasing in the sight of the LORD? And when Moses heard that, it was well-pleasing in his sight.

Appendix L. — Law of Purification and Atonement

11 And the LORD spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the living things which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the coney, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you. And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you. Of their flesh ye shall not eat and their carcases ye shall not touch; they are unclean unto you.

9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination unto you, and they shall be an abomination unto you; ye shall not eat of their flesh, and their carcases ye shall have in abomination. Whatsoever hath no fins nor scales in the waters, that is an abomination unto you.

And these ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the gier eagle, and the ospray; and the kite, and the falcon after its kind; every raven after its kind; and the ostrich, and the night hawk, and the seamew, and the hawk after its kind; and the little owl, and the cormorant, and the great owl; and the horned owl, and the pelican, and the vulture; and the stork, the heron after its kind, and the hoopoe, and the bat.

All winged creeping things that go upon

all four are an abomination unto you. Yet these may ye eat of all winged creeping things that go upon all four, which have legs above their feet, to leap withal upon 22 the earth; even these of them ye may eat; the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind. But all winged creeping things, which have four feet, are an abomination unto you.

24 And by these ye shall become unclean: whosoever toucheth the carcase of them shall be unclean until the even: and whosoever beareth aught of the carcase of them shall wash his clothes, and be unclean until the even. Every beast which parteth the hoof, and is not clovenfooted, nor cheweth the cud, is unclean unto you: every one that 27 toucheth them shall be unclean. And whatsoever goeth upon its paws, among all beasts that go on all four, they are unclean unto you: whoso toucheth their carcase shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

29 And these are they which are unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the great lizard after its kind, and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the 31 chameleon. These are they which are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the even. And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the even; 33 then shall it be clean. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and it ye shall break. All food therein which may be eaten, that on which water cometh, shall be unclean: and all drink that may be drunk in every such vessel shall be unclean. And every thing whereupon any part of their carcase falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and 36 shall be unclean unto you. Nevertheless a fountain or a pit wherein is a gathering of water shall be clean: but that which toucheth their carcase shall be unclean. And if aught of their carcase fall upon any sowing seed which is to be sown, it is clean. But if water be put upon the seed, and aught of their carcase fall thereon, it is unclean unto you.

And if any beast, of which ye may eat, 39
die; he that toucheth the carcase thereof shall be unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

And every creeping thing that creepeth 41
upon the earth is an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath many feet, even all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the LORD 44
your God: sanctify yourselves therefore, and be ye holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that moveth upon the earth. For I am the LORD that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

This is the law of the beast, and of the 46
fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

And the LORD spake unto Moses, saying, 12
Speak unto the children of Israel, saying, If a woman conceive seed, and bear a man child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall continue in the 4
blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her impurity: and she shall continue in the blood of her purifying threescore and six days. And when the 6
days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tent of meet-

ing, unto the priest: and he shall offer it before the LORD, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a
8 female. And if her means suffice not for a lamb, then she shall take two turtledoves, or two young pigeons; the one for a burnt offering, and the other for a sin offering: and the priest shall make atonement for her, and she shall be clean.

13 And the LORD spake unto Moses and unto Aaron, saying, When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or
3 unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy: and the priest shall look on him, and pronounce him unclean. And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up him that hath the
5 plague seven days: and the priest shall look on him the seventh day: and, behold, if in his eyes the plague be at a stay, and the plague be not spread in the skin, then the priest shall shut him up seven days more: and the priest shall look on him again the seventh day: and, behold, if the plague be dim, and the plague be not spread in the skin, then the priest shall pronounce him clean: it is a scab: and he shall wash his
7 clothes, and be clean. But if the scab spread abroad in the skin, after that he hath shewn himself to the priest for his cleansing, he shall shew himself to the priest again: and the priest shall look, and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean: it is leprosy.

9 When the plague of leprosy is in a man, then he shall be brought unto the priest; and the priest shall look, and, behold, if there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the rising, it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not
12 shut him up; for he is unclean. And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his feet, as far as appeareth to the priest; then the priest shall look: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean. But whensoever raw flesh appeareth in him, he shall be unclean. And the priest shall 15
look on the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is leprosy. Or if the raw flesh turn again, and be changed unto white, then he shall come unto the priest, and the priest shall look on him: and, behold, if the plague be turned into white, then the priest shall pronounce him clean that hath the plague: he is clean.

And when the flesh hath in the skin 18
thereof a boil, and it is healed, and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be shewed to the priest; and the priest shall look, and, behold, if the appearance thereof be lower than the skin, and the hair thereof be turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it hath broken out in the boil. But if the priest look on it, and, 21
behold, there be no white hairs therein, and it be not lower than the skin, but be dim, then the priest shall shut him up seven days: and if it spread abroad in the skin, then the priest shall pronounce him unclean: it is a plague. But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean.

Or when the flesh hath in the skin thereof 24
a burning by fire, and the quick flesh of the burning become a bright spot, reddish-white, or white; then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin; it is leprosy, it hath broken out in the burning: and the priest shall pronounce him unclean: it is the plague of leprosy. But 26
if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the skin, but be dim; then the priest shall shut him up seven days: and the priest shall look upon him the seventh day: if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. And 28
if the bright spot stay in its place, and be not spread in the skin, but be dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning.

And when a man or woman hath a plague 29

upon the head or upon the beard, then the priest shall look on the plague: and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is leprosy of the
31 head or of the beard. And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up him that hath the plague of the scall seven days: and in the seventh day the priest shall look on the plague: and, behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be not
33 deeper than the skin, then he shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more: and in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, and the appearance thereof be not deeper than the skin; then the priest shall pronounce him clean: and he shall wash his
35 clothes, and be clean. But if the scall spread abroad in the skin after his cleansing; then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for the yellow hair; he is unclean. But if in his eyes the scall be at a stay, and black hair be grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.
38 And when a man or a woman hath in the skin of their flesh bright spots, even white bright spots; then the priest shall look: and, behold, if the bright spots in the skin of their flesh be of a dull white; it is a tetter, it hath broken out in the skin; he is clean.
40 And if a man's hair be fallen off his head, he is bald; yet he is clean. And if his hair be fallen off from the front part of his head, he is forehead bald; yet is he clean. But if there be in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or
43 his bald forehead. Then the priest shall look upon him: and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh; he is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.
45 And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague is in him he shall be unclean; he is unclean: he shall dwell alone; without the camp shall his dwelling be.

The garment also that the plague of 47
leprosy is in, whether it be a woollen garment, or a linen garment; whether it be in warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; if the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any thing of skin; it is the plague of leprosy, and shall be shewed unto the priest: and the priest 50
shall look upon the plague, and shut up that which hath the plague seven days: and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy; it is unclean. And he shall burn the garment, 52
whether the warp or the woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; then the priest shall command that 54
they wash the thing wherein the plague is, and he shall shut it up seven days more: and the priest shall look, after that the plague is washed: and, behold, if the plague have not changed its colour, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is a fret, whether the bareness be within or without. And if the 56
priest look, and, behold, the plague be dim after the washing thereof, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is breaking out: thou shalt burn that wherein the plague is with fire. And the garment, either the warp, or 58
the woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or the woof, or any thing of skin, to pronounce it clean, or to pronounce it unclean.

And the LORD spake unto Moses, saying, 14
This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall

look, and, behold, if the plague of leprosy
4 be healed in the leper; then shall the priest
command to take for him that is to be
cleansed two living clean birds, and cedar
wood, and scarlet, and hyssop: and the
priest shall command to kill one of the birds
in an earthen vessel over running water:
6 as for the living bird, he shall take it, and
the cedar wood, and the scarlet, and the
hyssop, and shall dip them and the living
bird in the blood of the bird that was killed
over the running water: and he shall
sprinkle upon him that is to be cleansed
from the leprosy seven times, and shall
pronounce him clean, and shall let go the
8 living bird into the open field. And he that
is to be cleansed shall wash his clothes, and
shave off all his hair, and bathe himself in
water, and he shall be clean: and after
that he shall come into the camp, but shall
dwell outside his tent seven days. And it
shall be on the seventh day, that he shall
shave all his hair off his head and his beard
and his eyebrows, even all his hair he shall
shave off: and he shall wash his clothes,
and he shall bathe his flesh in water, and
10 he shall be clean. And on the eighth day
he shall take two he-lambs, without blemish,
and one ewe-lamb of the first year without
blemish, and three tenth parts of an ephah
of fine flour for a meal offering, mingled
with oil, and one log of oil. And the priest
that cleanseth him shall set the man that
is to be cleansed, and those things, before
the LORD, at the door of the tent of meeting:
and the priest shall take one of the he-lambs,
and offer him for a guilt offering, and the
log of oil, and wave them for a wave offer-
13 ing before the LORD: and he shall kill the
he-lamb in the place where they kill the
sin offering and the burnt offering, in the
place of the sanctuary: for as the sin offer-
ing is the priest's, so is the guilt offering:
it is most holy: and the priest shall take
of the blood of the guilt offering, and the
priest shall put it upon the tip of the right
ear of him that is to be cleansed, and upon
the thumb of his right hand, and upon the
15 great toe of his right foot: and the priest
shall take of the log of oil, and pour it into
the palm of his own left hand: and the
priest shall dip his right finger in the oil
that is in his left hand, and shall sprinkle
of the oil with his finger seven times before
17 the LORD: and of the rest of the oil that
is in his hand shall the priest put upon the
tip of the right ear of him that is to be
cleansed, and upon the thumb of his right
hand, and upon the great toe of his right
foot, upon the blood of the guilt offering:
and the rest of the oil that is in the priest's
hand he shall put upon the head of him
that is to be cleansed: and the priest shall
make atonement for him before the LORD.
And the priest shall offer the sin offering, 19
and make atonement for him that is to be
cleansed because of his uncleanness; and
afterward he shall kill the burnt offering:
and the priest shall offer the burnt offering
and the meal offering upon the altar: and
the priest shall make atonement for him,
and he shall be clean.

And if he be poor, and cannot get so 21
much, then he shall take one he-lamb for
a guilt offering to be waved, to make
atonement for him, and one tenth part of
an ephah of fine flour mingled with oil
for a meal offering, and a log of oil; and two
turtledoves, or two young pigeons, such as
he is able to get; and the one shall be a sin
offering, and the other a burnt offering.
And on the eighth day he shall bring them 23
for his cleansing unto the priest, unto the
door of the tent of meeting, before the
LORD. And the priest shall take the lamb
of the guilt offering, and the log of oil, and
the priest shall wave them for a wave offer-
ing before the LORD: and he shall kill the 25
lamb of the guilt offering, and the priest
shall take of the blood of the guilt offering,
and put it upon the tip of the right ear of
him that is to be cleansed, and upon the
thumb of his right hand, and upon the great
toe of his right foot: and the priest shall
pour of the oil into the palm of his own left
hand: and the priest shall sprinkle with 27
his right finger some of the oil that is in his
left hand seven times before the LORD:
and the priest shall put of the oil that is in
his hand upon the tip of the right ear of
him that is to be cleansed, and upon the
thumb of his right hand, and upon the
great toe of his right foot, upon the place
of the blood of the guilt offering: and the 29
rest of the oil that is in the priest's hand he
shall put upon the head of him that is to be
cleansed, to make atonement for him before
the LORD. And he shall offer one of the
turtledoves, or of the young pigeons, such
as he is able to get; even such as he is able 31
to get, the one for a sin offering, and the
other for a burnt offering, with the meal
offering: and the priest shall make atone-
ment for him that is to be cleansed before
the LORD. This is the law of him in whom
is the plague of leprosy, who is not able to
get that which pertaineth to his cleansing.

And the LORD spake unto Moses and 33
unto Aaron, saying, When ye be come into
the land of Canaan, which I give to you

for a possession, and I put the plague of leprosy in a house of the land of your possession; then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a
36 plague in the house: and the priest shall command that they empty the house, before the priest go in to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: and he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, and the appearance thereof be
38 lower than the wall; then the priest shall go out of the house to the door of the house, and shut up the house seven days: and the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean place without the
41 city: and he shall cause the house to be scraped within round about, and they shall pour out the mortar that they scrape off without the city into an unclean place: and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the
43 house. And if the plague come again, and break out in the house, after that he hath taken out the stones, and after he hath scraped the house, and after it is plaistered; then the priest shall come in and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house:
45 it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.
47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plaistered; then the priest shall pronounce the house clean, because
49 the plague is healed. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: and he shall kill one of the birds in an earthen vessel over running water: and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: and he shall cleanse the house 52
with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: but he shall let go the living bird out of the city into the open field: so shall he make atonement for the house: and it shall be clean.

This is the law for all manner of plague 54
of leprosy, and for a scall; and for the leprosy of a garment, and for a house; and for a rising, and for a scab, and for a bright spot: to teach when it is unclean, and when it is clean: this is the law of leprosy.

And the LORD spake unto Moses and to 15
Aaron, saying, Speak unto the children of Israel, and say unto them, When any man hath an issue out of his flesh, because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. Every bed 4
whereon he that hath the issue lieth shall be unclean: and every thing whereon he sitteth shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that sitteth on 6
any thing whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even. And what saddle soever he that hath the issue rideth upon shall be unclean. And 10
whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth those things shall wash his clothes, and bathe himself in water, and be unclean until the even. And whomsoever he that hath the issue toucheth, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. And the earthen vessel, which he that hath 12
the issue toucheth, shall be broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him 14
two turtledoves, or two young pigeons, and

come before the LORD unto the door of the tent of meeting, and give them unto the priest: and the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for him before the LORD for his issue.

6 And if any man's seed of copulation go out from him, then he shall bathe all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom a man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

19 And if a woman have an issue, and her issue in her flesh be blood, she shall be in her impurity seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her impurity shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth any thing that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until

23 the even. And if it be on the bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and every thing whereon she sitteth shall be unclean, as the un-

27 cleanness of her impurity. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and

29 after that she shall be clean. And on the eighth day she shall take unto her two turtledoves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.

32 This is the law of him that hath an issue, and of him whose seed of copulation goeth from him, so that he is unclean thereby; and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

16 And the LORD spake unto Moses, after the death of the two sons of Aaron, when they drew near before the LORD, and died; and the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. Herewith 3 shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on. And he 5 shall take of the congregation of the children of Israel two he-goats for a sin offering, and one ram for a burnt offering. And Aaron shall present the bullock of the sin offering, which is for himself, and make atonement for himself, and for his house. And he shall take the two goats, and set 7 them before the LORD at the door of the tent of meeting. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the LORD, and offer him for a sin offering. But the goat, on which the lot 10 fell for Azazel, shall be set alive before the LORD, to make atonement for him, to send him away for Azazel into the wilderness. And Aaron shall present the bullock of the sin offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: and he shall 12 take a censer full of coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the LORD,

that the cloud of the incense may cover the mercy-seat that is upon the testimony,
14 that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.
Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before
16 the mercy-seat: and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.
18 And he shall go out unto the altar that is before the LORD, and make atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness
20 of the children of Israel. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into
22 the wilderness: and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness. And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: and he shall bathe his flesh in 24
water in a holy place, and put on his garments, and come forth, and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. And the fat of the sin offering shall he burn upon the altar. And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. And the bullock of the sin 27
offering, and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

And it shall be a statute for ever unto 29
you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the homeborn, or the stranger that sojourneth among you: for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the LORD.
It is a sabbath of solemn rest unto you, and 31
ye shall afflict your souls; it is a statute for ever. And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments,
even the holy garments: and he shall make 33
atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as the LORD commanded Moses.

Appendix M. — The Covenant of Holiness

17 And the LORD spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying, What man so-
ever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp,
4 or that killeth it without the camp, and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto the LORD before the tabernacle of the LORD: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: to the end 5
that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto the LORD, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace offerings unto the LORD.

And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tent of meeting, and burn the fat for a sweet savour unto the LORD. And they shall no more sacrifice their sacrifices unto the he-goats, after whom they go a whoring. This shall be a statute for ever unto them throughout their generations.

And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tent of meeting, to sacrifice it unto the LORD; even that man shall be cut off from his people.

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood; I will set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, which taketh in hunting any beast or fowl that may be eaten; he shall pour out the blood thereof, and cover it with dust. For as to the life of all flesh, the blood thereof is all one with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off. And every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be homeborn or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. But if he wash them not, nor bathe his flesh, then he shall bear his iniquity.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their statutes. My judgements shall ye do, and my statutes shall ye keep, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes, and my judgements: which if a man do, he shall live in them: I am the LORD.

None of you shall approach to any that 6
is near of kin to him, to uncover their nakedness: I am the LORD. The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy sister, 9
the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. The nakedness of thy father's wife's 11
daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. Thou shalt not uncover the 14
nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. Thou shalt not uncover the 17
nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are near kinswomen: it is wickedness. And thou shalt not take a woman to her sister, to be a rival to her, to uncover her nakedness, beside the other in her life time. And thou shalt not ap- 19
proach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness. And thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. And thou shalt not give any of thy seed to make them pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD. Thou shalt not lie with mankind, as with 22
womankind: it is abomination. And thou shalt not lie with any beast to defile thyself therewith: neither shall any woman stand before a beast, to lie down thereto: it is confusion.

Defile not ye yourselves in any of these 24
things: for in all these the nations are defiled which I cast out from before you:

and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. Ye therefore shall keep my statutes and my judgements, and shall not do any of these abominations; neither the homeborn, nor the stranger that
27 sojourneth among you: (for all these abominations have the men of the land done, which were before you, and the land is defiled;) that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you. For whosoever shall do any of these abominations, even the souls that do them shall be cut off
30 from among their people. Therefore shall ye keep my charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein: I am the LORD your God.

19 And the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy. Ye shall fear every man his mother, and his father, and ye shall keep my sabbaths: I am the LORD your God.
4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God. And when ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it that ye may be accepted. It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the
7 third day, it shall be burnt with fire. And if it be eaten at all on the third day, it is an abomination; it shall not be accepted: but every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of the LORD: and that soul shall be cut off from his people.
9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the LORD your God.
11 Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by my name falsely, so that thou profane the name of thy God: I am the LORD. Thou shalt not oppress thy neighbour, nor rob him: the wages of a hired servant shall not abide with thee all
14 night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but thou shalt fear thy God: I am the LORD. Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Thou 17
shalt not hate thy brother in thine heart: thou shalt surely rebuke thy neighbour, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. Ye shall keep my 19
statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with two kinds of seed: neither shall there come upon thee a garment of two kinds of stuff mingled together.
And whosoever lieth carnally with a woman, 20
that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; they shall be punished; they shall not be put to death, because she was not free. And he shall bring his guilt offering unto the LORD, unto the door of the tent of meeting, even a ram for a guilt offering. And the priest shall make atone- 22
ment for him with the ram of the guilt offering before the LORD for his sin which he hath sinned: and he shall be forgiven for his sin which he hath sinned. And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as their uncircumcision: three years shall they be as uncircumcised unto you; it shall not be eaten. But in the fourth year all the fruit 24
thereof shall be holy, for giving praise unto the LORD. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God. Ye shall not eat any thing with the blood: neither shall ye use enchantments, nor practise augury. Ye 27
shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD. Profane not thy daughter, to make her a harlot; lest the land fall to whoredom, and the land become full of wickedness. Ye 30
shall keep my sabbaths, and reverence my sanctuary: I am the LORD. Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am the LORD your God. Thou shalt rise up before the hoary 31

head, and honour the face of the old man, and thou shalt fear thy God: I am the LORD. And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself; for ye were strangers in the land of
35 Egypt: I am the LORD your God. Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. And ye shall observe all my statutes, and all my judgements, and do them: I am the LORD.

20 And the LORD spake unto Moses, saying, Moreover, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech; he shall surely be put to death: the people
3 of the land shall stone him with stones. I also will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from that man, when he giveth of his seed unto
5 Molech, and put him not to death: then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. And the soul that turneth unto them that have familiar spirits, and unto the wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his
7 people. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes, and do them: I am the LORD which sanctify you. For every one that curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother; his
10 blood shall be upon him. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon
12 them. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. And if a man lie with mankind, as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them. And if a man take a 14
wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, 16
and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. And if a man shall lie with a 18
woman having her sickness, and shall uncover her nakedness; he hath made naked her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he hath made naked his near kin: they shall bear their iniquity. And 20
if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless.

Ye shall therefore keep all my statutes, 22
and all my judgements, and do them: that the land, whither I bring you to dwell therein, vomit you not out. And ye shall not walk in the customs of the nation, which I cast out before you: for they did all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am the LORD your God, which have separated you from the peoples. Ye shall 25
therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have separated from you as unclean. And ye shall be holy unto me: for I the LORD am holy, and have separated you from the peoples, that ye should be mine.

27 A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

21 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none defile himself for the dead among his people; except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother; and for his sister a virgin, that is near unto him, which hath had no husband, for her 4 may he defile himself. He shall not defile himself, being a chief man among his people, to profane himself. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. 6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, the bread of their God, they do offer: therefore they shall be holy. They shall not take a woman that is a harlot, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. 8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy. And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father: she shall be burnt with fire.

10 And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes; neither shall he go in to any dead body, nor defile himself for his father, or for his 12 mother; neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD. And he shall take a wife in her virginity. A widow, or one divorced, or a profane woman, an harlot, these shall he not take: but a virgin of his own people shall he take to wife. And he shall not profane his seed among his people; for I am the LORD which sanctify him.

16 And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed throughout their generations that hath a blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is broken- 19 footed, or brokenhanded, or crookbackt, or a dwarf, or that hath a blemish in his eye, or is scurvy, or scabbed, or hath his stones broken; no man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of 22 the most holy, and of the holy. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I am the LORD which sanctify them. So Moses spake unto Aaron, and to his sons, and unto all the children of Israel.

And the LORD spake unto Moses, saying, 22 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which they hallow unto me, and that they profane not my holy name: I am the LORD. Say unto 3 them, Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from before me: I am the LORD. What man soever of the seed of 4 Aaron is a leper, or hath an issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; the soul which toucheth any such 6 shall be unclean until the even, and shall not eat of the holy things, unless he bathe his flesh in water. And when the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread. That which dieth of itself, or is torn of beasts, he shall not eat to defile himself therewith: I am the LORD. They 9 shall therefore keep my charge, lest they bear sin for it, and die therein, if they profane it: I am the LORD which sanctify them. There shall no stranger eat of the holy thing: a sojourner of the priest's, or an hired servant, shall not eat of the holy thing. But if a priest buy any soul, the 11 purchase of his money, he shall eat of it; and such as are born in his house, they shall eat of his bread. And if a priest's daughter be married unto a stranger, she shall not

eat of the heave offering of the holy things.
3 But if a priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's bread: but there shall no stranger eat thereof. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give unto the priest the holy
15 thing. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; and so cause them to bear the iniquity that bringeth guilt, when they eat their holy things: for I am the LORD which sanctify them.

17 And the LORD spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that offereth his oblation, whether it be any of their vows, or any of their freewill offerings, which they offer unto the LORD for a burnt offering; that ye may be accepted, ye shall offer a male without blemish, of the beeves,
20 of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish a vow, or for a freewill offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein.
22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be
24 accepted. That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto the LORD; neither shall ye do thus in your land. Neither from the hand of a foreigner shall ye offer the bread of your God of any of these; because their corruption is in them, there is a blemish in them: they shall not be accepted for you.

26 And the LORD spake unto Moses, saying,
When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for the oblation of an offering made by fire unto the LORD. And whether it be cow or ewe,
29 ye shall not kill it and her young both in one day. And when ye sacrifice a sacrifice of thanksgiving unto the LORD, ye shall sacrifice it that ye may be accepted. On the same day it shall be eaten; ye shall leave none of it until the morning: I am the LORD. Therefore shall ye keep my com- 31
mandments, and do them; I am the LORD. And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you, that brought you out of the land of Egypt, to be your God: I am the LORD.

And the LORD spake unto Moses, saying, 23
Speak unto the children of Israel, and say unto them, The set feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my set feasts. Six days shall work be done: but on the seventh day is a sabbath of solemn rest, an holy convocation; ye shall do no manner of work: it is a sabbath unto the LORD in all your dwellings.

These are the set feasts of the LORD, even 4
holy convocations, which ye shall proclaim in their appointed season. In the first month, on the fourteenth day of the month at even, is the LORD's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye shall eat unleavened bread. In the first day ye shall have an holy con- 7
vocation: ye shall do no servile work. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation; ye shall do no servile work.

And the LORD spake unto Moses, saying, 10
Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And in the day when ye 12
wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt offering unto the LORD. And the meal offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched 14
corn, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the 15
morrow after the sabbath, from the day

that ye brought the sheaf of the wave offering; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal offering unto the
17 LORD. Ye shall bring out of your habitations two wave loaves of two tenth parts of an ephah: they shall be of fine flour, they shall be baken with leaven, for firstfruits unto the LORD. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be a burnt offering unto the LORD, with their meal offering, and their drink offerings, even an offering made by fire, of a sweet savour unto the
19 LORD. And ye shall offer one he-goat for a sin offering, and two he-lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall
21 be holy to the LORD for the priest. And ye shall make proclamation on the self-same day; there shall be an holy convocation unto you: ye shall do no servile work: it is a statute for ever in all your dwellings throughout your generations.
22 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest: thou shalt leave them for the poor, and for the stranger: I am the LORD your God.

And the LORD spake unto Moses, saying,
24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work: and ye shall offer an offering made by fire unto the LORD.
26 And the LORD spake unto Moses, saying, Howbeit on the tenth day of this seventh month is the day of atonement: it shall be an holy convocation unto you, and ye shall afflict your souls; and ye shall offer an
28 offering made by fire unto the LORD. And ye shall do no manner of work in that same day: for it is a day of atonement, to make atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I
31 destroy from among his people. Ye shall do no manner of work: it is a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

And the LORD spake unto Moses, saying, 33
Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work. Seven days ye shall offer an offering 36 made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; ye shall do no servile work.

These are the set feasts of the LORD, 37 which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meal offering, a sacrifice, and drink offerings, each on its own day: beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

Howbeit on the fifteenth day of the 39 seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the LORD seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall 40 take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year: it is a statute for ever in your generations: ye shall keep it in the seventh month. Ye 42 shall dwell in booths seven days; all that are homeborn in Israel shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. And Moses declared unto the children of Israel the set feasts of the LORD.

And the LORD spake unto Moses, saying, 24
Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. Without the veil of the testimony, in the 3 tent of meeting, shall Aaron order it from evening to morning before the LORD continually: it shall be a statute for ever throughout your generations. He shall order the lamps upon the pure candlestick before the LORD continually.

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an ephah shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire 8 unto the LORD. Every sabbath day he shall set it in order before the LORD continually; it is on the behalf of the children of Israel, an everlasting covenant. And it shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and the son of the Israelitish woman and a man of Israel strove together in the camp; and the son of the Israelitish woman blasphemed the Name, and cursed: and they brought him unto Moses. And his mother's name was Shelomith, the daughter of Dibri, of 12 the tribe of Dan. And they put him in ward, that it might be declared unto them at the mouth of the LORD.

And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the 15 congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death; all the congregation shall certainly stone him: as well the stranger, as the homeborn, when he blasphemeth the name of 17 the LORD, shall be put to death. And he that smiteth any man mortally shall surely be put to death; and he that smiteth a beast mortally shall make it good: life for life. And if a man cause a blemish in his neighbour; as he hath done, so shall it be 20 done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be rendered unto him. And he that killeth a beast shall make it good: and he that killeth a man 22 shall be put to death. Ye shall have one manner of law, as well for the stranger, as for the homeborn: for I am the LORD your God. And Moses spake to the children of Israel, and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as the LORD commanded Moses.

25 And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof; but in the 4 seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: it shall be a year of solemn rest for the land. And the sabbath of the land 6 shall be for food for you; for thee, and for thy servant and for thy maid, and for thy hired servant and for thy stranger that sojourn with thee; and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

And thou shalt number seven sabbaths 8 of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow 10 the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines. For 12 it is a jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In this year of jubile ye shall return every man unto his possession. And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another: according to the number of years 15 after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee. According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of the crops doth he sell unto thee. And 17 ye shall not wrong one another; but thou shalt fear thy God: for I am the LORD your God. Wherefore ye shall do my statutes, and keep my judgements and do them; and ye shall dwell in the land in safety.

And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in
20 safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for the three years. And ye shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until her fruits come
23 in, ye shall eat the old store. And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold. And if a man have no one to redeem it, and he be waxen rich and find sufficient to redeem it;
27 then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession. But if he be not able to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; for a full year shall he have the right of redemption. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations: it shall not go out in the
31 jubile. But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country: they may be redeemed, and they shall go out in the jubile. Nevertheless the cities of the Levites, the houses of the cities of their possession, may the Levites redeem
33 at any time. And if one of the Levites redeem, then the house that was sold, and the city of his possession, shall go out in the jubile: for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

35 And if thy brother be waxen poor, and his hand fail with thee; then thou shalt uphold him: as a stranger and a sojourner shall he live with thee. Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor give him thy victuals for increase. I 38
am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.

And if thy brother be waxen poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant: as an hired servant, and as a sojourner, he 40
shall be with thee; he shall serve with thee unto the year of jubile: then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I 42
brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy God. And as for thy bondmen, 44
and thy bondmaids, which thou shalt have; of the nations that are round about you, of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they have begotten in your land: and they shall be your possession. And 46
ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen for ever: but over your brethren the children of Israel ye shall not rule, one over another, with rigour.

And if a stranger or sojourner with thee 47
be waxen rich, and thy brother be waxen poor beside him, and sell himself unto the stranger or sojourner with thee, or to the stock of the stranger's family: after that he is sold he may be redeemed; one of his brethren may redeem him: or his uncle, 49
or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubile: and the price of his sale shall be according unto the number of years; according to the time of an hired servant shall he be with him. If there be 51
yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubile, then he shall reckon with him; according unto his years shall he give back the price of his redemption. As a 53
servant hired year by year shall he be with him: he shall not rule with rigour over him

in thy sight. And if he be not redeemed by these means, then he shall go out in the year of jubile, he, and his children with him. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

6 Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am the LORD your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3 If ye walk in my statutes, and keep my commandments, and do them; then I will give your rains in their season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the 6 full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the 8 sword. And five of you shall chase an hundred, and an hundred of you shall chase ten thousand: and your enemies shall fall before you by the sword. And I will have respect unto you, and make you fruitful, and multiply you; and will establish my covenant with you. And ye shall eat old store long kept, and ye shall bring forth 1 the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

4 But if ye will not hearken unto me, and will not do all these commandments; and if ye shall reject my statutes, and if your soul abhor my judgements, so that ye will not do all my commandments, but break 6 my covenant; I also will do this unto you; I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you. And if ye will not yet for these 18 things hearken unto me, then I will chastise you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruit. And if ye 21 walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate. And if by these things ye will 23 not be reformed unto me, but will walk contrary unto me; then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins. And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities: and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. When I break 26 your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.

And if ye will not for all this hearken unto me, but walk contrary unto me; then I will 28 walk contrary unto you in fury; and I also will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your sun-images, and cast your carcases upon the carcases of your idols; and my soul shall abhor you. And I will 31 make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And you will I scatter 33 among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as 35 it lieth desolate it shall have rest; even the rest which it had not in your sabbaths, when ye dwelt upon it. And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies:

and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when
37 none pursueth. And they shall stumble one upon another, as it were before the sword, when none pursueth: and ye shall have no power to stand before your enemies,
and ye shall perish among the nations, and the land of your enemies shall eat you up.
39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that because they have walked contrary
41 unto me, I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land 43
also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity: because, even because they rejected my judgements, and their soul abhorred my statutes. And yet 44
for all that, when they be in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God: but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.

These are the statutes and judgements 46
and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

Appendix N. — Law of Vows and Tithes

27 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man shall accomplish a vow, the persons shall be for the LORD by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the
4 shekel of the sanctuary. And if it be a female then thy estimation shall be thirty shekels. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.
7 And if it be from sixty years old and upward; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy estimation, then he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him.
9 And if it be a beast, whereof men offer an oblation unto the LORD, all that any man giveth of such unto the LORD shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then both it and that for which it is changed
11 shall be holy. And if it be any unclean beast, of which they do not offer an oblation unto the LORD, then he shall set the beast before the priest: and the priest shall value it, whether it be good or bad: as thou the priest valuest it, so shall it be. But if he will indeed redeem it, then he shall add the fifth part thereof unto thy estimation.

And when a man shall sanctify his house 14
to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

And if a man shall sanctify unto the 16
LORD part of the field of his possession, then thy estimation shall be according to the sowing thereof: the sowing of a homer of barley shall be valued at fifty shekels of silver. If he sanctify his field from the year of jubile, according to thy estimation it shall stand. But if he sanctify his field 18
after the jubile, then the priest shall reckon unto him the money according to the years that remain unto the year of jubile, and an abatement shall be made from thy estimation. And if he that sanctified the field will indeed redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. And 20
if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more: but the field, when

it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's. And if he sanctify unto the LORD a field which he hath bought, which is not of the field of his possession; then the priest shall reckon unto him the worth of thy estimation unto the year of jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD. In the year of jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth. And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel. Only the firstling among beasts, which is made a firstling to the LORD, no man shall sanctify it; whether it be ox or sheep, it is the LORD's. And if it be of an unclean beast, then he shall ransom it according to thine estimation, and shall add unto it the fifth part thereof: or if it be not redeemed, then it shall be sold according to thy estimation.

Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD. None devoted, which shall be devoted of men, shall be ransomed; he shall surely be put to death.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD. And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and that for which it is changed shall be holy; it shall not be redeemed.

These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

Appendix O. — Census and Ordering of the Tribes

And the LORD spake unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of the names, every male, by their polls; from twenty years old and upward, all that are able to go forth to war in Israel, thou and Aaron shall number them by their hosts. And with you there shall be a man of every tribe; every one head of his fathers' house. And these are the names of the men that shall stand with you: of Reuben; Elizur the son of Shedeur. Of Simeon; Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Nethanel the son of Zuar. Of Zebulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. Of Benjamin; Abidan the son of Gideoni. Of Dan; Ahiezer the son of Ammishaddai. Of Asher; Pagiel the son of Ochran. Of Gad; Eliasaph the son of Deuel. Of Naphtali; Ahira the son of Enan. These are they that were called of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel. And Moses and Aaron took these men which are expressed by name: and they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, by their polls. As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

And the children of Reuben, Israel's firstborn, their generations, by their families, by their fathers' houses, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Reuben, were forty and six thousand and five hundred.

Of the children of Simeon, their generations, by their families, by their fathers' houses, those that were numbered thereof, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Simeon, were fifty and nine thousand and three hundred.

Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Gad,

were forty and five thousand six hundred and fifty.

26 Of the children of Judah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28 Of the children of Issachar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Issachar, were fifty and four thousand and four hundred.

30 Of the children of Zebulun, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32 Of the children of Joseph, namely, of the children of Ephraim, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Ephraim, were forty thousand and five hundred.

34 Of the children of Manasseh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Manasseh, were thirty and two thousand and two hundred.

36 Of the children of Benjamin, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Benjamin, were thirty and five thousand and four hundred.

38 Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Dan, were threescore and two thousand and seven hundred.

40 Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Asher, were forty and one thousand and five hundred.

42 Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, of the tribe of Naphtali, were fifty and three thousand and four hundred.

44 These are they that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: they were each one for his fathers' house. So all they that were numbered of the children of Israel by their fathers' houses, from twenty years old and upward, all that were able to go forth to war in Israel; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 But the Levites after the tribe of their fathers were not numbered among them. For the LORD spake unto Moses, saying, Only the tribe of Levi thou shalt not number, neither shalt thou take the sum of them among the children of Israel: but 50 appoint thou the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it: they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And 51 when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, according to their hosts. But the Levites shall pitch round about the 53 tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of the testimony. Thus did the children of Israel; according to all that the LORD commanded Moses, so did they.

2 And the LORD spake unto Moses and unto Aaron, saying, The children of Israel shall pitch every man by his own standard, with the ensigns of their fathers' houses: over against the tent of meeting shall they 3 pitch round about. And those that pitch

on the east side toward the sunrising shall be they of the standard of the camp of Judah, according to their hosts: and the prince of the children of Judah shall be Nahshon the son of Amminadab. And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred. And those that pitch next unto him shall be the tribe of Issachar: and the prince of the children of Issachar shall be Nethanel the son of Zuar: and his host, and those that were numbered thereof, were fifty and four thousand and four hundred: and the tribe of Zebulun: and the prince of the children of Zebulun shall be Eliab the son of Helon: and his host, and those that were numbered thereof, were fifty and seven thousand and four hundred. All that were numbered of the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, according to their hosts. They shall set forth first.

On the south side shall be the standard of the camp of Reuben according to their hosts: and the prince of the children of Reuben shall be Elizur the son of Shedeur. And his host, and those that were numbered thereof, were forty and six thousand and five hundred. And those that pitch next unto him shall be the tribe of Simeon: and the prince of the children of Simeon shall be Shelumiel the son of Zurishaddai: and his host, and those that were numbered of them, were fifty and nine thousand and three hundred: and the tribe of Gad: and the prince of the children of Gad shall be Eliasaph the son of Reuel: and his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty. All that were numbered of the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, according to their hosts. And they shall set forth second.

Then the tent of meeting shall set forward, with the camp of the Levites in the midst of the camps: as they encamp, so shall they set forward, every man in his place, by their standards.

On the west side shall be the standard of the camp of Ephraim according to their hosts: and the prince of the children of Ephraim shall be Elishama the son of Ammihud. And his host, and those that were numbered of them, were forty thousand and five hundred. And next unto him shall be the tribe of Manasseh: and the prince of the children of Manasseh shall be Gamaliel the son of Pedahzur: and his host, and those that were numbered of them, were thirty and two thousand and two hundred: and the tribe of Benjamin: and the prince of the children of Benjamin shall be Abidan the son of Gideoni: and his host, and those that were numbered of them, were thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, according to their hosts. And they shall set forth third.

On the north side shall be the standard of the camp of Dan according to their hosts: and the prince of the children of Dan shall be Ahiezer the son of Ammishaddai. And his host, and those that were numbered of them, were threescore and two thousand and seven hundred. And those that pitch next unto him shall be the tribe of Asher: and the prince of the children of Asher shall be Pagiel the son of Ochran: and his hosts, and those that were numbered of them, were forty and one thousand and five hundred: and the tribe of Naphtali: and the prince of the children of Naphtali shall be Ahira the son of Enan: and his host, and those that were numbered of them, were fifty and three thousand and four hundred. All that were numbered of the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall set forth hindmost by their standards.

These are they that were numbered of the children of Israel by their fathers' houses: all that were numbered of the camps according to their hosts were six hundred thousand and three thousand and five hundred and fifty. But the Levites were not numbered among the children of Israel; as the LORD commanded Moses. Thus did the children of Israel; according to all that the LORD commanded Moses, so they pitched by their standards, and so they set forward, every one by their families, according to their fathers' houses.

Appendix P. — Census and Service of the Levites

Now these are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai. And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the
LORD, when they offered strange fire before
the LORD, in the wilderness of Sinai, and
they had no children: and Eleazar and
Ithamar ministered in the priest's office in
the presence of Aaron their father.

And the LORD spake unto Moses, saying,
5 Bring the tribe of Levi near, and set them
before Aaron the priest, that they may
minister unto him. And they shall keep
his charge, and the charge of the whole
congregation before the tent of meeting,
to do the service of the tabernacle. And
they shall keep all the furniture of the tent
of meeting, and the charge of the children
of Israel, to do the service of the tabernacle.
9 And thou shalt give the Levites unto Aaron
and to his sons: they are wholly given unto
him on the behalf of the children of Israel.
And thou shalt appoint Aaron and his sons,
and they shall keep their priesthood: and
the stranger that cometh nigh shall be put
to death.

11 And the LORD spake unto Moses, saying,
And I, behold, I have taken the Levites
from among the children of Israel instead
of all the firstborn that openeth the womb
among the children of Israel; and the
13 Levites shall be mine: for all the firstborn
are mine; on the day that I smote all the
firstborn in the land of Egypt I hallowed
unto me all the firstborn in Israel, both
man and beast: mine they shall be; I am
the LORD.

14 And the LORD spake unto Moses in the
wilderness of Sinai, saying, Number the
children of Levi by their fathers' houses,
by their families: every male from a month
old and upward shalt thou number them.
And Moses numbered them according to
the word of the LORD, as he was commanded.
17 And these were the sons of Levi by their
names; Gershon, and Kohath, and Merari.
And these are the names of the sons of
Gershon by their families; Libni and
19 Shimei. And the sons of Kohath by their
families; Amram, and Izhar, Hebron, and
Uzziel. And the sons of Merari by their
families; Mahli and Mushi. These are
the families of the Levites according to
their fathers' houses.

21 Of Gershon was the family of the Lib-
nites, and the family of the Shimeites:
these are the families of the Gershonites.
Those that were numbered of them, accord-
ing to the number of all the males, from a
month old and upward, even those that
were numbered of them were seven thou-
23 sand and five hundred. The families of
the Gershonites shall pitch behind the
tabernacle westward. And the prince of
the fathers' house of the Gershonites shall
be Eliasaph the son of Lael. And the 25
charge of the sons of Gershon in the tent of
meeting shall be the tabernacle, and the
Tent, the covering thereof, and the screen
for the door of the tent of meeting, and the
hangings of the court, and the screen for
the door of the court, which is by the
tabernacle, and by the altar round about,
and the cords of it for all the service thereof.

And of Kohath was the family of the 27
Amramites, and the family of the Izharites,
and the family of the Hebronites, and the
family of the Uzzielites: these are the
families of the Kohathites. According to
the number of all the males, from a month
old and upward, there were eight thousand
and six hundred, keeping the charge of the
sanctuary. The families of the sons of 29
Kohath shall pitch on the side of the taber-
nacle southward. And the prince of the
fathers' house of the families of the Koha-
thites shall be Elizaphan the son of Uzziel.
And their charge shall be the ark, and the 31
table, and the candlestick, and the altars,
and the vessels of the sanctuary wherewith
they minister, and the screen, and all the
service thereof. And Eleazar the son of
Aaron the priest shall be prince of the
princes of the Levites, and have the over-
sight of them that keep the charge of the
sanctuary.

Of Merari was the family of the Mahlites, 33
and the family of the Mushites: these are
the families of Merari. And those that
were numbered of them, according to the
number of all the males, from a month old
and upward, were six thousand and two
hundred. And the prince of the fathers'
house of the families of Merari was Zuriel
the son of Abihail: they shall pitch on the
side of the tabernacle northward. And 36
the appointed charge of the sons of Merari
shall be the boards of the tabernacle, and
the bars thereof, and the pillars thereof,
and the sockets thereof, and all the instru-
ments thereof, and all the service thereof;
and the pillars of the court round about,
and their sockets, and their pins, and their
cords. And those that pitch before the 38
tabernacle eastward, before the tent of meet-
ing toward the sunrising, shall be Moses,
and Aaron and his sons, keeping the charge
of the sanctuary for the charge of the chil-
dren of Israel; and the stranger that cometh
nigh shall be put to death. All that were 39
numbered of the Levites, which Moses and
Aaron numbered at the commandment of
the LORD, by their families, all the males

from a month old and upward, were twenty and two thousand.

And the LORD said unto Moses, Number all the firstborn males of the children of Israel from a month old and upward, and take the number of their names. And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel. And all the firstborn males according to the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

And the LORD spake unto Moses, saying, Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle: and the Levites shall be mine; I am the LORD. And for the redemption of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are over and above the number of the Levites, thou shalt take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them *: and thou shalt give the money wherewith the odd number of them is redeemed unto Aaron and to his sons. And Moses took the redemption-money from them that were over and above them that were redeemed by the Levites: from the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary: and Moses gave the redemption-money unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

And the LORD spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, by their families, by their fathers' houses, from thirty years old and upward even until fifty years old, all that enter upon the service, to do the work in the tent of meeting. This is the service of the sons of Kohath in the tent of meeting, about the most holy things: when the camp setteth forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it: and shall put thereon a covering of sealskin, and shall spread over it a cloth all of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and the cups to pour out withal: and the continual bread shall be thereon: and they shall spread upon them a cloth of scarlet, and cover the same with a covering of sealskin, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its tongs, and its snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: and they shall put it and all the vessels thereof within a covering of sealskin, and shall put it upon the frame. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of sealskin, and shall put in the staves thereof: and they shall take all the vessels of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of sealskin, and shall put them on the frame. And they shall take away the ashes from the altar, and spread a purple cloth thereon: and they shall put upon it all the vessels thereof, wherewith they minister about it, the firepans, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of sealskin, and put in the staves thereof. And when Aaron and his sons have made an end of covering the sanctuary, and all the furniture of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch the sanctuary, lest they die. These things are the burden of the sons of Kohath in the tent of meeting. And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual meal offering, and the anointing oil, the charge of all the tabernacle, and of all that therein is, the sanctuary, and the furniture thereof.

And the LORD spake unto Moses and unto Aaron, saying, Cut ye not off the tribe of the families of the Kohathites from among the Levites: but thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: but they shall not go in to see the sanctuary even for a moment, lest they die.

And the LORD spake unto Moses, saying, Take the sum of the sons of Gershon also, by their fathers' houses, by their families;

* The shekel is twenty gerahs.

from thirty years old and upward until fifty years old shalt thou number them; all that enter in to wait upon the service, to do the
24 work in the tent of meeting. This is the service of the families of the Gershonites, in serving and in bearing burdens: they shall bear the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of sealskin that is above upon it, and the screen for the door of the tent
26 of meeting; and the hangings of the court, and the screen for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and whatsoever shall be done with them,
27 therein shall they serve. At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden, and in all their service: and ye shall appoint unto them in charge all their burden. This is the service of the families of the sons of the Gershonites in the tent of meeting: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

29 As for the sons of Merari, thou shalt number them by their families, by their fathers' houses; from thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth upon the service, to do the work of the tent
31 of meeting. And this is the charge of their burden, according to all their service in the tent of meeting; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof; and the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall appoint the instruments of the charge of their bur-
33 den. This is the service of the families of the sons of Merari, according to all their service, in the tent of meeting, under the hand of Ithamar the son of Aaron the priest.

34 And Moses and Aaron and the princes of the congregation numbered the sons of the Kohathites by their families, and by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting: and those that were 36
numbered of them by their families were two thousand seven hundred and fifty. These are they that were numbered of the families of the Kohathites, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

And those that were numbered of the 38
sons of Gershon, by their families, and by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting, even those that were numbered of them, by their families, by their fathers' houses, were two thousand and six hundred and thirty. These are 41
they that were numbered of the families of the sons of Gershon, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD.

And those that were numbered of the 42
families of the sons of Merari, by their families, by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting, even those that were numbered of them 44
by their families, were three thousand and two hundred. These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

All those that were numbered of the 46
Levites, whom Moses and Aaron and the princes of Israel numbered, by their families, and by their fathers' houses, from thirty years old and upward even unto fifty years old, every one that entered in to do the work of service, and the work of bearing burdens in the tent of meeting, even 48
those that were numbered of them, were eight thousand and five hundred and fourscore. According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

Appendix Q. — Sundry Laws

5 And the LORD spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is unclean by the dead: both male and female shall ye put out, without the camp shall ye put them; that they defile not their camp, in the midst whereof I dwell. And the children of Israel did so, and put 4
them out without the camp: as the LORD

spake unto Moses, so did the children of Israel.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that soul be guilty; then they shall confess their sin which they have done: and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty. But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made unto the LORD shall be the priest's; besides the ram of the atonement, whereby atonement shall be made for him. And every heave offering of all the holy things of the children of Israel, which they present unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, and a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken in the act; and the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: then shall the man bring his wife unto the priest, and shall bring her oblation for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before the LORD: and the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water: and the priest shall set the woman before the LORD, and let the hair of the woman's head go loose, and put the meal offering of memorial in her hands, which is the meal offering of jealousy: and the priest shall have in his hand the water of bitterness that causeth the curse: and the priest shall cause her to swear, and shall say unto the woman, If no man have lien with thee, and if thou hast not gone aside to uncleanness, being under thy husband, be thou free from this water of bitterness that causeth the curse: but if thou hast gone aside, being under thy husband, and if thou be defiled, and some man have lien with thee besides thine husband: then the priest shall cause the woman 21
to swear with the oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to fall away, and thy belly to swell; and this water that causeth the curse shall go into thy bowels, and make thy belly to swell, and thy thigh to fall away: and the woman shall say, Amen, Amen. And the 23
priest shall write these curses in a book, and he shall blot them out into the water of bitterness: and he shall make the woman drink the water of bitterness that causeth the curse: and the water that causeth the curse shall enter into her and become bitter. And the priest shall take the meal 25
offering of jealousy out of the woman's hand, and shall wave the meal offering before the LORD, and bring it unto the altar: and the priest shall take an handful of the meal offering, as the memorial thereof, and burn it upon the altar, and afterward shall make the woman drink the water. And 27
when he hath made her drink the water, then it shall come to pass, if she be defiled, and have committed a trespass against her husband, that the water that causeth the curse shall enter into her and become bitter, and her belly shall swell, and her thigh shall fall away: and the woman shall be a curse among her people. And if the woman be 28
not defiled, but be clean; then she shall be free, and shall conceive seed. This is the law of jealousy, when a wife, being under her husband, goeth aside, and is defiled; or when the spirit of jealousy cometh 30
upon a man, and he be jealous over his wife; then shall he set the woman before the LORD, and the priest shall execute upon her all this law. And the man shall be free from iniquity, and that woman shall bear her iniquity.

And the LORD spake unto Moses, say- 6
ing, Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of a Nazirite, to separate himself unto the LORD: he shall separate himself from wine and strong drink; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried. All the days 4
of his separation shall he eat nothing that is made of the grape-vine, from the kernels

even to the husk. All the days of his vow of separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, he shall let the locks of the hair of his head
6 grow long. All the days that he separateth himself unto the LORD he shall not come near to a dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because his separation unto God is upon his head. All the days of his separation he is holy unto the LORD.
9 And if any man die very suddenly beside him, and he defile the head of his separation; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the door of the
11 tent of meeting: and the priest shall offer one for a sin offering, and the other for a burnt offering, and make atonement for him, for that he sinned by reason of the dead, and shall hallow his head that same day. And he shall separate unto the LORD the days of his separation, and shall bring a he-lamb of the first year for a guilt offering: but the former days shall be void, because his separation was defiled.
13 And this is the law of the Nazirite, when the days of his separation are fulfilled: he shall be brought unto the door of the tent of meeting: and he shall offer his oblation unto the LORD, one he-lamb of the first year without blemish for a burnt offering, and one ewe-lamb of the first year without blemish for a sin offering, and one ram
15 without blemish for peace offerings, and a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering, and their drink offerings. And the priest shall present them before the LORD, and shall offer his sin offering, and his burnt offering: and he shall offer the 17
ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also the meal offering thereof, and the drink offering thereof. And the Nazirite shall shave the head of his separation at the door of the tent of meeting, and shall take the hair of the head of his separation, and put it on the fire which is under the sacrifice of peace offerings. And the priest shall take the 19
sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after he hath shaven the head of his separation: and the priest shall wave them for a wave offering before the LORD; this is holy for the priest, together with the wave breast and heave thigh: and after that the Nazirite may drink wine. This is the law of the Nazirite 21
who voweth, and of his oblation unto the LORD for his separation, beside that which he is able to get: according to his vow which he voweth, so he must do after the law of his separation.

And the LORD spake unto Moses, saying, 23
Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel; ye shall say unto them:

The LORD bless thee, and keep thee:
The LORD make his face to shine upon thee, and be gracious unto thee:
The LORD lift up his countenance upon thee, and give thee peace.

So shall they put my name upon the chil- 27
dren of Israel; and I will bless them.

Appendix R. — Oblations at the Dedication of the Tabernacle

7 And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them; that the princes of Israel, the heads of their fathers' houses, offered; these were the princes of the tribes, these are they that
3 were over them that were numbered: and they brought their oblation before the LORD, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them before the tabernacle. And the LORD spake unto Moses, saying, Take it of them, that they may be to do the service of the tent of meeting; and thou shalt give them unto the Levites, to every man according to his service. And Moses took 6
the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: and four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he 9

gave none: because the service of the sanctuary belonged unto them; they bare it upon their shoulders. And the princes offered for the dedication of the altar in the day that it was anointed, even the princes offered their oblation before the altar. And the LORD said unto Moses, They shall offer their oblation, each prince on his day, for the dedication of the altar.

And he that offered his oblation the first day was Nahshon the son of Amminadab, of the tribe of Judah: and his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Nahshon the son of Amminadab.

On the second day Nethanel the son of Zuar, prince of Issachar, did offer: he offered for his oblation one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Nethanel the son of Zuar.

On the third day Eliab the son of Helon, prince of the children of Zebulun: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Eliab the son of Helon.

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten 32
shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Elizur the son of Shedeur.

On the fifth day Shelumiel the son of 36
Zurishaddai, prince of the children of Simeon: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon 38
of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Shelumiel the son of Zurishaddai.

On the sixth day Eliasaph the son of 42
Deuel, prince of the children of Gad: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten shekels, 44
full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Eliasaph the son of Deuel.

On the seventh day Elishama the son of 48
Ammihud, prince of the children of Ephraim: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of 50
ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Elishama the son of Ammihud.

54 On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with
56 oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Gamaliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for
62 a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Abidan the son of Gideoni.

66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with
68 oil for a meal offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Ahiezer the son of Ammishaddai.

72 On the eleventh day Pagiel the son of Ochran, prince of the children of Asher: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten 7
shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Pagiel the son of Ochran.

On the twelfth day Ahira the son of 7
Enan, prince of the children of Naphtali: his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; one golden spoon of ten 8
shekels, full of incense; one young bullock, one ram, one he-lamb of the first year, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Ahira the son of Enan.

This was the dedication of the altar, in 8
the day when it was anointed, by the princes of Israel: twelve silver chargers, twelve silver bowls, twelve golden spoons: each silver charger weighing an hundred and thirty shekels, and each bowl seventy: all the silver of the vessels two thousand and four hundred shekels, after the shekel of the sanctuary; the twelve golden spoons, full of 8
incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons an hundred and twenty shekels: all the oxen for the burnt offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal offering: and the males of the goats for a sin offering twelve: and all the oxen for the 8
sacrifice of peace offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

And when Moses went into the tent of 8
meeting to speak with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim: and he spake unto him.

Appendix S. — Ritual of Priestly Service

8 And the LORD spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light in front of the candlestick. And Aaron did so; he lighted the lamps thereof so as to give light in front of the candlestick, as the LORD commanded Moses. And this was the work of the 4

andlestick, beaten work of gold; unto the
ase thereof, and unto the flowers thereof,
was beaten work: according unto the
attern which the LORD had shewed Moses,
o he made the candlestick.

And the LORD spake unto Moses, saying,
ake the Levites from among the children
f Israel, and cleanse them. And thus
halt thou do unto them, to cleanse them:
prinkle the water of expiation upon them,
nd let them cause a razor to pass over all
heir flesh, and let them wash their clothes,
nd cleanse themselves. Then let them
ake a young bullock, and its meal offering,
ne flour mingled with oil, and another
oung bullock shalt thou take for a sin
ffering. And thou shalt present the
evites before the tent of meeting: and thou
halt assemble the whole congregation of
he children of Israel: and thou shalt
resent the Levites before the LORD: and
he children of Israel shall lay their hands
pon the Levites: and Aaron shall offer
he Levites before the LORD for a wave
ffering, on the behalf of the children of
srael, that they may be to do the service
f the LORD. And the Levites shall lay
heir hands upon the heads of the bullocks:
nd offer thou the one for a sin offering,
nd the other for a burnt offering, unto the
ORD, to make atonement for the Levites.
nd thou shalt set the Levites before Aaron,
nd before his sons, and offer them for a
ave offering unto the LORD. Thus shalt
hou separate the Levites from among the
hildren of Israel: and the Levites shall be
ine. And after that shall the Levites go
to do the service of the tent of meeting:
nd thou shalt cleanse them, and offer them
r a wave offering. For they are wholly
iven unto me from among the children of
srael; instead of all that openeth the
womb, even the firstborn of all the children
of Israel, have I taken them unto me. For 17
all the firstborn among the children of
Israel are mine, both man and beast: on
the day that I smote all the firstborn in the
land of Egypt I sanctified them for myself.
And I have taken the Levites instead of all
the firstborn among the children of Israel.
And I have given the Levites as a gift to 19
Aaron and to his sons from among the
children of Israel, to do the service of the
children of Israel in the tent of meeting, and
to make atonement for the children of
Israel: that there be no plague among the
children of Israel, when the children of
Israel come nigh unto the sanctuary. Thus 20
did Moses, and Aaron, and all the congre-
gation of the children of Israel, unto the
Levites: according unto all that the LORD
commanded Moses touching the Levites,
so did the children of Israel unto them.
And the Levites purified themselves from
sin, and they washed their clothes; and
Aaron offered them for a wave offering
before the LORD; and Aaron made atone-
ment for them to cleanse them. And after 22
that went the Levites in to do their service
in the tent of meeting before Aaron, and
before his sons: as the LORD had com-
manded Moses concerning the Levites, so
did they unto them.

And the LORD spake unto Moses, saying,
This is that which belongeth unto the Le- 24
vites: from twenty and five years old and
upward they shall go in to wait upon the ser-
vice in the work of the tent of meeting: and
from the age of fifty years they shall cease
waiting upon the work, and shall serve no
more; but shall minister with their brethren 26
in the tent of meeting, to keep the charge,
and shall do no service. Thus shalt thou do
unto the Levites touching their charges.

Appendix T. — Ordinance of the Supplementary Passover

And the LORD spake unto Moses in the
ilderness of Sinai, in the first month of the
cond year after they were come out of
e land of Egypt, saying, Moreover let the
hildren of Israel keep the passover in its
pointed season. In the fourteenth day
f this month, at even, ye shall keep it in
s appointed season: according to all the
atutes of it, and according to all the ordi-
nces thereof, shall ye keep it. And
oses spake unto the children of Israel,
at they should keep the passover. And
ey kept the passover in the first month,
the fourteenth day of the month, at
en, in the wilderness of Sinai: according
to all that the LORD commanded Moses,
so did the children of Israel. And there
were certain men, who were unclean by the
dead body of a man, so that they could not
keep the passover on that day: and they
came before Moses and before Aaron on
that day: and those men said unto him, 7
We are unclean by the dead body of a
man: wherefore are we kept back, that we
may not offer the oblation of the LORD in
its appointed season among the children of
Israel? And Moses said unto them, Stay
ye; that I may hear what the LORD will
command concerning you.

And the LORD spake unto Moses, say- 9

ing, Speak unto the children of Israel, saying, If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD: in the second month on the fourteenth day at even they shall keep it; they shall eat it with unleavened bread and bitter herbs: 12 they shall leave none of it unto the morning, nor break a bone thereof: according to all the statute of the passover they shall keep it. But the man that is clean, and is not in a journey, and forbeareth to keep the passover, that soul shall be cut off from his people: because he offered not the oblation of the LORD in its appointed season, that man shall bear his sin. And if a stranger 13 shall sojourn among you, and will keep the passover unto the LORD; according to the statute of the passover, and according to the ordinance thereof, so shall he do: ye shall have one statute, both for the stranger, and for him that is born in the land.

BOOK IV.—THE THIRTY-EIGHT YEARS' WANDERING IN THE WILDERNESS

15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even it was upon the tabernacle as it were the appearance of fire, until morning. So it was alway: the cloud covered it, and the appearance of fire by night. And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel encamped. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they encamped: as long as the cloud abode upon the tabernacle they remained 19 encamped. And when the cloud tarried upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. And sometimes the cloud was a few days upon the tabernacle; then according to the commandment of the LORD they remained encamped, and according to the commandment of the LORD they journeyed. And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed: or if it continued by 22 day and by night, when the cloud was taken up, they journeyed. Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped, and journeyed not: but when it was taken up, they journeyed. At the commandment of the LORD they encamped, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

Advance from Sinai

10 And the LORD spake unto Moses, saying, Make thee two trumpets of silver; of beaten work shalt thou make them: and thou shalt use them for the calling of the congregation, and for the journeying of the camps. And when they shall blow with them, all the congregation shall gather themselves unto thee at the door of the tent of meet- 4 ing. And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee. And when ye blow an alarm, the camps that lie on the east side shall take their journey. And when ye blow an alarm the second time, the camps that lie on the south side shall take their journey: they shall 7 blow an alarm for their journeys. But when the assembly is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a statute for ever throughout your generations. And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall

be remembered before the LORD your God, and ye shall be saved from your enemies.
Also in the day of your gladness, and in your set feasts, and in the beginnings of your 10
months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the LORD your God.

And it came to pass in the second year, in the second month, on the twentieth 11
day of the month, that the cloud was taken up from over the tabernacle of the testimony. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran. And they first took their journey according to the commandment of the LORD by the hand of Moses. And in the first place the standard of the camp of the children of Judah set forward 14
according to their hosts: and over his host was Nahshon the son of Amminadab. And over the host of the tribe of the children of Issachar was Nethanel the son of Zuar. And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. And the tabernacle was taken down; and the sons of Gershon and the 17
sons of Merari, who bare the tabernacle, set forward. And the standard of the camp of Reuben set forward according to their hosts: and over his host was Elizur the son of Shedeur. And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. And over the host of the tribe of the children of Gad 20
was Eliasaph the son of Deuel. And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came. And the standard of the camp of the children of Ephraim set forward according to their hosts: and over his host was Elishama the son of Ammihud. And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. And over the host of the tribe 24
of the children of Benjamin was Abidan the son of Gideoni. And the standard of the camp of the children of Dan, which was the rearward of all the camps, set forward according to their hosts: and over his host was Ahiezer the son of Ammishaddai. And over the host of the tribe of the children of Asher was Pagiel the son of Ochran. 26
And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. Thus were the journeyings of the children of Israel according to their hosts; and they set forward.

And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father in 29
law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou know- 31
est how we are to encamp in the wilderness, and thou shalt be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what good soever the LORD shall do unto us, the same will we do unto thee.

And they set forward from the mount of the LORD three days' journey; and the 33
ark of the covenant of the LORD went before them three days' journey, to seek out a resting place for them. And the cloud of the LORD was over them by day, when they set forward from the camp. And it came to pass, when the ark set forward, that Moses said:

Rise up, O LORD,
And let thine enemies be scattered;
And let them that hate thee flee before thee.

And when it rested, he said:

36

Return, O LORD,
Unto the ten thousands of the thousands of Israel.

11 And the people were as murmurers, speaking evil in the ears of the LORD: and when
the LORD heard it, his anger was kindled; and the fire of the LORD burnt
Spirit of Murmuring among them, and devoured in the uttermost part of the camp. And the
people cried unto Moses; and Moses prayed unto the LORD, and the fire
abated. And the name of that place was called 'Taberah': because the fire of the
LORD 'burnt' among them.

4 And the mixed multitude that was among them fell a lusting: and the children of
Israel also wept again, and said, Who shall give us flesh to eat? We remember the
fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the
leeks, and the onions, and the garlick: but now our soul is dried away; there is
7 nothing at all: we have nought save this manna to look to. . And the manna was
like coriander seed, and the appearance thereof as the appearance of bdellium. The
people went about, and gathered it, and ground it in mills, or beat it in mortars, and
seethed it in pots, and made cakes of it: and the taste of it was as the taste of fresh
10 oil. And when the dew fell upon the camp in the night, the manna fell upon it. And
Moses heard the people weeping throughout their families, every man at the door
of his tent: and the anger of the LORD was kindled greatly; and Moses was dis-
pleased. And Moses said unto the LORD, Wherefore hast thou evil entreated thy
servant? and wherefore have I not found favour in thy sight, that thou layest the
12 burden of all this people upon me? Have I conceived all this people? have I brought
them forth, that thou shouldest say unto me, Carry them in thy bosom, as a nursing-
father carrieth the sucking child, unto the land which thou swarest unto their fathers?
Whence should I have flesh to give unto all this people? for they weep unto me, say-
ing, Give us flesh, that we may eat. I am not able to bear all this people alone,
because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee,
out of hand, if I have found favour in thy sight; and let me not see my wretchedness.
16 And the LORD said unto Moses, Gather unto me seventy men of the elders of
Israel, whom thou knowest to be the elders of the people and officers over them;
and bring them unto the tent of meeting, that they may stand there with thee. And
I will come down and talk with thee there: and I will take of the spirit which is
upon thee, and will put it upon them; and they shall bear the burden of the people
18 with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify
yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of
the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt:
therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day,
nor two days, nor five days, neither ten days, nor twenty days; but a whole month,
until it come out at your nostrils, and it be loathsome unto you: because that ye
have rejected the LORD which is among you, and have wept before him, saying,
21 Why came we forth out of Egypt? And Moses said, The people, among whom I
am, are six hundred thousand footmen; and thou hast said, I will give them flesh,
that they may eat a whole month. Shall flocks and herds be slain for them, to
suffice them? or shall all the fish of the sea be gathered together for them, to suffice
them?

23 And the LORD said unto Moses, Is the LORD's hand waxed short? now shalt thou
see whether my word shall come to pass unto thee or not. And Moses went out,
and told the people the words of the LORD: and he gathered seventy men of the elders
of the people, and set them round about the Tent. And the LORD came down in the
cloud, and spake unto him, and took of the spirit that was upon him, and put it upon
the seventy elders: and it came to pass, that, when the spirit rested upon them, they
26 prophesied, but they did so no more. But there remained two men in the camp,
the name of the one was Eldad, and the name of the other Medad: and the spirit
rested upon them; and they were of them that were written, but had not gone out
unto the Tent: and they prophesied in the camp. And there ran a young man, and

old Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the
on of Nun, the minister of Moses, one of his chosen men, answered and said, My
ord Moses, forbid them. And Moses said unto him, Art thou jealous for my sake? 29
would God that all the LORD's people were prophets, that the LORD would put his
pirit upon them! And Moses gat him into the camp, he and the elders of Israel.
And there went forth a wind from the LORD, and brought quails from the sea, and
et them fall by the camp, about a day's journey on this side, and a day's journey on
he other side, round about the camp, and about two cubits above the face of the earth.
And the people rose up all that day, and all the night, and all the next day, and 32
gathered the quails: he that gathered least gathered ten homers: and they spread
hem all abroad for themselves round about the camp. While the flesh was yet be-
ween their teeth, ere it was chewed, the anger of the LORD was kindled against the
people, and the LORD smote the people with a very great plague. And the name of
hat place was called 'Kibroth-hattaavah': because there they 'buried' the people
hat 'lusted.'

From Kibroth-hattaavah the people journeyed unto Hazeroth; and they abode at 35
Hazeroth.

And Miriam and Aaron spake against Moses because of the Cushite woman whom **12**
e had married: for he had married a Cushite woman. And they said, Hath the
LORD indeed spoken only with Moses? hath he not spoken also with us? And the
LORD heard it. Now the man Moses was very meek, above all the men which were
pon the face of the earth. And the LORD spake suddenly unto Moses, and unto 4
Aaron, and unto Miriam, Come out ye three unto the tent of meeting. And they
hree came out. And the LORD came down in a pillar of cloud, and stood at the door
f the Tent, and called Aaron and Miriam: and they both came forth. And he said,
Hear now my words: if there be a prophet among you, I the LORD will make myself
nown unto him in a vision, I will speak with him in a dream. My servant Moses 7
s not so; he is faithful in all mine house: with him will I speak mouth to mouth,
even manifestly, and not in dark speeches; and the form of the LORD shall he behold:
wherefore then were ye not afraid to speak against my servant, against Moses? And
he anger of the LORD was kindled against them; and he departed. And the cloud
emoved from over the Tent; and, behold, Miriam was leprous, as white as snow:
nd Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto 11
Moses, Oh my lord, lay not, I pray thee, sin upon us, for that we have done foolishly,
nd for that we have sinned. Let her not, I pray, be as one dead, of whom the flesh
s half consumed when he cometh out of his mother's womb. And Moses cried unto
he LORD, saying, Heal her, O God, I beseech thee. And the LORD said unto Moses, 14
f her father had but spit in her face, should she not be ashamed seven days? let
er be shut up without the camp seven days, and after that she shall be brought in
gain. And Miriam was shut up without the camp seven days: and the people
ourneyed not till Miriam was brought in again. And afterward the people journeyed
rom Hazeroth, and pitched in the wilderness of Paran.

And the LORD spake unto Moses, saying, Send thou men, that they may spy **13**
ut the land of Canaan, which I give unto the children of Israel: of every tribe of their
athers shall ye send a man, every one a prince among them. And Moses sent them
rom the wilderness of Paran according to the commandment of the LORD: all of
hem men who were heads of the children of Israel. And these were their names: 4
f the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat
he son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh. Of the tribe
f Issachar, Igal the son of Joseph. Of the tribe of Ephraim, Hoshea the son of 8
Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulun,
Gaddiel the son of Sodi. Of the tribe of Joseph, namely, of the tribe of Manasseh,
Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the 12

tribe of Asher, Sethur the son of Michael. Of the tribe of Naphtali, Nahbi the son
16 of Vophsi. Of the tribe of Gad, Geuel the son of Machi. These are the names of
the men which Moses sent to spy out the land. And Moses called Hoshea the son
of Nun Joshua. And Moses sent them to spy out the land of Canaan, and said unto
them, Get you up this way by the South, and go up into the mountains, and see the
land, what it is; and the people that dwelleth therein, whether they be strong or
19 weak, whether they be few or many; and what the land is that they dwell in, whether
it be good or bad; and what cities they be that they dwell in, whether in camps, or
in strong holds; and what the land is, whether it be fat or lean, whether there be wood
therein, or not. And be ye of good courage, and bring of the fruit of the land. Now
the time was the time of the firstripe grapes. So they went up, and spied out the land
22 from the wilderness of Zin unto Rehob, to the entering in of Hamath. And they went
up by the South, and came unto Hebron*; and Ahiman, Sheshai, and Talmai, the
children of Anak, were there. And they came unto the valley of Eshcol, and cut down
from thence a branch with one cluster of grapes, and they bare it upon a staff be-
24 tween two; they brought also of the pomegranates, and of the figs. That place
was called the valley of 'Eshcol,' because of the 'cluster' which the children of Israel
cut down from thence. And they returned from spying out the land at the end of
forty days. And they went and came to Moses, and to Aaron, and to all the con-
gregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and
brought back word unto them, and unto all the congregation, and shewed them the
27 fruit of the land. And they told him, and said, We came unto the land whither thou
sentest us, and surely it floweth with milk and honey; and this is the fruit of it.
Howbeit the people that dwell in the land are strong, and the cities are fenced, and
very great: and moreover we saw the children of Anak there. Amalek dwelleth in
the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in
the mountains: and the Canaanite dwelleth by the sea, and along by the side of
30 Jordan. And Caleb stilled the people before Moses, and said, Let us go up at
once, and possess it; for we are well able to overcome it. But the men that went up
with him said, We be not able to go up against the people; for they are stronger than
we. And they brought up an evil report of the land which they had spied out unto
the children of Israel, saying, The land, through which we have gone to spy it out,
is a land that eateth up the inhabitants thereof; and all the people that we saw in
33 it are men of great stature. And there we saw the Nephilim, the sons of Anak,
which come of the Nephilim: and we were in our own sight as grasshoppers, and so
we were in their sight.

14 And all the congregation lifted up their voice, and cried; and the people wept
that night. And all the children of Israel murmured against Moses and against
Aaron: and the whole congregation said unto them, Would God that we had died
in the land of Egypt! or would God we had died in this wilderness! And where-
fore doth the LORD bring us unto this land, to fall by the sword? Our wives and
4 our little ones shall be a prey: were it not better for us to return into Egypt? And
they said one to another, Let us make a captain, and let us return into Egypt. Then
Moses and Aaron fell on their faces before all the assembly of the congregation of
the children of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh,
which were of them that spied out the land, rent their clothes: and they spake unto
all the congregation of the children of Israel, saying, The land, which we passed
8 through to spy it out, is an exceeding good land. If the LORD delight in us, then he
will bring us into this land, and give it unto us; a land which floweth with milk and
honey. Only rebel not against the LORD, neither fear ye the people of the land; for
they are bread for us: their defence is removed from over them, and the LORD is
with us: fear them not. But all the congregation bade stone them with stones.

* Now Hebron was built seven years before Zoan in Egypt.

And the glory of the LORD appeared in the tent of meeting unto all the children of Israel.

And the LORD said unto Moses, How long will this people despise me? and how 11
long will they not believe in me, for all the signs which I have wrought among them?
I will smite them with the pestilence, and disinherit them, and will make of thee a
nation greater and mightier than they. And Moses said unto the LORD, Then the
Egyptians shall hear it; for thou broughtest up this people in thy might from among
them; and they will tell it to the inhabitants of this land: they have heard that thou 13
LORD art in the midst of this people; for thou LORD art seen face to face, and thy
cloud standeth over them, and thou goest before them, in a pillar of cloud by day,
and in a pillar of fire by night. Now if thou shalt kill this people as one man, then
the nations which have heard the fame of thee will speak, saying, Because the LORD
was not able to bring this people into the land which he sware unto them, therefore
he hath slain them in the wilderness. And now, I pray thee, let the power of the 17
LORD be great, according as thou hast spoken, saying, The LORD is slow to anger,
and plenteous in mercy, forgiving iniquity and transgression, and that will by no
means clear the guilty; visiting the iniquity of the fathers upon the children, upon
the third and upon the fourth generation. Pardon, I pray thee, the iniquity of this
people according unto the greatness of thy mercy, and according as thou hast for-
given this people, from Egypt even until now. And the LORD said, I have pardoned 20
according to thy word: but in very deed, as I live, and as all the earth shall be filled
with the glory of the LORD; because all those men which have seen my glory, and
my signs, which I wrought in Egypt and in the wilderness, yet have tempted me these
ten times, and have not hearkened to my voice; surely they shall not see the land 23
which I sware unto their fathers, neither shall any of them that despised me see it:
but my servant Caleb, because he had another spirit with him, and hath followed
me fully, him will I bring into the land whereinto he went; and his seed shall possess
it. Now the Amalekite and the Canaanite dwell in the valley: to-morrow turn ye,
and get you into the wilderness by the way to the Red Sea.

And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear 26
with this evil congregation, which murmur against me? I have heard the murmur-
ings of the children of Israel, which they murmur against me. Say unto them, As
I live, saith the LORD, surely as ye have spoken in mine ears, so will I do to you:
your carcases shall fall in this wilderness; and all that were numbered of you, accord-
ing to your whole number, from twenty years old and upward, which have murmured
against me, surely ye shall not come into the land, concerning which I lifted up my 30
hand that I would make you dwell therein, save Caleb the son of Jephunneh, and
Joshua the son of Nun. But your little ones, which ye said should be a prey, them
will I bring in, and they shall know the land which ye have rejected. But as for
you, your carcases shall fall in this wilderness. And your children shall be wanderers 33
in the wilderness forty years, and shall bear your whoredoms, until your carcases be
consumed in the wilderness. After the number of the days in which ye spied out the
land, even forty days, for every day a year, shall ye bear your iniquities, even forty
years, and ye shall know my alienation. I the LORD have spoken, surely this will I
do unto all this evil congregation, that are gathered together against me: in this
wilderness they shall be consumed, and there they shall die. And the men, which 36
Moses sent to spy out the land, who returned, and made all the congregation to
murmur against him, by bringing up an evil report against the land, even those men
that did bring up an evil report of the land, died by the plague before the LORD. But
Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men
that went to spy out the land. And Moses told these words unto all the children of 39
Israel: and the people mourned greatly. And they rose up early in the morning,
and gat them up to the top of the mountain, saying, Lo, we be here, and will go up

unto the place which the LORD hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the LORD, seeing it shall not prosper? Go not up, for the LORD is not among you; that ye be not smitten 43 down before your enemies. For there the Amalekite and the Canaanite are before you, and ye shall fall by the sword: because ye are turned back from following the LORD, therefore the LORD will not be with you. But they presumed to go up to the top of the mountain: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. Then the Amalekite came down, and the Canaanite which dwelt in that mountain, and smote them and beat them down, even unto Hormah.

Appendix A. — Sundry Laws of Offerings

15 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, and will make an offering by fire unto the LORD, a burnt offering, or a sacrifice, to accomplish a vow, or as a freewill offering, or in your set feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: 4 then shall he that offereth his oblation offer unto the LORD a meal offering of a tenth part of an ephah of fine flour mingled with the fourth part of an hin of oil: and wine for the drink offering, the fourth part of an hin, shalt thou prepare with the burnt offering or for the sacrifice, for each lamb. 6 Or for a ram, thou shalt prepare for a meal offering two tenth parts of an ephah of fine flour mingled with the third part of an hin of oil: and for the drink offering thou shalt offer the third part of an hin of wine, of a sweet savour unto the LORD. And when thou preparest a bullock for a burnt offering, or for a sacrifice, to accomplish a vow, or for peace offerings unto the LORD: 9 then shall he offer with the bullock a meal offering of three tenth parts of an ephah of fine flour mingled with half an hin of oil. And thou shalt offer for the drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. Thus shall it be done for each bullock, or for each ram, or for each of the he-lambs, 12 or of the kids. According to the number that ye shall prepare, so shall ye do to every one according to their number. All that are homeborn shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. And if a stranger sojourn with you, or whosoever be among you throughout your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; 15 as ye do, so he shall do. For the assembly, there shall be one statute for you, and for the stranger that sojourneth with you, a statute for ever throughout your generations: as ye are, so shall the stranger be before the LORD. One law and one ordinance shall be for you, and for the stranger that sojourneth with you.

17 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the 20 LORD. Of the first of your dough ye shall offer up a cake for an heave offering: as ye do the heave offering of the threshing-floor so shall ye heave it. Of the first of your dough ye shall give unto the LORD an heave offering throughout your generations.

22 And when ye shall err, and not observe all these commandments, which the LORD hath spoken unto Moses, even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD gave commandment, and onward throughout your generations; then it shall be, if it be 24 done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with the meal offering thereof, and the drink offering thereof, according to the ordinance, and one he-goat for a sin offering. And the priest shall make atonement 25 for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their oblation, an offering made by fire unto the LORD, and their sin offering before the LORD, for their error: and all the congre- 26 gation of the children of Israel shall be forgiven, and the stranger that sojourneth among them; for in respect of all the people it was done unwittingly. And if one person 27 sin unwittingly, then he shall offer a she-goat of the first year for a sin offering. And 28 the priest shall make atonement for the soul that erreth, when he sinneth unwittingly,

before the LORD, to make atonement for him; and he shall be forgiven. Ye shall have one law for him that doeth aught unwittingly, for him that is homeborn among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth aught with an high hand, whether he be homeborn or a stranger, the same blasphemeth the LORD; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

Appendix B. — Judgement of the Sabbath Breaker

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it had not been declared what should be done to him. And the LORD said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

Appendix C. — The Law of Fringes

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember and do all my commandments, and be holy unto your God. I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

Appendix D. — Judgement of Korah and Law of Priests and Levites

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown: and they assembled themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the assembly of the LORD? And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying, In the morning the LORD will shew who are his, and who is holy, and will cause him to come near unto him: even him whom he shall choose will he cause to come near unto him. This do; take you censers, Korah, and all his company; and put fire therein, and put incense upon them before the LORD tomorrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. And Moses said unto Korah, Hear now, ye sons of Levi: seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself; to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them; and that he hath brought thee near, and all thy brethren the sons of Levi with thee? and seek ye the priesthood also? Therefore thou and all thy company are gathered together against the LORD: and Aaron, what is he that ye murmur against him? And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up: is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us? Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy congregation

before the LORD, thou, and they, and
17 Aaron, to-morrow: and take ye every man
his censer, and put incense upon them, and
bring ye before the LORD every man his
censer, two hundred and fifty censers;
thou also, and Aaron, each his censer. And
they took every man his censer, and put fire
in them, and laid incense thereon, and
stood at the door of the tent of meeting
19 with Moses and Aaron. And Korah as-
sembled all the congregation against them
unto the door of the tent of meeting: and
the glory of the LORD appeared unto all the
congregation.

And the LORD spake unto Moses and
21 unto Aaron, saying, Separate yourselves
from among this congregation, that I
may consume them in a moment. And
they fell upon their faces, and said, O God,
the God of the spirits of all flesh, shall one
man sin, and wilt thou be wroth with all
the congregation? And the LORD spake
24 unto Moses, saying, Speak unto the con-
gregation, saying, Get you up from about
the tabernacle of Korah, Dathan, and
Abiram. And Moses rose up and went unto
Dathan and Abiram; and the elders of
Israel followed him. And he spake unto
the congregation, saying, Depart, I pray
you, from the tents of these wicked men,
and touch nothing of theirs, lest ye be con-
27 sumed in all their sins. So they gat them
up from the tabernacle of Korah, Dathan,
and Abiram, on every side: and Dathan
and Abiram came out, and stood at the
door of their tents, and their wives, and
their sons, and their little ones. And
Moses said, Hereby ye shall know that the
LORD hath sent me to do all these works;
for I have not done them of mine own
29 mind. If these men die the common
death of all men, or if they be visited after
the visitation of all men; then the LORD
hath not sent me. But if the LORD make
a new thing, and the ground open her
mouth, and swallow them up, with all that
appertain unto them, and they go down
alive into the pit: then ye shall understand
that these men have despised the LORD.
31 And it came to pass, as he made an end of
speaking all these words, that the ground
clave asunder that was under them: and
the earth opened her mouth, and swallowed
them up, and their households, and all the
men that appertained unto Korah, and all
33 their goods. So they, and all that apper-
tained to them, went down alive into the
pit: and the earth closed upon them, and
they perished from among the assembly.
And all Israel that were round about them
fled at the cry of them: for they said, Lest the
earth swallow us up. And fire came forth
from the LORD, and devoured the two hun
dred and fifty men that offered the incense.

And the LORD spake unto Moses, say- 36
ing, Speak unto Eleazar the son of Aaron
the priest, that he take up the censers out
of the burning, and scatter thou the fire
yonder; for they are holy; even the censers 38
of these sinners against their own lives, and
let them be made beaten plates for a cover-
ing of the altar: for they offered them be-
fore the LORD, therefore they are holy:
and they shall be a sign unto the children
of Israel. And Eleazar the priest took the
brasen censers, which they that were burnt
had offered; and they beat them out for a
covering of the altar: to be a memorial 40
unto the children of Israel, to the end that
no stranger, which is not of the seed of
Aaron, come near to burn incense before
the LORD; that he be not as Korah, and as
his company: as the LORD spake unto him
by the hand of Moses.

But on the morrow all the congregation 41
of the children of Israel murmured against
Moses and against Aaron, saying, Ye have
killed the people of the LORD. And it
came to pass, when the congregation was
assembled against Moses and against
Aaron, that they looked toward the tent of
meeting: and, behold, the cloud covered
it, and the glory of the LORD appeared.
And Moses and Aaron came to the front 43
of the tent of meeting. And the LORD
spake unto Moses, saying, Get you up from
among this congregation, that I may con-
sume them in a moment. And they fell upon
their faces. And Moses said unto Aaron, 46
Take thy censer, and put fire therein from
off the altar, and lay incense thereon, and
carry it quickly unto the congregation,
and make atonement for them: for there
is wrath gone out from the LORD; the
plague is begun. And Aaron took as
Moses spake, and ran into the midst of the
assembly; and, behold, the plague was
begun among the people: and he put on the
incense, and made atonement for the people.
And he stood between the dead and the liv- 48
ing; and the plague was stayed. Now they
that died by the plague were fourteen thou-
sand and seven hundred, besides them that
died about the matter of Korah. And Aaron
returned unto Moses unto the door of the
tent of meeting: and the plague was stayed.

And the LORD spake unto Moses, saying, 17
Speak unto the children of Israel, and take
of them rods, one for each fathers' house,

of all their princes according to their fathers' houses, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for there shall be one rod for 4 each head of their fathers' houses. And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you. And it shall come to pass, that the man whom I shall choose, his rod shall bud: and I will make to cease from me the murmurings of the children of Israel, 6 which they murmur against you. And Moses spake unto the children of Israel, and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the LORD in the 8 tent of the testimony. And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bare ripe almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his 10 rod. And the LORD said unto Moses, Put back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that thou mayest make an end of their murmurings against me, that they die not. Thus did Moses: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we perish, we are undone, we are all undone. Every one that cometh near, that cometh near unto the tabernacle of the LORD, dieth: shall we perish all of us?

18 And the LORD said unto Aaron, Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall be before the tent of the 3 testimony. And they shall keep thy charge, and the charge of all the Tent: only they shall not come nigh unto the vessels of the sanctuary and unto the altar, that they die not, neither they, nor ye. And they shall be joined unto thee, and keep the charge of the tent of meeting, for all the service of the Tent: and a stranger shall not come 5 nigh unto you. And ye shall keep the charge of the sanctuary and the charge of the altar: that there be wrath no more upon the children of Israel. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are a gift, given unto the LORD, to do the service of the tent of meeting. And 7 thou and thy sons with thee shall keep your priesthood for every thing of the altar, and for that within the veil; and ye shall serve: I give you the priesthood as a service of gift: and the stranger that cometh nigh shall be put to death.

And the LORD spake unto Aaron, And I, 8 behold, I have given thee the charge of mine heave offerings, even all the hallowed things of the children of Israel, unto thee have I given them by reason of the anointing, and to thy sons, as a due for ever. This shall be thine of the most holy things, 9 reserved from the fire: every oblation of theirs, even every meal offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. As the most 10 holy things shalt thou eat thereof: every male shall eat thereof; it shall be holy unto thee. And this is thine; the heave offering of their gift, even all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, as a due for ever: every one that is clean in thy house shall eat thereof. All the best of the oil, and all the best of 12 the vintage, and of the corn, the firstfruits of them which they give unto the LORD, to thee have I given them. The firstripe fruits of all that is in their land, which they bring unto the LORD, shall be thine; every one that is clean in thy house shall eat thereof. Every thing devoted in Israel shall be 14 thine. Every thing that openeth the womb, of all flesh which they offer unto the LORD, both of man and beast, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And 16 those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary.* But the firstling of an ox, or the firstling of 17 a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

* The same is twenty gerahs.

And the flesh of them shall be thine, as the wave breast and as the right thigh, it
19 shall be thine. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, as a due for ever: it is a covenant of salt for ever before the LORD unto thee and to thy
20 seed with thee. And the LORD said unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel.
21 And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting. And henceforth the children of Israel shall not come nigh the tent of meet-
23 ing, lest they bear sin, and die. But the Levites shall do the service of the tent of meeting, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, and among the children of
24 Israel they shall have no inheritance. For the tithe of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites for an inheritance: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

And the LORD spake unto Moses, saying,
26 Moreover thou shalt speak unto the Levites, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, a tithe of the tithe. And your heave offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the winepress. Thus ye also shall offer an
28 heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the LORD'S heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.
30 Therefore thou shalt say unto them, When ye heave the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress. And ye shall eat it in every place, ye and your households: for it is your reward in return for your service in the tent of meeting.
32 And ye shall bear no sin by reason of it, when ye have heaved from it the best thereof: and ye shall not profane the holy things of the children of Israel, that ye die not.

Appendix E. — Ritual of the Heifer of Purification

19 And the LORD spake unto Moses and unto Aaron, saying, This is the statute of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: and ye shall give her unto Eleazar the priest, and he shall bring her forth without the camp, and one shall
4 slay her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times: and one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of
7 the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until
9 the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a sin offering. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that so-
11 journeth among them, for a statute for ever. He that toucheth the dead body of any man shall be unclean seven days:
13 the same shall purify himself therewith on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law when a man dieth in a tent: every one that cometh into the tent, and every one that is in the

tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean. And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for the unclean they shall take of the ashes of the burning of the sin offering, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, 19
and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean. And it shall be a 21
perpetual statute unto them: and he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

And the children of Israel, even the whole congregation, came into the wilderness 20
of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

And there was no water for the congregation: and they assembled themselves together against Moses and against Aaron. And the people strove with Moses, 3
and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought the assembly of the LORD into this wilderness, that we should die there, we and our cattle? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and the glory of the LORD appeared unto them. And the LORD spake unto Moses, 7
saying, Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their cattle drink. And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the assembly together before the 10
rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. And the LORD said unto Moses and Aaron, Because ye believed not in me, 12
to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them. These are the waters of 'Meribah'; because the children of Israel 'strove' with the LORD, and he was sanctified in them.

Wanderings in the Wilderness

And Moses sent messengers from Kadesh unto the king of Edom, Thus saith 14
thy brother Israel, Thou knowest all the travail that hath befallen us: how our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians evil entreated us, and our fathers: and when we cried unto the LORD, he heard our voice, and sent an angel, and brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: let us pass, I pray thee, through thy land: we 17
will not pass through field or through vineyard, neither will we drink of the water of the wells: we will go along the king's high way, we will not turn aside to the right hand nor to the left, until we have passed thy border. And Edom said unto him, Thou shalt not pass through me, lest I come out with the sword against thee. And the children of Israel said unto him, We will go up by the high way: and if we drink of thy water, I and my cattle, then will I give the price thereof: let me only, without

20 doing any thing else, pass through on my feet. And he said, Thou shalt not pass
through. And Edom came out against him with much people, and with a strong
hand. Thus Edom refused to give Israel passage through his border: wherefore
Israel turned away from him.
22 And they journeyed from Kadesh: and the children of Israel, even the whole con-
gregation, came unto mount Hor. And the LORD spake unto Moses and Aaron in
mount Hor, by the border of the land of Edom, saying, Aaron shall be gathered unto his
people: for he shall not enter into the land which I have given unto the children of Israel,
because ye rebelled against my word at the waters of Meribah. Take Aaron and Elea-
zar his son, and bring them up unto mount Hor: and strip Aaron of his garments, and
put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall
27 die there. And Moses did as the LORD commanded: and they went up into mount Hor
in the sight of all the congregation. And Moses stripped Aaron of his garments, and
put them upon Eleazar his son; and Aaron died there in the top of the mount: and
Moses and Eleazar came down from the mount. And when all the congregation saw
that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.
21 And the Canaanite, the king of Arad, which dwelt in the South, heard tell that
Israel came by the way of Atharim; and he fought against Israel, and took some of
them captive. And Israel vowed a vow unto the LORD, and said, If thou wilt indeed
deliver this people into my hand, then I will utterly destroy their cities. And the
LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they
utterly destroyed them and their cities: and the name of the place was called Hormah.
4 And they journeyed from mount Hor by the way to the Red Sea, to compass the
land of Edom: and the soul of the people was much discouraged because of the way.
And the people spake against God, and against Moses, Wherefore have ye brought
us up out of Egypt to die in the wilderness? for there is no bread, and there is no
6 water; and our soul loatheth this light bread. And the LORD sent fiery serpents
among the people, and they bit the people; and much people of Israel died. And the
people came to Moses, and said, We have sinned, because we have spoken against
the LORD, and against thee; pray unto the LORD, that he take away the serpents from
8 us. And Moses prayed for the people. And the LORD said unto Moses, Make thee
a fiery serpent, and set it upon a standard: and it shall come to pass, that every
one that is bitten, when he seeth it, shall live. And Moses made a serpent of brass,
and set it upon the standard: and it came to pass, that if a serpent had bitten any
man, when he looked unto the serpent of brass, he lived.
10 And the children of Israel journeyed, and pitched in Oboth. And they journeyed
from Oboth, and pitched at Iye-abarim, in the wilderness which is before Moab, toward
12 the sunrising. From thence they journeyed, and pitched in the valley of Zered. From
thence they journeyed, and pitched on the other side of Arnon, which is in the wilder-
16 ness, that cometh out of the border of the Amorites.* And from thence they journeyed
to Beer.† And from the wilderness they journeyed to Mattanah: and from Matta-

14 * For Arnon is the border of Moab, between Moab and the Amorites. Wherefore it is said
in the book of the Wars of the LORD,

Vaheb in Suphah,
And the valleys of Arnon,
And the slope of the valleys
That inclineth toward the dwelling of Ar,
And leaneth upon the border of Moab.

† That is the well whereof the LORD said unto Moses, Gather the people together, and I will
give them water. Then sang Israel this song:

18 Spring up, O well; sing ye unto it:
The well, which the princes digged,
Which the nobles of the people delved,
With the sceptre, and with their staves.

nah to Nahaliel: and from Nahaliel to Bamoth: and from Bamoth to the valley that 20
is in the field of Moab, to the top of Pisgah, which looketh down upon the desert.

And Israel sent messengers unto Sihon king of the Amorites, saying, Let me 21
pass through thy land: we will not turn aside into field, or into vineyard; we will
not drink of the water of the wells: we will go by the king's high way, until we have
passed thy border. And Sihon would not suffer Israel to pass through his border:
but Sihon gathered all his people together, and went out against Israel into the wilder-
ness, and came to Jahaz: and he fought against Israel. And Israel smote him with 24
the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto
the children of Ammon: for the border of the children of Ammon was strong. And
Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Hesh-
bon,* and in all the towns thereof.

Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jazer, 31
and they took the towns thereof, and drove out the Amorites that were there. And
they turned and went up by the way of Bashan: and Og the king of Bashan went out
against them, he and all his people, to battle at Edrei. And the LORD said unto
Moses, Fear him not: for I have delivered him into thy hand, and all his people,
and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites,
which dwelt at Heshbon. So they smote him, and his sons, and all his people, until
there was none left him remaining: and they possessed his land. And the children **22**
of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at Jericho.

The Story of Balaam

And Balak the son of Zippor saw all that Israel had done to the Amorites. And 2
Moab was sore afraid of the people, because they were many: and Moab was dis-
tressed because of the children of Israel. And Moab said unto the elders of Midian,
Now shall this multitude lick up all that is round about us, as the ox licketh up the
grass of the field. And Balak the son of Zippor was king of Moab at that time.
And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, 5
to the land of the children of his people, to call him, saying, Behold, there is a people
come out from Egypt: behold, they cover the face of the earth, and they abide over
against me: come now therefore, I pray thee, curse me this people; for they are too
mighty for me: peradventure I shall prevail, that we may smite them, and that I
may drive them out of the land: for I know that he whom thou blessest is blessed,
and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian 7
departed with the rewards of divination in their hand; and they came unto Balaam,
and spake unto him the words of Balak. And he said unto them, Lodge here this
night, and I will bring you word again, as the LORD shall speak unto me: and the
princes of Moab abode with Balaam. And God came unto Balaam, and said,

* For Heshbon was the city of Sihon the king of the Amorites, who had fought against the 26
former king of Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they
that speak in proverbs say:

Come ye to Heshbon,
Let the city of Sihon be built and established:
For a fire is gone out of Heshbon, 28
A flame from the city of Sihon:
It hath devoured Ar of Moab,
The lords of the high places of Arnon.
Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites.
We have shot at them; Heshbon is perished even unto Dibon, 30
And we have laid waste even unto Nophah, which reacheth unto Medeba.

What men are these with thee? And Balaam said unto God, Balak the son of Zippor,
11 king of Moab, hath sent unto me, saying, Behold, the people that is come out of Egypt,
it covereth the face of the earth: now, come curse me them; peradventure I shall be
able to fight against them, and shall drive them out. And God said unto Balaam,
Thou shalt not go with them; thou shalt not curse the people: for they are blessed.
And Balaam rose up in the morning, and said unto the princes of Balak, Get you
into your land: for the LORD refuseth to give me leave to go with you.
14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam
refuseth to come with us. And Balak sent yet again princes, more, and more honour-
able than they. And they came to Balaam, and said to him, Thus saith Balak, the
son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I
will promote thee unto very great honour, and whatsoever thou sayest unto me I
18 will do: come therefore, I pray thee, curse me this people. And Balaam answered
and said unto the servants of Balak, If Balak would give me his house full of silver
and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now
therefore, I pray you, tarry ye also here this night, that I may know what the LORD
will speak unto me more. And God came unto Balaam at night, and said unto him,
If the men be come to call thee, rise up, go with them; but only the word which I
speak unto thee, that shalt thou do.
21 And Balaam rose up in the morning, and saddled his ass, and went with the princes
of Moab. And God's anger was kindled because he went: and the angel of the LORD
placed himself in the way for an adversary against him. Now he was riding upon
his ass, and his two servants were with him. And the ass saw the angel of the LORD
standing in the way, with his sword drawn in his hand: and the ass turned aside out
of the way, and went into the field: and Balaam smote the ass, to turn her into the
24 way. Then the angel of the LORD stood in a hollow way between the vineyards,
a fence being on this side, and a fence on that side. And the ass saw the angel of
the LORD, and she thrust herself unto the wall, and crushed Balaam's foot against
the wall: and he smote her again. And the angel of the LORD went further, and
stood in a narrow place, where was no way to turn either to the right hand or to the
27 left. And the ass saw the angel of the LORD, and she lay down under Balaam: and
Balaam's anger was kindled, and he smote the ass with his staff. And the LORD
opened the mouth of the ass, and she said unto Balaam, What have I done unto
thee, that thou hast smitten me these three times? And Balaam said unto the ass,
Because thou hast mocked me: I would there were a sword in mine hand, for now I
30 had killed thee. And the ass said unto Balaam, Am not I thine ass, upon which thou
hast ridden all thy life long unto this day? was I ever wont to do so unto thee? And
he said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of
the LORD standing in the way, with his sword drawn in his hand: and he bowed his
head, and fell on his face. And the angel of the LORD said unto him, Wherefore hast
thou smitten thine ass these three times? behold, I am come forth for an adversary,
33 because thy way is perverse before me: and the ass saw me, and turned aside before
me these three times: unless she had turned aside from me, surely now I had even
slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I
have sinned; for I knew not that thou stoodest in the way against me: now there-
fore, if it displease thee, I will get me back again. And the angel of the LORD said
unto Balaam, Go with the men: but only the word that I shall speak unto thee, that
thou shalt speak.
36 So Balaam went with the princes of Balak. And when Balak heard that Balaam
was come, he went out to meet him unto the City of Moab, which is on the border
of Arnon, which is in the utmost part of the border. And Balak said unto Balaam,
Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me?
am I not able indeed to promote thee to honour? And Balaam said unto Balak,

Lo, I am come unto thee: have I now any power at all to speak any thing? the word that God putteth in my mouth, that shall I speak.

And Balaam went with Balak, and they came unto Kiriath-huzoth. And Balak 39
sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him.
And it came to pass in the morning, that Balak took Balaam, and brought him up
into the high places of Baal, and he saw from thence the utmost part of the people.
And Balaam said unto Balak, Build me here seven altars, and prepare me here seven 23
bullocks and seven rams. And Balak did as Balaam had spoken; and Balak and
Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak,
Stand by thy burnt offering, and I will go; peradventure the LORD will come to meet
me: and whatsoever he sheweth me I will tell thee. And he went to a bare height.
And God met Balaam: and he said unto him, I have prepared the seven altars, and 4
I have offered up a bullock and a ram on every altar. And the LORD put a word
in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And
he returned unto him, and, lo, he stood by his burnt offering, he and all the princes
of Moab. And he took up his parable, and said: 7

From Aram hath Balak brought me,
The king of Moab from the mountains of the East:
Come, curse me Jacob,
And come, defy Israel.
How shall I curse, whom God hath not cursed? 8
And how shall I defy, whom the LORD hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwell alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob, 10
Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse
mine enemies, and, behold, thou hast blessed them altogether. And he answered
and said, Must I not take heed to speak that which the LORD putteth in my mouth?

And Balak said unto him, Come, I pray thee, with me unto another place, from 13
whence thou mayest see them; thou shalt see but the utmost part of them, and shalt
not see them all: and curse me them from thence. And he took him into the field of
Zophim, to the top of Pisgah, and built seven altars, and offered up a bullock and a
ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while
I meet the LORD yonder. And the LORD met Balaam, and put a word in his mouth, 16
and said, Return unto Balak, and thus shalt thou speak. And he came to him, and,
lo, he stood by his burnt offering, and the princes of Moab with him. And Balak
said unto him, What hath the LORD spoken? And he took up his parable, and said:

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:

God is not a man, that he should lie; 19
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received commandment to bless:
And he hath blessed, and I cannot reverse it.

21 He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The LORD his God is with him,
And the shout of a king is among them.
God bringeth them forth out of Egypt;
He hath as it were the strength of the wild-ox.
Surely there is no enchantment against Jacob,
Neither is there any divination against Israel:
Now shall it be said of Jacob and of Israel, What hath God wrought!
24 Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?
27 And Balak said unto Balaam, Come now, I will take thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak took Balaam unto the top of Peor, that looketh down upon the desert. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered up a
24 bullock and a ram on every altar. And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at the other times, to meet with enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the spirit of God came upon him. And he took up his parable, and said:

Balaam the son of Beor saith,
And the man whose eye is opened saith:
4 He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
6 As valleys are they spread forth,
As gardens by the river side,
As lign-aloes which the LORD hath planted,
As cedar trees beside the waters.
Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
8 God bringeth him forth out of Egypt;
He hath as it were the strength of the wild-ox:
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them through with his arrows.
He couched, he lay down as a lion,
And as a lioness; who shall rouse him up?
Blessed be every one that blesseth thee,
And cursed be every one that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD, to do either good or bad of mine own mind; what the LORD speaketh, that will I speak? And now, behold, I go unto my people: come, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said:

Balaam the son of Beor saith,
And the man whose eye is opened saith:
He saith, which heareth the words of God,
And knoweth the knowledge of the Most High,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult.
And Edom shall be a possession,
Seir also shall be a possession, which were his enemies;
While Israel doeth valiantly.
And out of Jacob shall one have dominion,
And shall destroy the remnant from the city.

And he looked on Amalek, and took up his parable, and said:

Amalek was the first of the nations;
But his latter end shall come to destruction.

And he looked on the Kenite, and took up his parable, and said:

Strong is thy dwelling place,
And thy nest is set in the rock.
Nevertheless Kain shall be wasted,
Until Asshur shall carry thee away captive.

And he took up his parable, and said:

Alas, who shall live when God doeth this?
But ships shall come from the coast of Kittim,
And they shall afflict Asshur, and shall afflict Eber,
And he also shall come to destruction.

And Balaam rose up, and went and returned to his place: and Balak also went his way.

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab: for they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself

4 unto Baal-peor: and the anger of the LORD was kindled against Israel. And the
LORD said unto Moses, Take all the chiefs of the people, and hang them up unto
the LORD before the sun, that the fierce anger of the LORD may turn
Wilderness History continued away from Israel. And Moses said unto the judges of Israel, Slay ye
every one his men that have joined themselves unto Baal-peor. And,
behold, one of the children of Israel came and brought unto his
brethren a Midianitish woman in the sight of Moses, and in the sight of all the con-
gregation of the children of Israel, while they were weeping at the door of the tent
7 of meeting. And when Phinehas, the son of Eleazar, the son of Aaron the priest,
saw it, he rose up from the midst of the congregation, and took a spear in his hand;
and he went after the man of Israel into the pavilion, and thrust both of them
through, the man of Israel, and the woman through her belly. So the plague was
stayed from the children of Israel. And those that died by the plague were twenty
and four thousand.

10 And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the son
of Aaron the priest, hath turned my wrath away from the children of Israel, in that
he was jealous with my jealousy among them, so that I consumed not the children of
Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace:
13 and it shall be unto him, and to his seed after him, the covenant of an everlasting
priesthood; because he was jealous for his God, and made atonement for the children
of Israel. Now the name of the man of Israel that was slain, who was slain with the
Midianitish woman, was Zimri, the son of Salu, a prince of a fathers' house among
the Simeonites. And the name of the Midianitish woman that was slain was Cozbi,
the daughter of Zur; he was head of the people of a fathers' house in Midian.

16 And the LORD spake unto Moses, saying, Vex the Midianites, and smite them:
for they vex you with their wiles, wherewith they have beguiled you in the matter of
Peor, and in the matter of Cozbi, the daughter of the prince of Midian, their sister,
which was slain on the day of the plague in the matter of Peor.

Appendix F.—Census of the People of Israel

26 And it came to pass after the plague, that the LORD spake unto Moses and unto Elea-
zar the son of Aaron the priest, saying,
Take the sum of all the congregation of
the children of Israel, from twenty years
old and upward, by their fathers' houses,
all that are able to go forth to war in Israel.
3 And Moses and Eleazar the priest spake
with them in the plains of Moab by the
Jordan at Jericho, saying, Take the sum
of the people, from twenty years old and
upward; as the LORD commanded Moses
and the children of Israel, which came
forth out of the land of Egypt.

5 Reuben, the firstborn of Israel: the sons
of Reuben; of Hanoch, the family of the
Hanochites: of Pallu, the family of the
Palluites: of Hezron, the family of
the Hezronites: of Carmi, the family of
the Carmites. These are the families of the
Reubenites: and they that were numbered
of them were forty and three thousand and
8 seven hundred and thirty. And the sons
of Pallu; Eliab And the sons of Eliab;
Nemuel, and Dathan, and Abiram. These
are that Dathan and Abiram, which were
called of the congregation, who strove against
Moses and against Aaron in the company
of Korah, when they strove against the
LORD: and the earth opened her mouth, 1
and swallowed them up together with
Korah, when that company died; what time
the fire devoured two hundred and fifty
men, and they became a sign. Notwith-
standing the sons of Korah died not.

The sons of Simeon after their families: 1
of Nemuel, the family of the Nemuel-
ites: of Jamin, the family of the Jaminites:
of Jachin, the family of the Jachinites: of
Zerah, the family of the Zerahites: of
Shaul, the family of the Shaulites. These
are the families of the Simeonites, twenty
and two thousand and two hundred.

The sons of Gad after their families: 1
of Zephon, the family of the Zephonites:
of Haggi, the family of the Haggites: of
Shuni, the family of the Shunites: of Ozni,
the family of the Oznites: of Eri, the fam-
ily of the Erites: of Arod, the family of
the Arodites: of Areli, the family of the

Arelites. These are the families of the sons of Gad according to those that were numbered of them, forty thousand and five hundred.

9 The sons of Judah, Er and Onan: and Er and Onan died in the land of Canaan. And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Perez, the family of the Perezites: of Zerah, the family of the Zerahites. And the sons of Perez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 The sons of Issachar after their families: of Tola, the family of the Tolaites: of Puvah, the family of the Punites: of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 The sons of Zebulun after their families: of Sered, the family of the Seredites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 The sons of Joseph after their families: Manasseh and Ephraim. The sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead, the family of the Gileadites. These are the sons of Gilead: of Iezer, the family of the Iezerites: of Helek, the family of the Helekites: and of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: and of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites. 33 And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. These are the families of Manasseh: and they that were numbered of them were fifty and two thousand and seven hundred.

35 These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthelahites: of Becher, the family of the Becherites: of Tahan, the family of the Tahanites. And these are the sons of Shuthelah: of Eran, the family of the Eranites. These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

38 The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: of Shephupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: of Naaman, the family of the Naamites. These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

42 These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families. All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

44 The sons of Asher after their families: of Imnah, the family of the Imnites: of Ishvi, the family of the Ishvites: of Beriah, the family of the Beriites. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. And the name of the daughter of Asher was Serah. These are the families of the sons of Asher according to those that were numbered of them, fifty and three thousand and four hundred.

48 The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

51 These are they that were numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

53 And the LORD spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names. To the more thou shalt give the more inheritance, and to the fewer thou shalt give the less inheritance: to every one according to those that were numbered of him shall his inheritance be given. 55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall their inheritance be divided between the more and the fewer.

57 And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korah-
59 ites. And Kohath begat Amram. And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. And unto Aaron were born Nadab and Abihu, Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange
62 fire before the LORD. And they that were numbered of them were twenty and three thousand, every male from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 These are they that were numbered by Moses and Eleazar the priest; who numbered the children of Israel in the plains of Moab by the Jordan at Jericho. But among these there was not a man of them that were numbered by Moses and Aaron the priest; who numbered the children of
65 Israel in the wilderness of Sinai. For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Appendix G. — Law of the Inheritance of Daughters

27 Then drew near the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the tent of
3 meeting, saying, Our father died in the wilderness, and he was not among the company of them that gathered themselves together against the LORD in the company of Korah: but he died in his own sin; and he had no sons. Why should the name of our father be taken away from among his family, because he had no son? Give unto us a possession among the brethren of our father. And Moses brought their cause before the LORD. And the LORD spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak 8 unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And 11 if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgement, as the LORD commanded Moses.

12 And the LORD said unto Moses, Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered: because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes.* And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation, which may go out before them, and which may come in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep
18 which have no shepherd. And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honour upon him, that all the congregation
21 of the children of Israel may obey. And he shall stand before Eleazar the priest, who shall inquire for him by the judgement of the Urim before the LORD: at his

Moses succeeded by Joshua

* These are the waters of Meribah of Kadesh in the wilderness of Zin.

word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the LORD spake by the hand of Moses.

Appendix H. — A Calendar of Sacred Rites

28 And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; he-lambs of the first year without blemish, two day by day, for a continual burnt 4 offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, an offering made by fire unto 7 the LORD. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou pour out a drink offering of strong drink unto the LORD. And the other lamb shalt thou offer at even: as the meal offering of the morning, and as the drink offering thereof, thou shalt offer it, an offering made by fire, of a sweet savour unto the LORD.

9 And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof.

11 And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven he-lambs of the first year without blemish; and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with 13 oil, for the one ram; and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb; for a burnt offering of a sweet savour, an offering made by fire unto the LORD. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb: this is the burnt offering of every month throughout the months of the year. And one he-goat for a sin offering unto the 15 LORD; it shall be offered beside the continual burnt offering, and the drink offering thereof.

And in the first month, on the fourteenth 16 day of the month, is the LORD'S passover. And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no servile work: but ye shall offer an offering made by fire, a burnt offering unto the LORD; two young bullocks, and one ram, and seven he-lambs of the first year: they shall be unto you without blemish: and their 20 meal offering, fine flour mingled with oil: three tenth parts shall ye offer for a bullock, and two tenth parts for the ram; a several tenth part shalt thou offer for every lamb of the seven lambs; and one he-goat for a sin offering to make atonement for you. Ye shall offer these beside the burnt offering of the morning, which is for a continual burnt offering. After this manner ye shall offer 24 daily, for seven days, the food of the offering made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and the drink offering thereof. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Also in the day of the firstfruits, when ye 26 offer a new meal offering unto the LORD in your feast of weeks, ye shall have an holy convocation; ye shall do no servile work: but ye shall offer a burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven he-lambs of the first year; and their meal offering, fine flour mingled 28 with oil, three tenth parts for each bullock, two tenth parts for the one ram, a several tenth part for every lamb of the seven lambs; one he-goat, to make atonement for you. Beside the continual burnt offering, and the meal offering thereof, ye shall offer them (they shall be unto you without blemish), and their drink offerings.

And in the seventh month, on the first 29 day of the month, ye shall have an holy

convocation; ye shall do no servile work:
it is a day of blowing of trumpets unto you.
And ye shall offer a burnt offering for a
sweet savour unto the LORD; one young
bullock, one ram, seven he-lambs of the
8 first year without blemish: and their meal
offering, fine flour mingled with oil, three
tenth parts for the bullock, two tenth parts
for the ram, and one tenth part for every
lamb of the seven lambs; and one he-goat
for a sin offering, to make atonement for
6 you: beside the burnt offering of the new
moon, and the meal offering thereof, and
the continual burnt offering and the meal
offering thereof, and their drink offerings,
according unto their ordinance, for a sweet
savour, an offering made by fire unto the
LORD.

7 And on the tenth day of this seventh
month ye shall have an holy convocation;
and ye shall afflict your souls; ye shall do
no manner of work: but ye shall offer a
burnt offering unto the LORD for a sweet
savour; one young bullock, one ram, seven
he-lambs of the first year; they shall be
9 unto you without blemish: and their meal
offering, fine flour mingled with oil, three
tenth parts for the bullock, two tenth parts
for the one ram, a several tenth part for
every lamb of the seven lambs: one he-goat
for a sin offering; beside the sin offering of
atonement, and the continual burnt offering,
and the meal offering thereof, and their
drink offerings.

12 And on the fifteenth day of the seventh
month ye shall have an holy convocation;
ye shall do no servile work, and ye shall
keep a feast unto the LORD seven days:
and ye shall offer a burnt offering, an offer-
ing made by fire, of a sweet savour unto the
LORD; thirteen young bullocks, two rams,
fourteen he-lambs of the first year; they
14 shall be without blemish: and their meal
offering, fine flour mingled with oil, three
tenth parts for every bullock of the thir-
teen bullocks, two tenth parts for each
ram of the two rams, and a several tenth
part for every lamb of the fourteen lambs:
and one he-goat for a sin offering; beside
the continual burnt offering, the meal
offering thereof, and the drink offering
thereof.

17 And on the second day ye shall offer
twelve young bullocks, two rams, fourteen
he-lambs of the first year without blemish:
and their meal offering and their drink
offerings for the bullocks, for the rams, and
for the lambs, according to their number,
after the ordinance: and one he-goat for
a sin offering; beside the continual burnt
offering, and the meal offering thereof, and
their drink offerings.

And on the third day eleven bullocks, 20
two rams, fourteen he-lambs of the first
year without blemish; and their meal
offering and their drink offerings for the
bullocks, for the rams, and for the lambs,
according to their number, after the ordi-
nance: and one he-goat for a sin offering;
beside the continual burnt offering, and the
meal offering thereof, and the drink offer-
ing thereof.

And on the fourth day ten bullocks, two 23
rams, fourteen he-lambs of the first year
without blemish: their meal offering and
their drink offerings for the bullocks, for
the rams, and for the lambs, according to
their number, after the ordinance: and
one he-goat for a sin offering; beside the
continual burnt offering, the meal offering
thereof, and the drink offering thereof.

And on the fifth day nine bullocks, two 26
rams, fourteen he-lambs of the first year
without blemish: and their meal offering
and their drink offerings for the bullocks,
for the rams, and for the lambs, according
to their number, after the ordinance: and
one he-goat for a sin offering; beside the
continual burnt offering, and the meal
offering thereof, and the drink offering
thereof.

And on the sixth day eight bullocks, two 29
rams, fourteen he-lambs of the first year
without blemish: and their meal offering
and their drink offerings for the bullocks,
for the rams, and for the lambs, ac-
cording to their number, after the ordi-
nance: and one he-goat for a sin offering;
beside the continual burnt offering, the
meal offering thereof, and the drink offer-
ings thereof.

And on the seventh day seven bullocks, 32
two rams, fourteen he-lambs of the first
year without blemish: and their meal
offering and their drink offerings for the
bullocks, for the rams, and for the lambs,
according to their number, after the ordi-
nance: and one he-goat for a sin offering;
beside the continual burnt offering, the
meal offering thereof, and the drink offer-
ing thereof.

On the eighth day ye shall have a solemn 35
assembly: ye shall do no servile work: but
ye shall offer a burnt offering, an offering
made by fire, of a sweet savour unto the
LORD: one bullock, one ram, seven he-
lambs of the first year without blemish:
their meal offering and their drink offerings 37
for the bullock, for the ram, and for the
lambs, shall be according to their number,

after the ordinance: and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

These ye shall offer unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings. And Moses told the children of Israel 40 according to all that the LORD commanded Moses.

Appendix I. — Law of Vows

And Moses spake unto the heads of the tribes of the children of Israel, saying, This is the thing which the LORD hath commanded. When a man voweth a vow unto the LORD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth. Also when a woman voweth a vow unto the LORD, and bindeth herself by a bond, being in her father's house, in her youth; and her father heareth her vow, and her bond wherewith she hath bound her soul, and her father holdeth his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; none of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. And if she be married to a husband, while her vows are upon her, or the rash utterance of her lips, wherewith she hath bound her soul; and her husband hear it, and hold his peace at her in the day that he heareth it: then her vows shall stand, and her bonds wherewith she hath bound her soul shall stand. But if her husband disallow her in the day that he heareth it; then he shall make void her vow which is upon her, and the rash utterance of her lips, wherewith she hath bound her soul: and the LORD shall forgive her. But the vow of a 9 widow, or of her that is divorced, even every thing wherewith she hath bound her soul, shall stand against her. And if she vowed in her husband's house, or bound her soul by a bond with an oath, and her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband 12 made them null and void in the day that he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. But if her 14 husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he hath established them, because he held his peace at her in the day that he heard them. But if he shall make them null and void after that he hath heard them; then he shall bear her iniquity. These are 16 the statutes, which the LORD commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

Appendix J. — Law of Spoils

And the LORD spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm ye men from among you for the war, that they may go against Midian, to execute the LORD'S vengeance on Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered, out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the vessels of the sanctuary and the trumpets for the alarm in his hand. And they 7 warred against Midian, as the LORD commanded Moses; and they slew every male. And they slew the kings of Midian with the rest of their slain; Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian: Balaam also the son of Beor they slew with the sword. And the children 9 of Israel took captive the women of Midian and their little ones; and all their cattle, and all their flocks, and all their goods, they took for a prey. And all their cities in the places wherein they dwelt, and all their encampments, they burnt with fire. And they took all the spoil, and all 11 the prey, both of man and of beast. And

they brought the captives, and the prey, and the spoil, unto Moses, and unto Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by the Jordan at Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, the captains of thousands and the captains of hundreds, which came from the service of the war. And Moses said unto them, Have ye saved all the women alive? 16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and so the plague was among the congregation of the LORD. Now therefore kill every male among the little ones, and kill every woman that hath known man by 18 lying with him. But all the women children, that have not known man by lying with him, keep alive for yourselves. And encamp ye without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify yourselves on the third day and on the 20 seventh day, ye and your captives. And as to every garment, and all that is made of skin, and all work of goats' hair, and all things made of wood, ye shall purify yourselves. And Eleazar the priest said unto the men of war which went to the battle, This is the statute of the law which the LORD hath commanded Moses: howbeit the gold, and the silver, the brass, the iron, 23 the tin, and the lead, every thing that may abide the fire, ye shall make to go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make to go through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 And the LORD spake unto Moses, saying, Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the heads of the fathers' houses of the congregation: and divide the prey into two parts; between the men skilled in war, that went out to battle, and 28 all the congregation: and levy a tribute unto the LORD of the men of war that went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the flocks: take it of their half, and give it unto Eleazar the priest, for the 30 LORD'S heave offering. And of the children of Israel's half, thou shalt take one drawn out of every fifty, of the persons, of the beeves, of the asses, and of the flocks, even of all the cattle, and give them unto the Levites, which keep the charge of the tabernacle of the LORD. And Moses and Eleazar the priest did as the LORD commanded Moses. Now the prey, over and 3 above the booty which the men of war took, was six hundred thousand and seventy thousand and five thousand sheep, and threescore and twelve thousand beeves, and threescore and one thousand asses, and thirty and two thousand persons in all, of the women that had not known man by lying with him. And the half, which was 3 the portion of them that went out to war, was in number three hundred thousand and thirty thousand and seven thousand and five hundred sheep: and the LORD'S tribute of the sheep was six hundred and threescore and fifteen. And the beeves were thirty and six thousand; of which the LORD'S tribute was threescore and twelve. And the asses were thirty 3 thousand and five hundred; of which the LORD'S tribute was threescore and one. And the persons were sixteen thousand; of whom the LORD'S tribute was thirty and two persons. And Moses gave the tribute, which was the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses. And of the children of Israel's half, 4 which Moses divided off from the men that warred, (now the congregation's half was three hundred thousand and thirty thousand, seven thousand and five hundred sheep, and thirty and six thousand beeves, and thirty thousand and five hundred asses, and sixteen thousand persons;) even of the 4 children of Israel's half, Moses took one drawn out of every fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses. And the officers which were over the thousands of the host, the captains of thousands, and the captains of hundreds, came near unto Moses: and they said unto 4 Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. And we have brought the LORD'S oblation, what every man hath gotten, of jewels of gold, ankle chains, and bracelets, signet-rings, earrings, and armlets, to make atonement for our souls before the LORD. And Moses and Eleazar the priest took the 5 gold of them, even all wrought jewels. And all the gold of the heave offering that

they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. (For the men of war had taken booty, every man for himself.)

And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of meeting, for a memorial for the children of Israel before the LORD. 54

Appendix K. — Allotment of Tribes on the East of Jordan

Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and Nebo, and Beon, the land which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle. And they said, If we have found grace in thy sight, let this land be given unto thy servants for a possession; bring us not over Jordan. And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to the war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up into the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. And the LORD'S anger was kindled in that day, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun: because they have wholly followed the LORD. And the LORD'S anger was kindled against Israel, and he made them wander to and fro in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people. And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on the other side Jordan, and forward; because our inheritance is fallen to us on this side Jordan eastward. And Moses said unto them, If ye will do this thing; if ye will arm yourselves to go before the LORD to the war, and every armed man of you will pass over Jordan before the LORD, until he hath driven out his enemies from before him, and the land be subdued before the LORD: then afterward ye shall return, and be guiltless towards the LORD, and towards Israel; and this land shall be unto you for a possession before the LORD. But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: but thy servants will pass over, every man that is armed for war, before the LORD to battle, as my lord saith.

So Moses gave charge concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel. And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man that is armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy

servants, so will we do. We will pass over armed before the LORD into the land of Canaan, and the possession of our inheritance shall remain with us beyond
33 Jordan. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto the half tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to the cities thereof with their borders, even the cities of the land round
34 about. And the children of Gad built Dibon, and Ataroth, and Aroer; and Atroth-shophan, and Jazer, and Jogbehah; and Beth-nimrah, and Beth-haran: fenced cities, and folds for sheep. And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim; and Nebo, and Baal-meon, 3
(their names being changed,) and Sibmah: and gave other names unto the cities which they builded. And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorites which were therein. And Moses gave 4
Gilead unto Machir the son of Manasseh; and he dwelt therein. And Jair the son of Manasseh went and took the towns thereof, and called them Havvoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Appendix L. — An Itinerary of the Children of Israel

33 These are the journeys of the children of Israel, when they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings
3 out. And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians, while the Egyptians were burying all their firstborn, which the LORD had smitten among them: upon their gods also
5 the LORD executed judgements. And the children of Israel journeyed from Rameses, and pitched in Succoth. And they journeyed from Succoth, and pitched in Etham, which is in the edge of the wilderness. And they journeyed from Etham, and turned back unto Pi-hahiroth, which is before Baal-zephon: and they pitched before
8 Migdol. And they journeyed from before Hahiroth, and passed through the midst of the sea into the wilderness: and they went three days' journey in the wilderness of Etham, and pitched in Marah. And they journeyed from Marah, and came unto Elim: and in Elim were twelve springs of water, and threescore and ten palm trees;
10 and they pitched there. And they journeyed from Elim, and pitched by the Red Sea. And they journeyed from the Red Sea, and pitched in the wilderness of Sin. And they journeyed from the wilderness of
13 Sin, and pitched in Dophkah. And they journeyed from Dophkah, and pitched in Alush. And they journeyed from Alush, and pitched in Rephidim, where was no water for the people to drink. And they journeyed from Rephidim, and pitched in the wilderness of Sinai. And they jour- 1
neyed from the wilderness of Sinai, and pitched in Kibroth-hattaavah. And they journeyed from Kibroth-hattaavah, and pitched in Hazeroth. And they journeyed from Hazeroth, and pitched in
Rithmah. And they journeyed from 1
Rithmah, and pitched in Rimmon-perez. And they journeyed from Rimmon-perez, and pitched in Libnah. And they journeyed from Libnah, and pitched in Rissah. And they journeyed 2
from Rissah, and pitched in Kehelathah. And they journeyed from Kehelathah, and pitched in mount Shepher. And they journeyed from mount Shepher, and pitched in Haradah. And they journeyed 2
from Haradah, and pitched in Makheloth. And they journeyed from Makheloth, and pitched in Tahath. And they journeyed
from Tahath, and pitched in Terah. And 2
they journeyed from Terah, and pitched in Mithkah. And they journeyed from Mithkah, and pitched in Hashmonah. And they journeyed from Hashmonah, and pitched in Moseroth. And they journeyed 3
from Moseroth, and pitched in Bene-jaakan. And they journeyed from Bene-jaakan, and pitched in Hor-haggidgad. And they journeyed from Hor-haggidgad, and pitched in Jotbathah. And they 3
journeyed from Jotbathah, and pitched in Abronah. And they journeyed from Abronah, and pitched in Ezion-geber. And they journeyed from Ezion-geber, and pitched in the wilderness of Zin (the same is Kadesh). And they journeyed from 3
Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the

commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the fifth month, on the first day of the 39 month. And Aaron was an hundred and twenty and three years old when he died in mount Hor. And the Canaanite, the king of Arad, which dwelt in the South in the land of Canaan, heard of the coming of 41 the children of Israel. And they journeyed from mount Hor, and pitched in Zalmonah. And they journeyed from Zalmonah, and pitched in Punon. And they journeyed 44 from Punon, and pitched in Oboth. And they journeyed from Oboth, and pitched in Iye-abarim, in the border of Moab. And they journeyed from Iyim, and pitched in Dibon-gad. And they journeyed from Dibon-gad, and pitched in Almon-diblathaim. And they journeyed from Al- 47 mon-diblathaim, and pitched in the mountains of Abarim, before Nebo. And they journeyed from the mountains of Abarim, and pitched in the plains of Moab by the Jordan at Jericho. And 49 they pitched by Jordan, from Beth-jeshimoth even unto Abel-shittim in the plains of Moab.

Appendix M. — Allotment of Boundaries in Canaan

50 And the LORD spake unto Moses in the plains of Moab by the Jordan at Jericho, saying, Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images, and demolish all their high places: 53 and ye shall take possession of the land, and dwell therein: for unto you have I given the land to possess it. And ye shall inherit the land by lot according to your families; to the more ye shall give the more inheritance, and to the fewer thou shalt give the less inheritance: wheresoever the lot falleth to any man, that shall be his; according to the 55 tribes of your fathers shall ye inherit. But if ye will not drive out the inhabitants of the land from before you; then shall those which ye let remain of them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein ye dwell. And it shall come to pass, that as I thought to do unto them, so will I do unto you.

34 And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan according to the borders thereof,) 3 then your south quarter shall be from the wilderness of Zin along by the side of Edom, and your south border shall be from the end of the Salt Sea eastward: and your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin: and the goings out thereof shall be southward of Kadesh-barnea; and it shall go forth to Hazar-addar, and pass along to Azmon: 5 and the border shall turn about from Azmon unto the brook of Egypt, and the goings out thereof shall be at the sea. And for the western border, ye shall have the great sea and the border thereof: this shall be your west border. And this shall be your 7 north border: from the great sea ye shall mark out for you mount Hor: from mount Hor ye shall mark out unto the entering in of Hamath; and the goings out of the border shall be at Zedad: and the border shall go forth to Ziphron, and the goings out thereof shall be at Hazar-enan: this shall be your north border. And ye 10 shall mark out your east border from Hazar-enan to Shepham: and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall reach unto the side of the sea of Chinnereth eastward: and the bor- 12 der shall go down to Jordan, and the goings out thereof shall be at the Salt Sea: this shall be your land according to the borders thereof round about. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD hath commanded to give unto the nine tribes, and to the half tribe: for the tribe of the children of Reuben 14 according to their fathers' houses, and the tribe of the children of Gad according to their fathers' houses, have received, and the half tribe of Manasseh have received, their inheritance: the two tribes and the half tribe have received their inheritance beyond the Jordan at Jericho eastward, toward the sunrising.

And the LORD spake unto Moses, saying, 16 These are the names of the men which shall divide the land unto you for inheritance: Eleazar the priest, and Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the land for inheritance. And these are the names of 19 the men: of the tribe of Judah, Caleb

the son of Jephunneh. And of the tribe of the children of Simeon, Shemuel the son of Ammihud. Of the tribe of Ben-
22 jamin, Elidad the son of Chislon. And of the tribe of the children of Dan a prince, Bukki the son of Jogli. Of the children of Joseph: of the tribe of the children of Manasseh a prince, Hanniel the son of Ephod: and of the tribe of the children of Ephraim a prince, Kemuel the
25 son of Shiphtan. And of the tribe of the children of Zebulun a prince, Elizaphan the son of Parnach. And of the tribe of the children of Issachar a prince, Paltiel the son of Azzan. And of the tribe of the children of Asher a prince, Ahihud the son of Shelomi. And of the tribe of 28
the children of Naphtali a prince, Pedahel the son of Ammihud. These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Appendix N. — Cities for the Levites and Cities of Refuge

35 And the LORD spake unto Moses in the plains of Moab by the Jordan at Jericho, saying, Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and suburbs for the cities round about
3 them shall ye give unto the Levites. And the cities shall they have to dwell in; and their suburbs shall be for their cattle, and for their substance, and for all their beasts.
4 And the suburbs of the cities, which ye shall give unto the Levites, shall be from the wall of the city and outward a thousand
5 cubits round about. And ye shall measure without the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in the midst. This shall be to them the sub-
6 urbs of the cities. And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither: and beside them ye shall give forty and two cities.
7 All the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their
8 suburbs. And concerning the cities which ye shall give of the possession of the children of Israel, from the many ye shall take many; and from the few ye shall take few: every one according to his inheritance which he inheriteth shall give of his cities unto the Levites.

9 And the LORD spake unto Moses, saying,
10 Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan, then ye shall appoint
11 you cities to be cities of refuge for you; that the manslayer which killeth any person
12 unwittingly may flee thither. And the cities shall be unto you for refuge from the avenger; that the manslayer die not, until he stand before the congregation for judgement. And the cities which ye shall give shall be for you six cities of refuge.
13 Ye shall give three cities beyond Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge.
14 For the children of Israel, and for the stran- 15
ger and for the sojourner among them, shall these six cities be for refuge: that every one that killeth any person unwittingly may flee thither. But if he smote him with an instrument of iron, so that he
16 died, he is a manslayer: the manslayer shall surely be put to death. And if he 17
smote him with a stone in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death. Or if he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death.
18 The avenger of blood shall himself put the 19
manslayer to death: when he meeteth him, he shall put him to death. And if he thrust him of hatred, or hurled at him, lying in wait, so that he died; or in enmity
21 smote him with his hand, that he died: he that smote him shall surely be put to death; he is a manslayer: the avenger of blood shall put the manslayer to death when he meeteth him. But if he thrust 22
him suddenly without enmity, or hurled upon him any thing without lying in wait, or with any stone, whereby a man may die, seeing him not, and cast it upon him, so that he died, and he was not his enemy, neither sought his harm: then the congregation shall judge between the smiter and
25 the avenger of blood according to these judgements: and the congregation shall
deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled: and he shall dwell therein until the death of the high priest, which was anointed with the holy oil.
26 But if the manslayer shall at any time go
beyond the border of his city of refuge,

whither he fleeth; and the avenger of blood find him without the border of his city of refuge, and the avenger of blood slay the manslayer; he shall not be guilty of blood: because he should have remained in his city of refuge until the death of the high priest: but after the death of the high priest the manslayer shall return into
29 the land of his possession. And these things shall be for a statute of judgement unto you throughout your generations in all your dwellings. Whoso killeth any person, the manslayer shall be slain at the mouth of witnesses: but one witness shall not testify against any person that he die.
31 Moreover ye shall take no ransom for the life of a manslayer, which is guilty of death: but he shall surely be put to death. And ye shall take no ransom for him that is fled to his city of refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the
33 land wherein ye are: for blood, it polluteth the land: and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it. And thou shalt not defile the land which ye inhabit in the midst of which I dwell: for I the LORD dwell in the midst of the children of Israel.

Appendix O. — Law of the Marriage of Heiresses

36 And the heads of the fathers' houses of the family of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the heads of the fathers' houses of the children of Israel: and they said, The LORD commanded my lord to give the land for inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his
3 daughters. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be added to the inheritance of the tribe whereunto they shall belong: so shall it be taken away from the lot of our inheritance. And when the jubile of the children of Israel shall be, then shall their inheritance be added unto the inheritance of the tribe whereunto they shall belong: so shall their inheritance be taken away from the inheritance of the tribe of our
5 fathers. And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph speaketh right. This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall no inheritance
7 of the children of Israel remove from tribe to tribe: for the children of Israel shall cleave every one to the inheritance of the tribe of his fathers. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may possess every man the inheritance of his fathers. So shall no inheritance remove
9 from one tribe to another tribe; for the tribes of the children of Israel shall cleave every one to his own inheritance. Even as the LORD commanded Moses, so did the daughters of Zelophehad: for Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.
12 They were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of the father.

13 These are the commandments and the judgements, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho.

Deuteronomy

Or the Farewell of Moses to Israel

ORATION I. — Moses' Announcement of his Deposition

ORATION II. — The Delivery of the Covenant to the Levites and Elder

The Book of the Covenant

ORATION III. — At the Rehearsal of the Blessing and the Curse

ORATION IV. — The Covenant in the Land of Moab

THE SONG OF MOSES

THE LAST WORDS OF MOSES

These be the Words which MOSES spake unto ALL ISRAEL beyond Jordan in the Wilderness in the Arabah over against Suph between Paran and Tophel and Laban and Hazeroth and Di-zahab. It is eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea.

And it came to pass in the fortieth year, in the eleventh month, on the first day of 3
he month, that Moses spake unto the children of Israel, according unto all that the
LORD had given him in commandment unto them; after he had smitten Sihon the king
f the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt in
Ashtaroth, at Edrei; beyond Jordan, in the land of Moab, began Moses to declare this
aw, saying:

The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough 6
n this mountain: turn you, and take your journey, and go to the hill country of the
Amorites, and unto all the places nigh thereunto, in the Arabah, in the hill country,
nd in the lowland, and in the South, and by the sea shore, the land of the Canaanites,
nd Lebanon, as far as the great river, the river Euphrates. Behold, I have set the
and before you: go in and possess the land which the LORD sware unto your fathers,
o Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them.
And I spake unto you at that time, saying, I am not able to bear you myself alone: 9
he LORD your God hath multiplied you, and, behold, ye are this day as the stars of
heaven for multitude. The LORD, the God of your fathers, make you a thousand
times so many more as ye are, and bless you, as he hath promised you! How can I
myself alone bear your cumbrance, and your burden, and your strife? Take you
wise men, and understanding, and known, according to your tribes, and I will make
them heads over you. And ye answered me, and said, The thing which thou hast 14
spoken is good for us to do. So I took the heads of your tribes, wise men, and known,
nd made them heads over you, captains of thousands, and captains of hundreds, and
captains of fifties, and captains of tens, and officers, according to your tribes. And I
harged your judges at that time, saying, Hear the causes between your brethren, and
judge righteously between a man and his brother, and the stranger that is with him.
Ye shall not respect persons in judgement; ye shall hear the small and the great alike; 17
Ye shall not be afraid of the face of man; for the judgement is God's: and the cause
hat is too hard for you ye shall bring unto me, and I will hear it. And I com-
manded you at that time all the things which ye should do.

And we journeyed from Horeb, and went through all that great and terrible wilder- 19
ness which ye saw, by the way to the hill country of the Amorites, as the LORD our God
commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come
unto the hill country of the Amorites, which the LORD our God giveth unto us.
Behold, the LORD thy God hath set the land before thee: go up, take possession, as
he LORD, the God of thy fathers, hath spoken unto thee; fear not, neither be dis-
mayed. And ye came near unto me every one of you, and said, Let us send men 22
before us, that they may search the land for us, and bring us word again of the way by
which we must go up, and the cities unto which we shall come. And the thing pleased
me well: and I took twelve men of you, one man for every tribe: and they turned
nd went up into the mountain, and came unto the valley of Eshcol, and spied it
ut. And they took of the fruit of the land in their hands, and brought it down unto us, 25
nd brought us word again, and said, It is a good land which the LORD our God
iveth unto us. Yet ye would not go up, but rebelled against the commandment of
he LORD your God: and ye murmured in your tents, and said, Because the LORD
ated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand
f the Amorites, to destroy us. Whither are we going up? our brethren have made 28
ur heart to melt, saying, The people is greater and taller than we; the cities are great
nd fenced up to heaven; and moreover we have seen the sons of the Anakim there.
Then I said unto you, Dread not, neither be afraid of them. The LORD your God

who goeth before you, he shall fight for you, according to all that he did for you i
31 Egypt before your eyes; and in the wilderness, where thou hast seen how that th
LORD thy God bare thee, as a man doth bear his son, in all the way that ye wen
until ye came unto this place. Yet in this thing ye did not believe the LORD you
God, who went before you in the way, to seek you out a place to pitch your tents in
in fire by night, to shew you by what way ye should go, and in the cloud by day
34 And the LORD heard the voice of your words, and was wroth, and sware, saying
Surely there shall not one of these men of this evil generation see the good land
which I sware to give unto your fathers, save Caleb the son of Jephunneh, he shall
see it; and to him will I give the land that he hath trodden upon, and to his children
because he hath wholly followed the LORD. Also the LORD was angry with me fo
38 your sakes, saying, Thou also shalt not go in thither: Joshua the son of Nun, which
standeth before thee, he shall go in thither: encourage thou him; for he shall cause
Israel to inherit it. Moreover your little ones, which ye said should be a prey, and
your children, which this day have no knowledge of good or evil, they shall go in
thither, and unto them will I give it, and they shall possess it. But as for you, turn
41 you, and take your journey into the wilderness by the way to the Red Sea. Then ye
answered and said unto me, We have sinned against the LORD, we will go up and
fight, according to all that the LORD our God commanded us. And ye girded on every
man his weapons of war, and were forward to go up into the mountain. And the
LORD said unto me, Say unto them, Go not up, neither fight; for I am not among
you; lest ye be smitten before your enemies. So I spake unto you, and ye hearkened
not; but ye rebelled against the commandment of the LORD, and were presumptuous
44 and went up into the mountain. And the Amorites, which dwelt in that mountain,
came out against you, and chased you, as bees do, and beat you down in Seir,
even unto Hormah. And ye returned and wept before the LORD; but the LORD
hearkened not to your voice, nor gave ear unto you. So ye abode in Kadesh many
days, according unto the days that ye abode there.

2 Then we turned, and took our journey into the wilderness by the way to the Red
Sea, as the LORD spake unto me: and we compassed mount Seir many days. And the
LORD spake unto me, saying, Ye have compassed this mountain long enough: turn
4 you northward. And command thou the people, saying, Ye are to pass through the
border of your brethren the children of Esau, which dwell in Seir; and they shall be
afraid of you: take ye good heed unto yourselves therefore: contend not with them;
for I will not give you of their land, no, not so much as for the sole of the foot to
tread on: because I have given mount Seir unto Esau for a possession. Ye shall
purchase food of them for money, that ye may eat; and ye shall also buy water of
7 them for money, that ye may drink. For the LORD thy God hath blessed thee in all
the work of thy hand: he hath known thy walking through this great wilderness:
these forty years the LORD thy God hath been with thee; thou hast lacked nothing.
So we passed by from our brethren the children of Esau, which dwell in Seir, from
the way of the Arabah from Elath and from Ezion-geber.

9 And we turned and passed by the way of the wilderness of Moab. And the LORD
said unto me, Vex not Moab, neither contend with them in battle: for I will not give
thee of his land for a possession; because I have given Ar unto the children of Lot
13 for a possession.* Now rise up, and get you over the brook Zered. And we went
over the brook Zered. And the days in which we came from Kadesh-barnea until we
were come over the brook Zered, were thirty and eight years; until all the generation

10 * The Emim dwelt therein aforetime, a people great, and many, and tall, as the Anakim: the
also are accounted Rephaim, as the Anakim; but the Moabites call them Emim. The Horit
also dwelt in Seir aforetime, but the children of Esau succeeded them; and they destroyed the
from before them, and dwelt in their stead; as Israel did unto the land of his possession, which
the LORD gave unto them.

of the men of war were consumed from the midst of the camp, as the LORD sware unto them. Moreover the hand of the LORD was against them, to destroy them from the midst of the camp, until they were consumed.

So it came to pass, when all the men of war were consumed and dead from among 16
the people, that the LORD spake unto me, saying, Thou art this day to pass over Ar, the border of Moab: and when thou comest nigh over against the children of Ammon, vex them not, nor contend with them: for I will not give thee of the land of the children of Ammon for a possession: because I have given it unto the children of Lot for a possession.* Rise ye up, take your journey, and pass over the valley of Ar- 24
non; behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee.

And I sent messengers out of the wilderness of Kedemoth unto Sihon king of 26
Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. Thou shalt sell me food for money, that I may eat; and give me water for money, that I may drink: only let me pass through on my feet; as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me; until I shall pass over Jordan into the land which the LORD our God giveth us. But Sihon king of Heshbon would 30
not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as at this day. And the LORD said unto me, Behold, I have begun to deliver up Sihon and his land before thee: begin to possess, that thou mayest inherit his land. Then Sihon came out against us, he and all his people, unto battle at Jahaz. And the LORD our God delivered him 33
up before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones; we left none remaining: only the cattle we took for a prey unto ourselves, with the spoil of the cities which we had taken. From Aroer, which is on the 36
edge of the valley of Arnon, and from the city that is in the valley, even unto Gilead, there was not a city too high for us: the LORD our God delivered up all before us: only to the land of the children of Ammon thou camest not near; all the side of the river Jabbok, and the cities of the hill country, and wheresoever the LORD our God forbad us.

Then we turned, and went up the way to Bashan: and Og the king of Bashan 3
came out against us, he and all his people, unto battle at Edrei. And the LORD said unto me, Fear him not: for I have delivered him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So the LORD our God delivered into our hand Og also, the 3
king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time; there was not a city which we took not from them; threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these were cities fenced with high walls, gates, and bars; beside the unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of 6
Heshbon, utterly destroying every inhabited city, with the women and the little ones. But all the cattle, and the spoil of the cities, we took for a prey unto ourselves. And

* That also is accounted a land of Rephaim: Rephaim dwelt therein aforetime; but the 20
Ammonites call them Zamzummim; a people great, and many, and tall, as the Anakim; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: as he did for the children of Esau, which dwelt in Seir, when he destroyed the Horites from before them; and they succeeded them, and dwelt in their stead even unto this day: and the Avvim which dwelt in villages as far as Gaza, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.

we took the land at that time out of the hand of the two kings of the Amorites that
10 were beyond Jordan, from the valley of Arnon unto mount Hermon;* all the cities
of the plain, and all Gilead, and all Bashan, unto Salecah and Edrei, cities of the king-
12 dom of Og in Bashan.† And this land we took in possession at that time: from Aroer,
which is by the valley of Arnon, and half the hill country of Gilead and the cities
thereof, gave I unto the Reubenites and to the Gadites: and the rest of Gilead, and
all Bashan, the kingdom of Og, gave I unto the half tribe of Manasseh; all the region
15 of Argob, even all Bashan.‡ And I gave Gilead unto Machir. And unto the Reuben-
ites and unto the Gadites I gave from Gilead even unto the valley of Arnon, the
middle of the valley, and the border thereof; even unto the river Jabbok, which is
the border of the children of Ammon; the Arabah also, and Jordan and the border
thereof, from Chinnereth even unto the sea of the Arabah, the Salt Sea, under the
slopes of Pisgah eastward.

18 And I commanded you at that time, saying, The LORD your God hath given you
this land to possess it: ye shall pass over armed before your brethren the children of
Israel, all the men of valour. But your wives, and your little ones, and your cattle,
(I know that ye have much cattle,) shall abide in your cities which I have given you;
until the LORD give rest unto your brethren, as unto you, and they also possess the
land which the LORD your God giveth them beyond Jordan: then shall ye return
21 every man unto his possession, which I have given you. And I commanded Joshua
at that time, saying, Thine eyes have seen all that the LORD your God hath done unto
these two kings: so shall the LORD do unto all the kingdoms whither thou goest over.
Ye shall not fear them: for the LORD your God, he it is that fighteth for you.

23 And I besought the LORD at that time, saying, O Lord GOD, thou hast begun to
shew thy servant thy greatness, and thy strong hand: for what god is there in heaven
or in earth, that can do according to thy works, and according to thy mighty acts?
Let me go over, I pray thee, and see the good land that is beyond Jordan, that goodly
mountain, and Lebanon. But the LORD was wroth with me for your sakes, and hark-
ened not unto me: and the LORD said unto me, Let it suffice thee; speak no more
27 unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes west-
ward, and northward, and southward, and eastward, and behold with thine eyes:
for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and
strengthen him: for he shall go over before this people, and he shall cause them to in-
herit the land which thou shalt see. So we abode in the valley over against Beth-peor.

4 And now, O Israel, hearken unto the statutes and unto the judgements which I
teach you, for to do them; that ye may live, and go in and possess the land which the
LORD, the God of your fathers, giveth you. Ye shall not add unto the word which I
command you, neither shall ye diminish from it, that ye may keep the commandments
3 of the LORD your God which I command you. Your eyes have seen what the LORD
did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God
hath destroyed them from the midst of thee. But ye that did cleave unto the LORD
your God are alive every one of you this day. Behold, I have taught you statutes
and judgements, even as the LORD my God commanded me, that ye should do so in
6 the midst of the land whither ye go in to possess it. Keep therefore and do them;
for this is your wisdom and your understanding in the sight of the peoples, which
shall hear all these statutes, and say, Surely this great nation is a wise and under-
standing people. For what great nation is there, that hath a god so nigh unto them,

9 *Which Hermon the Sidonians call Sirion, and the Amorites call it Senir.

11 †For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bed-
stead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was
the length thereof, and four cubits the breadth of it, after the cubit of a man.

14 ‡The same is called the land of Rephaim. Jair the son of Manasseh took all the region
of Argob, unto the border of the Geshurites and the Maacathites; and called them, even Bashan,
after his own name, Havvoth-jair, unto this day.

as the LORD our God is whensoever we call upon him? And what great nation is 8
there, that hath statutes and judgements so righteous as all this law, which I set before
you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget
the things which thine eyes saw, and lest they depart from thy heart all the days of thy
life; but make them known unto thy children and thy children's children; the day 10
that thou stoodest before the LORD thy God in Horeb, when the LORD said unto
me, Assemble me the people, and I will make them hear my words, that they may learn
to fear me all the days that they live upon the earth, and that they may teach their
children. And ye came near and stood under the mountain; and the mountain
burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness.
And the LORD spake unto you out of the midst of the fire: ye heard the voice of words,
but ye saw no form; only ye heard a voice. And he declared unto you his covenant, 13
which he commanded you to perform, even the ten commandments; and he wrote
them upon two tables of stone. And the LORD commanded me at that time to teach
you statutes and judgements, that ye might do them in the land whither ye go over to
possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of
form on the day that the LORD spake unto you in Horeb out of the midst of the fire:
lest ye corrupt yourselves, and make you a graven image in the form of any figure, 16
the likeness of male or female, the likeness of any beast that is on the earth, the like-
ness of any winged fowl that flieth in the heaven, the likeness of any thing that creep-
eth on the ground, the likeness of any fish that is in the water under the earth: and
lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon
and the stars, even all the host of heaven, thou be drawn away and worship them, and
serve them, which the LORD thy God hath divided unto all the peoples under the whole
heaven. But the LORD hath taken you, and brought you forth out of the iron furnace, 20
out of Egypt, to be unto him a people of inheritance, as at this day. Furthermore
the LORD was angry with me for your sakes, and sware that I should not go over
Jordan, and that I should not go in unto that good land, which the LORD thy God
giveth thee for an inheritance; but I must die in this land, I must not go over Jordan:
but ye shall go over, and possess that good land. Take heed unto yourselves, lest you 23
forget the covenant of the LORD your God, which he made with you, and make you
a graven image in the form of any thing which the LORD thy God hath forbidden thee.
For the LORD thy God is a devouring fire, a jealous God.

When thou shalt beget children, and children's children, and ye shall have been 25
long in the land, and shall corrupt yourselves, and make a graven image in the form
of any thing, and shall do that which is evil in the sight of the LORD thy God, to pro-
voke him to anger: I call heaven and earth to witness against you this day, that ye
shall soon utterly perish from off the land whereunto ye go over Jordan to possess
it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the
LORD shall scatter you among the peoples, and ye shall be left few in number among
the nations, whither the LORD shall lead you away. And there ye shall serve gods, 28
the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor
smell. But if from thence ye shall seek the LORD thy God, thou shalt find him, if
thou search after him with all thy heart and with all thy soul. When thou art in
tribulation, and all these things are come upon thee, in the latter days thou shalt
return to the LORD thy God, and hearken unto his voice: for the LORD thy God is a
merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of
thy fathers which he sware unto them. For ask now of the days that are past, which 32
were before thee, since the day that God created man upon the earth, and from the
one end of heaven unto the other, whether there hath been any such thing as this great
thing is, or hath been heard like it? Did ever people hear the voice of God speaking
out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go
and take him a nation from the midst of another nation, by temptations, by signs,

and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before
35 your eyes? Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of Egypt; to drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as at this
39 day. Know therefore this day, and lay it to thine heart, that the LORD he is God in heaven above and upon the earth beneath: there is none else. And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the land, which the LORD thy God giveth thee, for ever.

41 *Then Moses separated three cities beyond Jordan toward the sunrising; that the manslayer might flee thither, which slayeth his neighbour unawares, and hated him not in time past; and that fleeing unto one of these cities he might live: namely, Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.*

ORATION II. — THE DELIVERY OF THE COVENANT TO THE LEVITES AND ELDERS

44 *And this is the law which Moses set before the children of Israel: these are the testimonies, and the statutes, and the judgements, which Moses spake unto the children of Israel, when they came forth out of Egypt; beyond Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom*
47 *Moses and the children of Israel smote, when they came forth out of Egypt: and they took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, which were beyond Jordan toward the sunrising; from Aroer, which is on the edge of the valley of Arnon, even unto mount Sion (the same is Hermon), and all the Arabah beyond Jordan eastward, even unto the sea of the Arabah, under the slopes of*
5 *Pisgah. And Moses called unto all Israel, and said unto them:*

Hear, O Israel, the statutes and the judgements which I speak in your ears this day, that ye may learn them, and observe to do them. The LORD our God made a
3 covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The LORD spake with you face to face in the mount out of the midst of the fire, (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid because of the fire, and went not up into the mount;) saying,

6 I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

THOU SHALT HAVE NONE OTHER GODS BEFORE ME.

8 THOU SHALT NOT MAKE UNTO THEE A GRAVEN IMAGE, the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: for the LORD will not hold him guiltless that taketh his name in vain. 11

OBSERVE THE SABBATH DAY, TO KEEP IT HOLY, as the LORD thy God commanded thee. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the LORD thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. 12

HONOUR THY FATHER AND THY MOTHER, as the LORD thy God commanded thee: that thy days may be long, and that it may go well with thee, upon the land which the LORD thy God giveth thee. 16

THOU SHALT DO NO MURDER.

NEITHER SHALT THOU COMMIT ADULTERY.

NEITHER SHALT THOU STEAL.

NEITHER SHALT THOU BEAR FALSE WITNESS against thy neighbour. 20

NEITHER SHALT THOU COVET thy neighbour's wife; neither shalt thou desire thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them upon two tables of stone, and gave them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth speak with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Go say to them, Return ye to your tents. But as for thee, stand thou here by me, and I will speak unto thee all the commandment, and the statutes, and the judgements, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the way which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. 22 24 27 29 32

Now this is the commandment, the statutes, and the judgements, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go over to possess it: that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily. 6

as the LORD, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

4 Hear, O Israel: the LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when 8 thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

And it shall be, when the LORD thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee; great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, 12 which thou plantedst not, and thou shalt eat and be full; then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, out of the house of bondage. Thou shalt fear the LORD thy God; and him shalt thou serve, and shalt swear by his name. Ye shall not go after other gods, of the gods of the peoples which are round about you; for the LORD thy God in the midst of thee is a jealous God; lest the anger of the LORD thy God be kindled against thee, and he destroy thee from 16 off the face of the earth. Ye shall not tempt the LORD your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, to thrust out all thine enemies from before thee, as the LORD hath spoken.

20 When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgements, which the LORD our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, 23 before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as at this day. And it shall be righteousness unto us, if we observe to do all this commandment before the LORD our God, as he hath commanded us.

7 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou; and when the LORD thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto 4 his son, nor his daughter shalt thou take unto thy son. For he will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and he will destroy thee quickly. But thus shall ye deal with them; ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a peculiar 7 people unto himself, above all peoples that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than

any people; for ye were the fewest of all peoples: but because the LORD loveth you,
and because he would keep the oath which he sware unto your fathers, hath the
LORD brought you out with a mighty hand, and redeemed you out of the house of
bondage, from the hand of Pharaoh king of Egypt. Know therefore that the LORD 9
thy God, he is God; the faithful God, which keepeth covenant and mercy with them
that love him and keep his commandments to a thousand generations; and repayeth
them that hate him to their face, to destroy them: he will not be slack to him that
hateth him, he will repay him to his face. Thou shalt therefore keep the command-
ment, and the statutes, and the judgements, which I command thee this day, to do
them.

And it shall come to pass, because ye hearken to these judgements, and keep, and 12
do them, that the LORD thy God shall keep with thee the covenant and the mercy
which he sware unto thy fathers: and he will love thee, and bless thee, and multiply
thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and
thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land
which he sware unto thy fathers to give thee. Thou shalt be blessed above all
peoples: there shall not be male or female barren among you, or among your cattle.
And the LORD will take away from thee all sickness; and he will put none of the 15
evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all
them that hate thee. And thou shalt consume all the peoples which the LORD thy
God shall deliver unto thee; thine eye shall not pity them: neither shalt thou serve
their gods; for that will be a snare unto thee. If thou shalt say in thine heart, These
nations are more than I; how can I dispossess them? thou shalt not be afraid of them: 18
thou shalt well remember what the LORD thy God did unto Pharaoh, and unto all
Egypt; the great temptations which thine eyes saw, and the signs, and the wonders,
and the mighty hand, and the stretched out arm, whereby the LORD thy God brought
thee out: so shall the LORD thy God do unto all the peoples of whom thou art afraid.
Moreover the LORD thy God will send the hornet among them, until they that are left,
and hide themselves, perish from before thee. Thou shalt not be affrighted at them: 21
for the LORD thy God is in the midst of thee, a great God and a terrible. And the
LORD thy God will cast out those nations before thee by little and little: thou mayest
not consume them at once, lest the beasts of the field increase upon thee. But the
LORD thy God shall deliver them up before thee, and shall discomfit them with a
great discomfiture, until they be destroyed. And he shall deliver their kings into 24
thine hand, and thou shalt make their name to perish from under heaven: there shall
no man be able to stand before thee, until thou have destroyed them. The graven
images of their gods shall ye burn with fire: thou shalt not covet the silver or the gold
that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomi-
nation to the LORD thy God: and thou shalt not bring an abomination into thine
house, and become a devoted thing like unto it: thou shalt utterly detest it, and thou
shalt utterly abhor it; for it is a devoted thing.

All the commandment which I command thee this day shall ye observe to do, that 8
ye may live, and multiply, and go in and possess the land which the LORD sware unto
your fathers. And thou shalt remember all the way which the LORD thy God hath
led thee these forty years in the wilderness, that he might humble thee, to prove thee,
to know what was in thine heart, whether thou wouldest keep his commandments, or
no. And he humbled thee, and suffered thee to hunger, and fed thee with manna,
which thou knewest not, neither did thy fathers know; that he might make thee
know that man doth not live by bread only, but by every thing that proceedeth out
of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, 4
neither did thy foot swell, these forty years. And thou shalt consider in thine heart,
that, as a man chasteneth his son, so the LORD thy God chasteneth thee. And thou
shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear

him. For the LORD thy God bringeth thee into a good land, a land of brooks of
8 water, of fountains and depths, springing forth in valleys and hills; a land of wheat
and barley, and vines and fig trees and pomegranates; a land of oil olives and honey;
a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing
in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.
And thou shalt eat and be full, and thou shalt bless the LORD thy God for the good
11 land which he hath given thee. Beware lest thou forget the LORD thy God, in not
keeping his commandments, and his judgements, and his statutes, which I command
thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and
dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy
gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up,
and thou forget the LORD thy God, which brought thee forth out of the land of Egypt,
15 out of the house of bondage; who led thee through the great and terrible wilderness,
wherein were fiery serpents and scorpions, and thirsty ground where was no water;
who brought thee forth water out of the rock of flint; who fed thee in the wilderness
with manna, which thy fathers knew not; that he might humble thee, and that he
might prove thee, to do thee good at thy latter end; and thou say in thine heart, My
18 power and the might of mine hand hath gotten me this wealth. But thou shalt re-
member the LORD thy God, for it is he that giveth thee power to get wealth; that he
may establish his covenant which he sware unto thy fathers, as at this day. And
it shall be, if thou shalt forget the LORD thy God, and walk after other gods, and serve
them, and worship them, I testify against you this day that ye shall surely perish.
As the nations which the LORD maketh to perish before you, so shall ye perish; because
ye would not hearken unto the voice of the LORD your God.

9 Hear, O Israel: thou art to pass over Jordan this day, to go in to possess nations
greater and mightier than thyself, cities great and fenced up to heaven, a people great
and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard
say, Who can stand before the sons of Anak? Know therefore this day, that the
LORD thy God is he which goeth over before thee as a devouring fire; he shall destroy
them, and he shall bring them down before thee: so shalt thou drive them out, and
4 make them to perish quickly, as the LORD hath spoken unto thee. Speak not thou
in thine heart, after that the LORD thy God hath thrust them out from before thee,
saying, For my righteousness the LORD hath brought me in to possess this land:
whereas for the wickedness of these nations the LORD doth drive them out from before
thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go
in to possess their land: but for the wickedness of these nations the LORD thy God
doth drive them out from before thee, and that he may establish the word which the
6 LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob. Know therefore,
that the LORD thy God giveth thee not this good land to possess it for thy righteous-
ness; for thou art a stiffnecked people. Remember, forget thou not, how thou pro-
vokedst the LORD thy God to wrath in the wilderness: from the day that thou wentest
forth out of the land of Egypt, until ye came unto this place, ye have been rebellious
8 against the LORD. Also in Horeb ye provoked the LORD to wrath, and the LORD
was angry with you to have destroyed you. When I was gone up into the mount to
receive the tables of stone, even the tables of the covenant which the LORD made with
you, then I abode in the mount forty days and forty nights; I did neither eat bread nor
drink water. And the LORD delivered unto me the two tables of stone written with
the finger of God; and on them was written according to all the words, which the
LORD spake with you in the mount out of the midst of the fire in the day of the assem-
11 bly. And it came to pass at the end of forty days and forty nights, that the LORD
gave me the two tables of stone, even the tables of the covenant. And the LORD said
unto me, Arise, get thee down quickly from hence; for thy people which thou hast
brought forth out of Egypt have corrupted themselves; they are quickly turned aside

out of the way which I commanded them; they have made them a molten image.
Furthermore the LORD spake unto me, saying, I have seen this people, and, behold,
it is a stiffnecked people: let me alone, that I may destroy them, and blot out their 14
name from under heaven: and I will make of thee a nation mightier and greater than
they. So I turned and came down from the mount, and the mount burned with fire:
and the two tables of the covenant were in my two hands. And I looked, and, behold,
ye had sinned against the LORD your God; ye had made you a molten calf: ye had
turned aside quickly out of the way which the LORD had commanded you. And I 17
took hold of the two tables, and cast them out of my two hands, and brake them before
your eyes. And I fell down before the LORD, as at the first, forty days and forty
nights; I did neither eat bread nor drink water; because of all your sin which ye sinned,
in doing that which was evil in the sight of the LORD, to provoke him to anger. For
I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against
you to destroy you. But the LORD hearkened unto me that time also. And the LORD 20
was very angry with Aaron to have destroyed him: and I prayed for Aaron also the
same time. And I took your sin, the calf which ye had made, and burnt it with fire,
and stamped it, grinding it very small, until it was as fine as dust: and I cast the dust
thereof into the brook that descended out of the mount. And at Taberah, and at
Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. And when the 23
LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I
have given you; then ye rebelled against the commandment of the LORD your God,
and ye believed him not, nor hearkened to his voice. Ye have been rebellious against
the LORD from the day that I knew you. So I fell down before the LORD the forty
days and forty nights that I fell down; because the LORD had said he would destroy
you. And I prayed unto the LORD, and said, O Lord GOD, destroy not thy people
and thine inheritance, which thou hast redeemed through thy greatness, which
thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, 27
Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their
wickedness, nor to their sin: lest the land whence thou broughtest us out say, Because
the LORD was not able to bring them into the land which he promised unto them,
and because he hated them, he hath brought them out to slay them in the wilderness.
Yet they are thy people and thine inheritance, which thou broughtest out by thy great
power and by thy stretched out arm.

At that time the LORD said unto me, Hew thee two tables of stone like unto the 10
first, and come up unto me into the mount, and make thee an ark of wood. And I
will write on the tables the words that were on the first tables which thou brakest,
and thou shalt put them in the ark. So I made an ark of acacia wood, and hewed
two tables of stone like unto the first, and went up into the mount, having the two
tables in mine hand. And he wrote on the tables, according to the first writing, the 4
ten commandments, which the LORD spake unto you in the mount out of the midst
of the fire in the day of the assembly: and the LORD gave them unto me. And I
turned and came down from the mount, and put the tables in the ark which I had
made; and there they be, as the LORD commanded me.* And I stayed in the mount, 10
as at the first time, forty days and forty nights: and the LORD hearkened unto me
that time also; the LORD would not destroy thee. And the LORD said unto me, Arise,
take thy journey before the people; and they shall go in and possess the land, which I
sware unto their fathers to give unto them.

* And the children of Israel journeyed from Beeroth Bene-jaakan to Moserah: there Aaron 6
died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.
From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbathah, a land of brooks
of water. At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of 8
the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.
Wherefore "Levi hath no portion nor inheritance with his brethren; the LORD is his inheritance,
according as the LORD thy God spake unto him."

12 And now, Israel, what doth the LORD thy God require of thee, but to fear the
LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy
God with all thy heart and with all thy soul, to keep the commandments of the LORD,
and his statutes, which I command thee this day for thy good? Behold, unto the
LORD thy God belongeth the heaven, and the heaven of heavens, the earth, with all
15 that therein is. Only the LORD had a delight in thy fathers to love them, and he
chose their seed after them, even you above all peoples, as at this day. Circumcise
therefore the foreskin of your heart, and be no more stiffnecked. For the LORD your
God, he is God of gods, and Lord of lords, the great God, the mighty, and the terri-
ble, which regardeth not persons, nor taketh reward. He doth execute the judgement
of the fatherless and widow, and loveth the stranger, in giving him food and raiment.
19 Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou
shalt fear the LORD thy God; him shalt thou serve; and to him shalt thou cleave,
and by his name shalt thou swear. He is thy praise, and he is thy God, that hath
done for thee these great and terrible things, which thine eyes have seen. Thy fathers
went down into Egypt with threescore and ten persons; and now the LORD thy God
11 hath made thee as the stars of heaven for multitude. Therefore thou shalt love
the LORD thy God, and keep his charge, and his statutes, and his judgements, and
his commandments, alway. And know ye this day; for I speak not with your chil-
dren which have not known, and which have not seen the chastisement of the LORD
your God, his greatness, his mighty hand, and his stretched out arm, and his signs,
and his works, which he did in the midst of Egypt unto Pharaoh the king of Egypt,
4 and unto all his land; and what he did unto the army of Egypt, unto their horses,
and to their chariots; how he made the water of the Red Sea to overflow them as
they pursued after you, and how the LORD hath destroyed them unto this day; and
what he did unto you in the wilderness, until ye came unto this place; and what he
did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth
opened her mouth, and swallowed them up, and their households, and their tents, and
7 every living thing that followed them, in the midst of all Israel: but your eyes have
seen all the great work of the LORD which he did. Therefore shall ye keep all the
commandment which I command thee this day, that ye may be strong, and go in and
possess the land, whither ye go over to possess it; and that ye may prolong your days
upon the land, which the LORD sware unto your fathers to give unto them and to
their seed, a land flowing with milk and honey.
10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from
whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as
a garden of herbs: but the land, whither ye go over to possess it, is a land of hills
and valleys, and drinketh water of the rain of heaven: a land which the LORD thy
God careth for; the eyes of the LORD thy God are always upon it, from the beginning
of the year even unto the end of the year. And it shall come to pass, if ye shall hearken
diligently unto my commandments which I command you this day, to love the LORD
14 your God, and to serve him with all your heart and with all your soul, that I will give
the rain of your land in its season, the former rain and the latter rain, that thou mayest
gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for
thy cattle, and thou shalt eat and be full. Take heed to yourselves, lest your heart be
deceived, and ye turn aside, and serve other gods, and worship them; and the anger
of the LORD be kindled against you, and he shut up the heaven, that there be no rain,
and that the land yield not her fruit; and ye perish quickly from off the good land
which the LORD giveth you.
18 Therefore shall ye lay up these my words in your heart and in your soul; and ye
shall bind them for a sign upon your hand, and they shall be for frontlets between
your eyes. And ye shall teach them your children, talking of them, when thou sittest
in thine house, and when thou walkest by the way, and when thou liest down, and

when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, 21 upon the land which the LORD sware unto your fathers to give them, as the days of the heavens above the earth. For if ye shall diligently keep all this commandment which I command you, to do it; to love the LORD your God, to walk in all his ways, and to cleave unto him; then will the LORD drive out all these nations from before you, and ye shall possess nations greater and mightier than yourselves. Every place whereon 24 the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your border. There shall no man be able to stand before you: the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.

the blessing & the curse.

Behold, I set before you this day a blessing and a curse; the blessing, if ye shall 26 hearken unto the commandments of the LORD your God, which I command you this day: and the curse, if ye shall not hearken unto the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. And it shall come to pass, when the LORD thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal. Are they not 30 beyond Jordan, behind the way of the going down of the sun, in the land of the Canaanites which dwell in the Arabah, over against Gilgal, beside the oaks of Moreh? For ye are to pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. And ye shall observe to do all the statutes and the judgements which I set before you this day.

THE BOOK OF THE COVENANT

12 These are the statutes and the judgements, which ye shall observe to do in the land which the LORD, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth.

2 Ye shall surely destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods; and ye shall destroy their name out of that place. Ye shall not do so unto the LORD 5 your God. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave offering of your hand, and your vows, and your freewill offerings, and the firstlings of your herd 7 and of your flock: and there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes: for ye are not as yet come to the rest 9 and to the inheritance, which the LORD your God giveth thee. But when ye go over Jordan, and dwell in the land which the LORD your God causeth you to inherit, and he giveth you rest from all your enemies round about, so that ye dwell in safety; then it 11 shall come to pass that the place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: and ye shall rejoice before the LORD your 12 God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in

14 every place that thou seest: but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the desire of thy soul, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the gazelle,
16 and as of the hart. Only ye shall not eat the blood; thou shalt pour it out upon the earth as water. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, nor the heave offering of thine
18 hand: but thou shalt eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hand unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land.

20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul desireth to eat flesh; thou mayest eat flesh, after all the desire of thy soul. If the place which the LORD thy God shall choose to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat within thy gates, after all the desire of thy
22 soul. Even as the gazelle and as the hart is eaten, so thou shalt eat thereof: the unclean and the clean shall eat thereof alike. Only be sure that thou eat not the blood: for the blood is the life; and thou shalt not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it out upon the earth
24 as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the eyes of the LORD. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which
27 the LORD shall choose: and thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the eyes of the LORD thy God.

When the LORD thy God shall cut off the 29
nations from before thee, whither thou goest in to possess them, and thou possessest them, and dwellest in their land; take heed to thyself that thou be not ensnared to follow them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How do these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy 31
God: for every abomination to the LORD, which he hateth, have they done unto their gods: for even their sons and their daughters do they burn in the fire to their gods.

What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it.

If there arise in the midst of thee a 13
prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto 3
the words of that prophet, or unto that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And 5
that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken rebellion against the LORD your God, which brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

If thy brother, the son of thy mother, or 6
thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; of the gods of the peoples which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto 8
him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and

afterwards the hand of all the people. And
thou shalt stone him with stones, that he die;
because he hath sought to draw thee away
from the LORD thy God, which brought thee
out of the land of Egypt, out of the house of
bondage. And all Israel shall hear, and
fear, and shall do no more any such wicked-
ness as this is in the midst of thee.
If thou shalt hear tell concerning one of
thy cities, which the LORD thy God giveth
thee to dwell there, saying, Certain base fel-
lows are gone out from the midst of thee,
and have drawn away the inhabitants of
their city, saying, Let us go and serve other
gods which ye have not known; then shalt
thou inquire, and make search, and ask
diligently; and, behold, if it be truth, and
the thing certain, that such abomination is
wrought in the midst of thee; thou shalt
surely smite the inhabitants of that city
with the edge of the sword, destroying it
utterly, and all that is therein and the cattle
thereof, with the edge of the sword. And
thou shalt gather all the spoil of it into the
midst of the street thereof, and shalt burn
with fire the city, and all the spoil thereof
every whit, unto the LORD thy God: and
it shall be an heap for ever; it shall not
be built again. And there shall cleave
nought of the devoted thing to thine hand:
that the LORD may turn from the fierceness
of his anger, and shew thee mercy, and have
compassion upon thee, and multiply thee,
as he hath sworn unto thy fathers; when
thou shalt hearken to the voice of the LORD
thy God, to keep all his commandments
which I command thee this day, to do that
which is right in the eyes of the LORD thy
God.

14 Ye are the children of the LORD your
God: ye shall not cut yourselves, nor make
any baldness between your eyes for the dead.
For thou art an holy people unto the LORD
thy God, and the LORD hath chosen thee to
be a peculiar people unto himself, above all
peoples that are upon the face of the earth.
Thou shalt not eat any abominable thing.
These are the beasts which ye shall eat:
the ox, the sheep, and the goat, the hart,
and the gazelle, and the roebuck, and the
wild goat, and the pygarg, and the antelope,
and the chamois. And every beast that
parteth the hoof, and hath the hoof cloven
in two, and cheweth the cud, among the
beasts, that ye shall eat. Nevertheless
these ye shall not eat of them that chew the
cud, or of them that have the hoof cloven:
the camel, and the hare, and the coney,
because they chew the cud but part not the
hoof, they are unclean unto you: and the
swine, because he parteth the hoof but
cheweth not the cud, he is unclean unto you:
of their flesh ye shall not eat, and their car-
cases ye shall not touch.
These ye shall eat of all that are in the
waters: whatsoever hath fins and scales
shall ye eat: and whatsoever hath not fins
and scales ye shall not eat; it is unclean unto
you.
Of all clean birds ye may eat. But these
are they of which ye shall not eat: the eagle,
and the gier eagle, and the ospray; and the
glede, and the falcon, and the kite after its
kind; and every raven after its kind; and
the ostrich, and the night hawk, and the
seamew, and the hawk after its kind; the
little owl, and the great owl, and the horned
owl; and the pelican, and the vulture, and
the cormorant; and the stork, and the
heron after its kind, and the hoopoe, and
the bat. And all winged creeping things
are unclean unto you: they shall not be
eaten. Of all clean fowls ye may eat.
Ye shall not eat of any thing that dieth
of itself: thou mayest give it unto the stran-
ger that is within thy gates, that he may eat
it; or thou mayest sell it unto a foreigner:
for thou art an holy people unto the LORD
thy God. Thou shalt not seethe a kid in its
mother's milk.

Thou shalt surely tithe all the increase of
thy seed, that which cometh forth of the
field year by year. And thou shalt eat be-
fore the LORD thy God, in the place which
he shall choose to cause his name to dwell
there, the tithe of thy corn, of thy wine, and
of thine oil, and the firstlings of thy herd
and of thy flock; that thou mayest learn
to fear the LORD thy God always. And if
the way be too long for thee, so that thou
art not able to carry it, because the place is
too far from thee, which the LORD thy
God shall choose to set his name there,
when the LORD thy God shall bless
thee: then shalt thou turn it into money,
and bind up the money in thine hand, and
shalt go unto the place which the LORD
thy God shall choose; and thou shalt bestow
the money for whatsoever thy soul desireth,
for oxen, or for sheep, or for wine, or for
strong drink, or for whatsoever thy soul
asketh of thee: and thou shalt eat there
before the LORD thy God, and thou shalt re-
joice, thou and thine household: and the
Levite that is within thy gates, thou shalt
not forsake him; for he hath no portion nor
inheritance with thee.
At the end of every three years thou shalt

bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates: and the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

15 At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor shall release that which he hath lent unto his neighbour; he shall not exact it of his neighbour and his brother; because the LORD'S release hath been proclaimed. Of a foreigner thou mayest exact it: but whatsoever of thine is with thy brother thine hand shall 4 release. Howbeit there shall be no poor with thee; (for the LORD will surely bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it;) if only thou diligently hearken unto the voice of the LORD thy God, to observe to do all this commandment which I command 6 thee this day. For the LORD thy God will bless thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

7 If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt surely open thine hand unto him, and shalt surely lend him sufficient for his need in that which he 9 wanteth. Beware that there be not a base thought in thine heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto the LORD against thee, and it be sin unto thee. 10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land.

12 If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go empty: thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy wine-press: as the LORD thy God hath blessed thee thou shalt give unto him. And thou 15 shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day. And it shall be, if he say unto thee, I will not go out from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt 17 take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of an hireling hath he served thee six years: and the LORD thy God shall bless thee in all that thou doest.

All the firstling males that are born of thy 19 herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock. Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. And if it have any 21 blemish, as if it be lame or blind, any ill blemish whatsoever, thou shalt not sacrifice it unto the LORD thy God. Thou shalt eat it within thy gates: the unclean and the clean shall eat it alike, as the gazelle, and as the hart. Only thou shalt not eat the blood thereof; thou shalt pour it out upon the ground as water.

Observe the month of Abib, and keep the 16 passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. And thou shalt sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to cause his name to dwell there. Thou 3 shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there 4 shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: but at the place which 6 the LORD thy God shall choose to cause his

name to dwell in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the 8 morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God; thou shalt do no work therein.

9 Seven weeks shalt thou number unto thee: from the time thou beginnest to put the sickle to the standing corn shalt thou begin to number seven weeks. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give, according 11 as the LORD thy God blesseth thee: and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the LORD thy God shall choose to cause his name to dwell there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy 15 gates. Seven days shalt thou keep a feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the work of thine hands, and thou shalt be altogether joyful.

16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, according to thy tribes: and they shall judge the people with righteous judgement. Thou shalt not wrest judgement; thou shalt not respect persons: neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

Thou shalt not plant thee an Asherah 21 of any kind of tree beside the altar of the LORD thy God, which thou shalt make thee. Neither shalt thou set thee up a pillar; which the LORD thy God hateth.

Thou shalt not sacrifice unto the LORD 17 thy God an ox, or a sheep, wherein is a blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God.

If there be found in the midst of thee, 2 within any of thy gates which the LORD thy God giveth thee, man or woman, that doeth that which is evil in the sight of the LORD thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have not commanded; and it be told thee, 4 and thou hast heard of it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman, which have done this evil thing, unto thy gates, even the man or the woman; and thou shalt stone them with stones, that they die. At 6 the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death. The hand of the witnesses shall be first upon him, to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee.

If there arise a matter too hard for thee in 8 judgement, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up unto the place which the LORD thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days: and thou shalt inquire; and they shall shew thee the sentence of judgement: and thou 10 shalt do according to the tenor of the sentence, which they shall shew thee from that place which the LORD shall choose; and thou shalt observe to do according to all that they shall teach thee: according to the tenor of the law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do: thou shalt not turn aside from the sentence which they shall

shew thee, to the right hand, nor to the left.
12 And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.
14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein; and shalt say, I will set a king over me, like as all the nations that are round about me; thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not put a foreigner
16 over thee, which is not thy brother. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.
18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:
20 that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

18 The priests the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. And they shall have no inheritance among their brethren: the LORD is their inheritance, as he hath spoken unto them.
3 And this shall be the priests' due from the people, from them that offer a sacrifice, whether it be ox or sheep, that they shall give unto the priest the shoulder, and the two cheeks, and the maw. The firstfruits of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.
6 And if a Levite come from any of thy gates out of all Israel, where he sojourneth, and come with all the desire of his soul unto the place which the LORD shall choose; then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.
When thou art come into the land which 9
the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whoso- 12
ever doeth these things is an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess, hearken unto them that practise augury, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. The 15
LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They 17
have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which 20
shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in 22
the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

When the LORD thy God shall cut off the **19**
nations, whose land the LORD thy God

giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;
2 thou shalt separate three cities for thee in the midst of thy land, which the LORD
3 thy God giveth thee to possess it. Thou shalt prepare thee the way, and divide the borders of thy land, which the LORD thy God causeth thee to inherit, into three parts, that every manslayer may flee thither.
4 And this is the case of the manslayer, which shall flee thither and live: whoso killeth his neighbour unawares, and hated him not
5 in time past; as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of
6 these cities and live: lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not worthy of death, inasmuch as he hated him not in time past.
7 Wherefore I command thee, saying, Thou shalt
8 separate three cities for thee. And if the LORD thy God enlarge thy border, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; if thou shalt keep all this commandment to do it, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add
9 three cities more for thee, beside these three:
10 that innocent blood be not shed in the midst of thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee. But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee into one of these cities:
12 then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away the innocent blood from Israel, that it may go well with thee.

14 Thou shalt not remove thy neighbour's landmark, which they of old time have set, in thine inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. If an unrighteous witness rise up against any man to testify against him of wrong doing;
17 then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges which shall be in those days; and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then
19 shall ye do unto him, as he had thought to do unto his brother: so shalt thou put away the evil from the midst of thee. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee. And thine eye shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

20 When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt. And it shall be, when
2 ye draw nigh unto the battle, that the priest shall approach and speak unto the people, and shall say unto them, Hear, O Israel, ye draw nigh this day unto battle against your enemies: let not your heart faint; fear not, nor tremble, neither be ye affrighted at
4 them; for the LORD your God is he that goeth with you, to fight for you against your enemies, to save you. And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what
6 man is there that hath planted a vineyard, and hath not used the fruit thereof? let him go and return unto his house, lest he die in the battle, and another man use the fruit thereof. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. And the officers shall speak
8 further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart melt as his heart. And it shall be, when the officers have made an end of speaking unto the people, that they shall appoint captains of hosts at the head of the people.

10 When thou drawest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall become tributary unto thee, and shall serve thee. And if it will make no peace with thee, but will make war against thee,

13 then thou shalt besiege it: and when the LORD thy God delivereth it into thine hand, thou shalt smite every male thereof with the edge of the sword: but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.
15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these peoples, which the LORD thy God giveth thee for an inheritance, thou shalt
17 save alive nothing that breatheth: but thou shalt utterly destroy them; the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as the LORD thy God hath commanded thee: that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.
19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, and thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee? Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it fall.

21 If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath smitten him: then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round
3 about him that is slain: and it shall be, that the city which is nearest unto the slain man, even the elders of that city shall take an heifer of the herd, which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck
5 there in the valley: and the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and according to their word shall every controversy and every stroke be: and all the elders of that city, who are nearest unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley:
7 and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Forgive, O LORD, thy people Israel, whom thou hast redeemed, and suffer not innocent blood to remain in the midst of thy people Israel. And the blood shall be forgiven them. So shalt thou put away the innocent blood from the midst of thee, when thou shalt do that which is right in the eyes of the LORD.
10 When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thine hands, and thou carriest them away captive, and seest among the captives a beautiful woman, and thou hast a desire unto her, and wouldest
12 take her to thee to wife; then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall
14 be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her.
15 If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be hers that
17 was hated; then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the firstborn before the son of the hated, which is the firstborn: but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.
18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his
20 place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver, and a drunkard. And all the men of his city shall stone him with stones, that he die; so shalt thou put away the evil from the midst of thee, and all Israel shall hear, and fear.
22 And if a man have committed a sin worthy of death, and he be put to death,

and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not thy land which the LORD thy God giveth thee for an inheritance.

22 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt surely bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him 3 again. And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found: thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5 A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for whosoever doeth these things is an abomination unto the LORD thy God.

6 If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Thou shalt not sow thy vineyard with two kinds of seed: lest the whole fruit be forfeited, the seed which thou hast sown, and the increase of the vineyard.

10 Thou shalt not plow with an ox and an ass together. Thou shalt not wear a mingled stuff, wool and linen together.

Thou shalt make thee fringes upon the four borders of thy vesture, wherewith thou coverest thyself.

13 If any man take a wife, and go in unto her, and hate her, and lay shameful things to her charge, and bring up an evil name upon her, and say, I took this woman, and when I came nigh to her, I found not in her 15 the tokens of virginity: then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; and, lo, he hath laid shameful things to her charge, saying, I found not in thy daughter the tokens of virginity; and yet these are the tokens of my daughter's virginity. And they shall spread the garment before the elders of the city. And the elders of that city shall take the man and chastise him; and they shall 19 amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. But if this thing be true, that the tokens of virginity were not found in the damsel: then they shall bring out the damsel to 21 the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the harlot in her father's house: so shalt thou put away the evil from the midst of thee.

If a man be found lying with a woman 22 married to an husband, then they shall both of them die, the man that lay with the woman, and the woman: so shalt thou put away the evil from Israel.

If there be a damsel that is a virgin be- 23 trothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away the evil from the midst of thee.

But if the man find the damsel that is be- 25 trothed in the field, and the man force her, and lie with her; then the man only that lay with her shall die; but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death; for as when a man riseth against his neighbour, and slayeth him, even so is this matter: for he found her in the field; the betrothed damsel cried, and there was none to save her.

If a man find a damsel that is a virgin, 28 which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.

A man shall not take his father's wife, 30 and shall not uncover his father's skirt.

23 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the assembly of the LORD.

A bastard shall not enter into the assembly of the LORD; even to the tenth generation shall none of his enter into the assembly of the LORD.

3 An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none belonging to them enter into the assembly of the LORD for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor from Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian: because thou wast a stranger in his land. The children of the third generation that are born unto them shall enter into the assembly of the LORD.

9 When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing. If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall he go abroad out of the camp, he shall
11 not come within the camp: but it shall be, when evening cometh on, he shall bathe himself in water: and when the sun is down, he shall come within the camp. Thou shalt have a place also without the camp, whither
13 thou shalt go forth abroad: and thou shalt have a paddle among thy weapons; and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: for the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

15 Thou shalt not deliver unto his master a servant which is escaped from his master unto thee: he shall dwell with thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it liketh him best: thou shalt not oppress him.

17 There shall be no harlot of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the wages of a dog, into the house of the LORD thy God for any vow: for even both these are an abomination unto the LORD thy God.

19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: unto a foreigner thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou puttest thine hand unto, in the land whither thou goest in to possess it.

21 When thou shalt vow a vow unto the LORD thy God, thou shalt not be slack to pay it; for the LORD thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed unto the LORD thy God, a freewill offering, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

25 When thou comest into thy neighbour's standing corn, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

24 When a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if 3 the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband die, which took her to be his wife; her former husband, which sent her away, may not take her again to be his wife, after that she is defiled: for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

5 When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year, and shall cheer his wife which he hath taken. No man shall take the mill or the upper millstone to pledge: for he taketh a man's life to pledge.

7 If a man be found stealing any of his brethren of the children of Israel, and he deal with him as a slave, or sell him; then

that thief shall die: so shalt thou put away the evil from the midst of thee.

8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. Remember what the LORD thy God did unto Miriam, by the way as ye came forth out of Egypt.

10 When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch his pledge. Thou shalt stand without, and the man to whom thou dost lend shall bring forth the pledge without unto thee. 12 And if he be a poor man, thou shalt not sleep with his pledge: thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; in his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 Thou shalt not wrest the judgement of the stranger, nor of the fatherless; nor take the widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee: it shall be for the stranger, 22 for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

25 If there be a controversy between men, and they come unto judgement, and the judges judge them; then they shall justify the righteous, and condemn the wicked; and it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by number. Forty stripes he may give him, he shall not 3 exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

Thou shalt not muzzle the ox when he treadeth out the corn.

If brethren dwell together, and one of 5 them die, and have no son, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not blotted out of Israel. And if the man like 7 not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of an husband's brother unto me. Then the elders of his city shall call him, and speak unto him: and if he stand, and say, I like not to take her; then shall his brother's 9 wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed.

When men strive together one with an- 11 other, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: then thou shalt cut off her hand, thine eye shall have no pity.

Thou shalt not have in thy bag divers 13 weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long upon the land which the LORD thy God giveth thee. For all that do such things, even all that do unrighteously, are an abomination unto the LORD thy God.

Remember what Amalek did unto thee 17 by the way as ye came forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall 19 be, when the LORD thy God hath given thee

rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

26 And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that the LORD thy God giveth thee; and thou shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to cause his name to dwell there.
3 And thou shalt come unto the priest that shall be in those days, and say unto him, *I profess this day unto the LORD thy God, that I am come unto the land which the LORD sware unto our fathers for to give us.* And the priest shall take the basket out of thine hand, and set it down before the altar of
5 the LORD thy God. And thou shalt answer and say before the LORD thy God, *A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous: and the Egyptians evil entreated us, and afflicted us,*
7 *and laid upon us hard bondage: and we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our toil, and our oppression: and the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness,*
9 *and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the ground, which thou, O LORD, hast given me.* And thou shalt set it down before the LORD thy God, and worship before the LORD thy God: and thou shalt rejoice in all the good 11
which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is in the midst of thee.

When thou hast made an end of tithing 12
all the tithe of thine increase in the third year, which is the year of tithing, then thou shalt give it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be filled;
and thou shalt say before the LORD thy 13
God, *I have put away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandment which thou hast commanded me: I have not transgressed any of thy commandments, neither have I forgotten them: I have not eaten thereof in my mourn-* 14
ing, neither have I put away thereof, being unclean, nor given thereof for the dead: I have hearkened to the voice of the LORD my God, I have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swarest unto our fathers, a land flowing with milk and honey.

This day the LORD thy God command- 16
eth thee to do these statutes and judgements: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the LORD this day to be thy God, and that thou shouldest walk in his ways, and keep his statutes, and his commandments, and his judgements, and hearken unto his voice: and the LORD hath 18
avouched thee this day to be a peculiar people unto himself, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

ORATION III.—AT THE REHEARSAL OF THE BLESSING AND THE CURSE

Preface

27 *And Moses and the elders of Israel commanded the people, saying, Keep all the commandment which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto*

the land which the LORD *thy God giveth thee, a land flowing with milk and honey, as*
the LORD*, the God of thy fathers, hath promised thee. And it shall be when ye are passed* 4
over Jordan, that ye shall set up these stones, which I command you this day, in mount
Ebal, and thou shalt plaister them with plaister. And there shalt thou build an altar
unto the LORD *thy God, an altar of stones: thou shalt lift up no iron tool upon them.*
Thou shalt build the altar of the LORD *thy God of unhewn stones: and thou shalt offer*
burnt offerings thereon unto the LORD *thy God: and thou shalt sacrifice peace offerings*
and shalt eat there; and thou shalt rejoice before the LORD *thy God. And thou shalt*
write upon the stones all the words of this law very plainly.

And Moses and the priests the Levites spake unto all Israel, saying, Keep silence, 9
and hearken, O Israel; this day thou art become the people of the LORD *thy God. Thou*
shalt therefore obey the voice of the LORD *thy God, and do his commandments and his*
statutes, which I command thee this day.

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And Moses charged the people the same day, saying, These shall stand upon mount 11
Gerizim to bless the people, when ye are passed over Jordan; Simeon, and Levi, and
Judah, and Issachar, and Joseph, and Benjamin: and these shall stand upon mount
Ebal for the curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

And the Levites shall answer, and say unto all the men of Israel with a loud voice,
"Cursed be the man that maketh a graven or molten image, an abomination unto 15
the LORD*, the work of the hands of the craftsman, and setteth it up in secret." And all*
the people shall answer and say, "Amen."

"Cursed be he that setteth light by his father or his mother." And all the people
shall say, "Amen."

"Cursed be he that removeth his neighbour's landmark." And all the people shall
say, "Amen."

"Cursed be he that maketh the blind to wander out of the way." And all the people 18
shall say, "Amen."

"Cursed be he that wresteth the judgement of the stranger, fatherless, and widow."
And all the people shall say, "Amen."

"Cursed be he that lieth with his father's wife; because he hath uncovered his
father's skirt." And all the people shall say, "Amen."

"Cursed be he that lieth with any manner of beast." And all the people shall say, 21
"Amen."

"Cursed be he that lieth with his sister, the daughter of his father, or the daughter
of his mother." And all the people shall say, "Amen."

"Cursed be he that lieth with his mother in law." And all the people shall say,
"Amen."

"Cursed be he that smiteth his neighbour in secret." And all the people shall say, 24
"Amen."

"Cursed be he that taketh reward to slay an innocent person." And all the people
shall say, "Amen."

"Cursed be he that confirmeth not the words of this law to do them." And all the
people shall say, "Amen."

The Oration

And it shall come to pass, if thou shalt hearken diligently unto the voice of the 28
LORD thy God, to observe to do all his commandments which I command thee this
day, that the LORD thy God will set thee on high above all the nations of the earth:
and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken
unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed
shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy 4

ground, and the fruit of thy cattle, the increase of thy kine, and the young of thy flock. Blessed shall be thy basket and thy kneadingtrough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thee: they shall 8 come out against thee one way, and shall flee before thee seven ways. The LORD shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. The LORD shall establish thee for an holy people unto himself, as he hath sworn unto thee; if thou shalt keep the commandments of the LORD thy God, and walk in his ways. 10 And all the peoples of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. The LORD shall open unto thee his good treasury the heaven to give the rain of thy land in its season, and to bless all the work of thine hand: and thou shalt 13 lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them; and shalt not turn aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.

15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy 18 basket and thy kneadingtrough. Cursed shall be the fruit of thy body, and the fruit of thy ground, the increase of thy kine, and the young of thy flock. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The LORD shall send upon thee cursing, discomfiture, and rebuke, in all that thou puttest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because 21 of the evil of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest in to possess it. The LORD shall smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. 24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and shalt flee seven ways before them: and thou shalt be tossed to and fro among all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the 27 beasts of the earth, and there shall be none to fray them away. The LORD shall smite thee with the boil of Egypt, and with the emerods, and with the scurvy, and with the itch, whereof thou canst not be healed. The LORD shall smite thee with madness, and with blindness, and with astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt 30 be only oppressed and spoiled alway, and there shall be none to save thee. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not use the fruit thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to save 32 thee. Thy sons and thy daughters shall be given unto another people, and thine eyes

shall look, and fail with longing for them all the day: and there shall be nought in the
power of thine hand. The fruit of thy ground, and all thy labours, shall a nation which
thou knowest not eat up; and thou shalt be only oppressed and crushed alway: so
that thou shalt be mad for the sight of thine eyes which thou shalt see. The LORD
shall smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not
be healed, from the sole of thy foot unto the crown of thy head. The LORD shall bring 36
thee, and thy king which thou shalt set over thee, unto a nation which thou hast not
known, thou nor thy fathers; and there shalt thou serve other gods, wood and stone.
And thou shalt become an astonishment, a proverb, and a byword, among all the
peoples whither the LORD shall lead thee away. Thou shalt carry much seed out into
the field, and shalt gather little in; for the locust shall consume it. Thou shalt plant 39
vineyards and dress them, but thou shalt neither drink of the wine, nor gather the
grapes; for the worm shall eat them. Thou shalt have olive trees throughout all thy
borders, but thou shalt not anoint thyself with the oil; for thine olive shall cast its
fruit. Thou shalt beget sons and daughters, but they shall not be thine; for they
shall go into captivity. All thy trees and the fruit of thy ground shall the locust pos- 42
sess. The stranger that is in the midst of thee shall mount up above thee higher and
higher; and thou shalt come down lower and lower. He shall lend to thee, and thou
shalt not lend to him: he shall be the head, and thou shalt be the tail.

And all these curses shall come upon thee, and shall pursue thee, and overtake thee, 45
till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy
God, to keep his commandments and his statutes which he commanded thee: and
they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Be-
cause thou servedst not the LORD thy God with joyfulness, and with gladness of heart,
by reason of the abundance of all things: therefore shalt thou serve thine enemies 48
which the LORD shall send against thee, in hunger, and in thirst, and in nakedness,
and in want of all things: and he shall put a yoke of iron upon thy neck, until he have
destroyed thee. The LORD shall bring a nation against thee from far, from the end of
the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a
nation of fierce countenance, which shall not regard the person of the old, nor shew
favour to the young: and he shall eat the fruit of thy cattle, and the fruit of thy ground, 51
until thou be destroyed: which also shall not leave thee corn, wine, or oil, the increase
of thy kine, or the young of thy flock, until he have caused thee to perish. And he
shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein
thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates
throughout all thy land, which the LORD thy God hath given thee. And thou shalt 53
eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the
LORD thy God hath given thee; in the siege and in the straitness, wherewith thine
enemies shall straiten thee. The man that is tender among you, and very delicate,
his eye shall be evil toward his brother, and toward the wife of his bosom, and toward
the remnant of his children which he hath remaining: so that he will not give to any 55
of them of the flesh of his children whom he shall eat, because he hath nothing left
him; in the siege and in the straitness, wherewith thine enemy shall straiten thee in
all thy gates. The tender and delicate woman among you, which would not adventure
to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be
evil toward the husband of her bosom, and toward her son, and toward her daughter;
and toward her young one that cometh out from between her feet, and toward her 57
children which she shall bear; for she shall eat them for want of all things secretly: in
the siege and in the straitness, wherewith thine enemy shall straiten thee in thy gates.

If thou wilt not observe to do all the words of this law that are written in this book, 58
that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the
LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues,
and of long continuance, and sore sicknesses, and of long continuance. And he will

bring upon thee again all the diseases of Egypt, which thou wast afraid of; and they
61 shall cleave unto thee. Also every sickness, and every plague, which is not written in
the book of this law, them will the LORD bring upon thee, until thou be destroyed.
And ye shall be left few in number, whereas ye were as the stars of heaven for multi-
tude; because thou didst not hearken unto the voice of the LORD thy God. And it
shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply
you; so the LORD will rejoice over you to cause you to perish, and to destroy you;
64 and ye shall be plucked from off the land whither thou goest in to possess it. And
the LORD shall scatter thee among all peoples, from the one end of the earth even unto
the other end of the earth; and there thou shalt serve other gods, which thou hast not
known, thou nor thy fathers, even wood and stone. And among these nations shalt
thou find no ease, and there shall be no rest for the sole of thy foot: but the LORD
shall give thee there a trembling heart, and failing of eyes, and pining of soul: and thy
life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have
67 none assurance of thy life: in the morning thou shalt say, Would God it were even!
and at even thou shalt say, Would God it were morning! for the fear of thine heart
which thou shalt fear, and for the sight of thine eyes which thou shalt see. And the
LORD shall bring thee into Egypt again with ships, by the way whereof I said unto
thee, Thou shalt see it no more again: and there ye shall sell yourselves unto your
enemies for bondmen and for bondwomen: and no man shall buy you.

ORATION IV. — THE COVENANT IN THE LAND OF MOAB

29 *These are the words of the covenant which the* LORD *commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. And Moses called unto all Israel, and said unto them:*

Ye have seen all that the LORD did before your eyes in the land of Egypt unto
Pharaoh, and unto all his servants, and unto all his land; the great temptations which
4 thine eyes saw, the signs, and those great wonders: but the LORD hath not given you
an heart to know, and eyes to see, and ears to hear, unto this day. And I have led
you forty years in the wilderness: your clothes are not waxen old upon you, and thy
shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk
7 wine or strong drink: that ye might know that I am the LORD your God. And when
ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came
out against us unto battle, and we smote them: and we took their land, and gave it
for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of
the Manassites. Keep therefore the words of this covenant, and do them, that ye may
prosper in all that ye do.
10 Ye stand this day all of you before the LORD your God; your heads, your tribes,
your elders, and your officers, even all the men of Israel, your little ones, your wives,
and thy stranger that is in the midst of thy camps, from the hewer of thy wood unto
the drawer of thy water: that thou shouldest enter into the covenant of the LORD thy
God, and into his oath, which the LORD thy God maketh with thee this day: that he
may establish thee this day unto himself for a people, and that he may be unto thee a
God, as he spake unto thee, and as he sware unto thy fathers, to Abraham, to Isaac,
14 and to Jacob. Neither with you only do I make this covenant and this oath; but
with him that standeth here with us this day before the LORD our God, and also with
him that is not here with us this day: (for ye know how we dwelt in the land of Egypt;
and how we came through the midst of the nations through which ye passed; and ye
have seen their abominations, and their idols, wood and stone, silver and gold, which
18 were among them:) lest there should be among you man, or woman, or family, or

tribe, whose heart turneth away this day from the LORD our God, to go to serve the gods of those nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the stubbornness of mine heart, to destroy the moist with the dry: the LORD will not pardon him, 20
but then the anger of the LORD and his jealousy shall smoke against that man, and all the curse that is written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law. And the generation to come, your children that shall rise up after 22
you, and the foreigner that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses wherewith the LORD hath made it sick; and that the whole land thereof is brimstone, and salt, and a burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in his anger, and in his wrath: even all the nations shall say, Wherefore hath the LORD done thus unto this land? 24
what meaneth the heat of this great anger? Then men shall say, Because they forsook the covenant of the LORD, the God of their fathers, which he made with them when he brought them forth out of the land of Egypt; and went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: therefore the anger of the LORD was kindled against this land, to bring upon it all the 27
curse that is written in this book: and the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as at this day. The secret things belong unto the LORD our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

And it shall come to pass, when all these things are come upon thee, the blessing 30
and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the LORD thy God hath scattered thee. If any of thine outcasts be in the uttermost parts of heaven, from thence will the LORD 4
thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy 7
God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in all the work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt obey the 10
voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law; if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

For this commandment which I command thee this day, it is not too hard for 11
thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and good, and death and evil; in that I
command thee this day to love the LORD thy God, to walk in his ways, and to keep his
commandments and his statutes and his judgements, that thou mayest live and
multiply, and that the LORD thy God may bless thee in the land whither thou goest
17 in to possess it. But if thine heart turn away, and thou wilt not hear, but shalt be
drawn away, and worship other gods, and serve them; I denounce unto you this day,
that ye shall surely perish; ye shall not prolong your days upon the land, whither thou
passest over Jordan to go in to possess it. I call heaven and earth to witness against
you this day, that I have set before thee life and death, the blessing and the curse:
20 therefore choose life, that thou mayest live, thou and thy seed: to love the LORD thy
God, to obey his voice, and to cleave unto him: for he is thy life, and the length of
thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers,
to Abraham, to Isaac, and to Jacob, to give them.

31 *And Moses went and spake these words unto all Israel. And he said unto them:*

I am an hundred and twenty years old this day; I can no more go out and come
in: and the LORD hath said unto me, Thou shalt not go over this Jordan. The LORD
thy God, he will go over before thee; he will destroy these nations from before thee,
and thou shalt possess them: and Joshua, he shall go over before thee as the LORD
4 hath spoken. And the LORD shall do unto them as he did to Sihon and to Og, the
kings of the Amorites, and unto their land; whom he destroyed. And the LORD shall
deliver them up before you, and ye shall do unto them according unto all the com-
mandment which I have commanded you. Be strong and of a good courage, fear not,
nor be affrighted at them: for the LORD thy God, he it is that doth go with thee; he
will not fail thee, nor forsake thee.

7 *And Moses called unto Joshua, and said unto him in the sight of all Israel:*

Be strong and of a good courage: for thou shalt go with this people into the land
which the LORD hath sworn unto their fathers to give them; and thou shalt cause
them to inherit it. And the LORD, he it is that doth go before thee; he will be with
thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 *And Moses wrote this law, and delivered it unto the priests the sons of Levi, which*
bare the ark of the covenant of the LORD, and unto all the elders of Israel. And Moses
commanded them, saying, At the end of every seven years, in the set time of the year of
release, in the feast of tabernacles, when all Israel is come to appear before the LORD thy
God in the place which he shall choose, thou shalt read this law before all Israel in their
12 *hearing. Assemble the people, the men and the women and the little ones, and thy*
stranger that is within thy gates, that they may hear, and that they may learn, and fear
the LORD your God, and observe to do all the words of this law; and that their children,
which have not known, may hear, and learn to fear the LORD your God, as long as ye live
in the land whither ye go over Jordan to possess it.

THE SONG OF MOSES

Preface

14 *And the LORD said unto Moses, Behold, thy days approach that thou must die: call*
Joshua, and present yourselves in the tent of meeting, that I may give him a charge. And
Moses and Joshua went, and presented themselves in the tent of meeting. And the

LORD appeared in the Tent in a pillar of cloud: and the pillar of cloud stood over the door of the Tent. And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the strange gods of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that 17
day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day, Are not these evils come upon us because our God is not among us? And I will surely hide my face in that day for all the evil which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach 19
thou it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I sware unto their fathers, flowing with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and despise me, and break my covenant. And it shall come to pass, 21
when many evils and troubles are come upon them, that this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware. So Moses wrote this song the same day, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

And it came to pass, when Moses had made an end of writing the words of this law 24
in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? Assemble unto me all the elders of your tribes, and your officers, that I may 28
speak these words in their ears, and call heaven and earth to witness against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do that which is evil in the sight of the LORD, to provoke him to anger through the work of your hands.

And Moses spake in the ears of all the assembly of Israel the words of this song, 30
until they were finished.

Song: The LORD our Rock

32

Give ear, ye heavens, and I will speak;
And let the earth hear the words of my mouth:
My doctrine shall drop as the rain,
My speech shall distil as the dew;
As the small rain upon the tender grass,
And as the showers upon the herb:
For I will proclaim the name of the LORD: 3
Ascribe ye greatness unto our God.
The Rock, his work is perfect;
For all his ways are judgement:
A God of faithfulness and without iniquity,
Just and right is he.
They have dealt corruptly with him, they are not his children, it is their blemish;
They are a perverse and crooked generation.

Do ye thus requite the LORD,
O foolish people and unwise?
Is not he thy father that hath bought thee?
He hath made thee, and established thee.
Remember the days of old,
Consider the years of many generations:
Ask thy father, and he will shew thee;
Thine elders, and they will tell thee:
8 When the Most High gave to the nations their inheritance,
When he separated the children of men,
He set the bounds of the peoples
According to the number of the children of Israel.
For the LORD's portion is his people;
Jacob is the lot of his inheritance.
10 He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye:
As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions:
12 The LORD alone did lead him,
And there was no strange god with him.
He made him ride on the high places of the earth,
And he did eat the increase of the field;
And he made him to suck honey out of the rock,
And oil out of the flinty rock;
Butter of kine, and milk of sheep, with fat of lambs,
And rams of the breed of Bashan, and goats,
With the fat of kidneys of wheat;
And of the blood of the grape thou drankest wine.
15 But Jeshurun waxed fat, and kicked:
Thou art waxen fat, thou art grown thick, thou art become sleek:
Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.
They moved him to jealousy with strange gods,
With abominations provoked they him to anger.
17 They sacrificed unto demons, which were no God,
To gods whom they knew not,
To new gods that came up of late,
Whom your fathers dreaded not.
Of the Rock that begat thee thou art unmindful,
And hast forgotten God that gave thee birth.

19 And the LORD saw it, and abhorred them,
Because of the provocation of his sons and his daughters.
And he said, "I will hide my face from them,
I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.
21 They have moved me to jealousy with that which is not God;
They have provoked me to anger with their vanities:

And I will move them to jealousy with those which are not a people;
I will provoke them to anger with a foolish nation.
For a fire is kindled in mine anger,
And burneth unto the lowest pit,
And devoureth the earth with her increase,
And setteth on fire the foundations of the mountains.
I will heap mischiefs upon them; 23
I will spend mine arrows upon them:
They shall be wasted with hunger, and devoured with burning heat
And bitter destruction;
And the teeth of beasts will I send upon them,
With the poison of crawling things of the dust.
Without shall the sword bereave,
And in the chambers terror;
It shall destroy both young man and virgin,
The suckling with the man of gray hairs.
I said, I would scatter them afar, 26
I would make the remembrance of them to cease from among men:
Were it not that I feared the provocation of the enemy,
Lest their adversaries should misdeem,
Lest they should say, Our hand is exalted,
And the LORD hath not done all this."

For they are a nation void of counsel, 28
And there is no understanding in them.
Oh that they were wise, that they understood this,
That they would consider their latter end!
How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the LORD had delivered them up?
For their rock is not as our Rock, 31
Even our enemies themselves being judges.
For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
Their wine is the poison of dragons,
And the cruel venom of asps.

"Is not this laid up in store with me, 34
Sealed up among my treasures?
Vengeance is mine, and recompence,
At the time when their foot shall slide:
For the day of their calamity is at hand,
And the things that are to come upon them shall make haste."
For the LORD shall judge his people, 36
And repent himself for his servants;
When he seeth that their power is gone,
And there is none remaining, shut up or left at large,
And he shall say, "Where are their gods,
The rock in which they trusted;
Which did eat the fat of their sacrifices, 38
And drank the wine of their drink offering?

Let them rise up and help you,
Let them be your protection.
39 See now that I, even I, am he,
And there is no god with me:
I kill, and I make alive;
I have wounded, and I heal:
And there is none that can deliver out of my hand.
40 For I lift up my hand to heaven,
And say, As I live for ever,
If I whet my glittering sword,
And mine hand take hold on judgement;
I will render vengeance to mine adversaries,
And will recompense them that hate me.
42 I will make mine arrows drunk with blood,
And my sword shall devour flesh;
With the blood of the slain and the captives,
From the head of the leaders of the enemy."

Rejoice, O ye nations, with his people:
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will make expiation for his land, for his people.

44 *And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel: and he said unto them, Set your heart unto all the words which I testify unto you this day; which ye shall command your children, to observe to do all the words of this law. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over Jordan to possess it.*

THE LAST WORDS OF MOSES

48 *And the* LORD *spake unto Moses that selfsame day, saying, Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was*
51 *gathered unto his people: because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel.*
33 *And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said:*

I

2 The LORD came from Sinai,
And rose from Seir unto them;
He shined forth from mount Paran,
And he came from the ten thousands of holy ones:
At his right hand was a fiery law unto them.
3 Yea, he loveth the tribes;
All their holy ones are in thy hand:
And they sat down at thy feet;
Every one received of thy words.

II

Moses commanded us a law, an inheritance for the assembly of Jacob (and he was 4 king in Jeshurun), when the heads of the people were gathered, all the tribes of Israel together.

Of Reuben

Let Reuben live, and not die; 6
And let not his men be few.

Of Judah

Hear, LORD, the voice of Judah, 7
And bring him in unto his people:
With his hands he contended for himself;
And thou shalt be an help against his adversaries.

Of Levi

Thy Thummim and thy Urim are with him whom thou lovest, 8
Whom thou didst prove at Massah,
With whom thou didst strive at the waters of Meribah;
Who said of his father, and of his mother, I have not seen him,
Neither did he acknowledge his brethren,
Nor knew he his own children.
For they have observed thy word,
And keep thy covenant.
They shall teach Jacob thy judgements, 10
And Israel thy law:
They shall put incense before thee,
And whole burnt offering upon thine altar.
Bless, LORD, his substance,
And accept the work of his hands:
Smite through the loins of them that rise up against him,
And of them that hate him, that they rise not again.

Of Benjamin

The beloved of the LORD shall dwell in safety by him; 12
He covereth him all the day long,
And he dwelleth between his shoulders.

Of Joseph

Blessed of the LORD be his land; 13
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious things of the fruits of the sun,
And for the precious things of the growth of the moons,
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,
And for the precious things of the earth and the fulness thereof, 16
And the good will of him that dwelt in the bush:
Let the blessing come upon the head of Joseph,
And upon the crown of the head of him that is prince among his brethren.

17 The firstling of his bullock, majesty is his;
And his horns are the horns of the wild-ox:
With them he shall push the peoples, all of them,
Even the ends of the earth:
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.

Of Zebulun and Issachar

18 Rejoice, Zebulun, in thy going out,
And Issachar, in thy tents.
They shall call the peoples unto the mountain;
There shall they offer sacrifices of righteousness:
For they shall suck the abundance of the seas,
And the hidden treasures of the sand.

Of Gad

20 Blessed be he that enlargeth Gad:
He dwelleth as a lioness,
And teareth the arm, yea, the crown of the head.
And he chose the first part for himself,
For there was a ruler's portion reserved;
And he came with the heads of the people,
He executed the justice of the LORD,
And his judgements with Israel.

Of Dan

22 Dan is a lion's whelp,
That leapeth forth from Bashan.

Of Naphtali

O Naphtali, satisfied with favour,
And full with the blessing of the LORD,
Possess thou the west and the south.

Of Asher

24 Blessed be Asher above sons;
Let him be acceptable unto his brethren,
And let him dip his foot in oil.
Thy bars shall be iron and brass;
And as thy days, so shall thy strength be.

III

26 There is none like unto God, O Jeshurun,
Who rideth upon the heaven for thy help,
And in his excellency on the skies.
The eternal God is thy dwelling place,
And underneath are the everlasting arms.
And he thrust out the enemy from before thee,
And said, Destroy.

And Israel dwelleth in safety,
The fountain of Jacob alone,
In a land of corn and wine;
Yea, his heavens drop down dew.
Happy art thou, O Israel, 29
Who is like unto thee?
A people saved by the LORD,
The shield of thy help,
And that is the sword of thy excellency!
And thine enemies shall submit themselves unto thee;
And thou shalt tread upon their high places.

And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, 34
that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea; and the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses 5
the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day.

And Moses was an hundred and twenty years old when he died: his eye was not dim, 7
nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD 10
knew face to face; in all the signs and the wonders, which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

THE JUDGES

OR THE CHOSEN NATION IN ITS EFFORTS TOWARDS A SECULAR GOVERNMENT

BOOK V.—THE CONQUEST OF CANAAN

Now it came to pass after the death of Moses the servant of the LORD, that the 1
LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant
is dead; now therefore arise, go over this Jordan, thou, and all this people, **The History opens**
unto the land which I do give to them, even to the children of Israel.
Every place that the sole of your foot shall tread upon, to you have I
given it, as I spake unto Moses. From the wilderness, and this Lebanon, even unto the 4
great river, the river Euphrates, all the land of the Hittites, and unto the great sea

toward the going down of the sun, shall be your border. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be
6 with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for thou shalt cause this people to inherit the land which I sware unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.
8 This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not affrighted, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying, Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 And to the Reubenites, and to the Gadites, and to the half tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God giveth you rest, and will give you this land. Your wives, your little ones, and your cattle, shall abide in the land which Moses gave you beyond Jordan; but ye shall pass over before your brethren armed,
15 all the mighty men of valour, and shall help them; until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and possess it, which Moses the servant of the LORD gave you beyond Jordan toward the sunrising. And they answered Joshua, saying, All that thou hast commanded
17 us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. Whosoever he be that shall rebel against thy commandment, and shall not hearken unto thy words in all that thou commandest him, he shall be put to death; only be strong and of a good courage.

Story of the Spies and the Woman of Jericho

2 And Joshua the son of Nun sent out of Shittim two men as spies secretly, saying, Go view the land, and Jericho. And they went, and came into the house of an harlot whose name was Rahab, and lay there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the land. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out
4 all the land. And the woman took the two men, and hid them; and she said, Yea, the men came unto me, but I wist not whence they were: and it came to pass about the time of the shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof, and hid them
7 with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the in-
10 habitants of the land melt away before you. For we have heard how the LORD dried up the water of the Red Sea before you, when ye came out of Egypt; and what ye

did unto the two kings of the Amorites, that were beyond Jordan, unto Sihon and to Og, whom ye utterly destroyed. And as soon as we had heard it, our hearts did melt, neither did there remain any more spirit in any man, because of you: for the LORD your God, he is God in heaven above, and on earth beneath. Now therefore, I pray 12
you, swear unto me by the LORD, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and will deliver our lives from death. And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, when the LORD giveth us the land, that we will deal kindly and truly with thee. Then she let them down by a cord 15
through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers light upon you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We will be guiltless of this thine oath which thou hast made us to swear. Behold, when we come into the land, 18
thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt gather unto thee into the house thy father, and thy mother, and thy brethren, and all thy father's household. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. But if thou utter this our business, then 20
we will be guiltless of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. Then the two 23
men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun; and they told him all that had befallen them. And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; and moreover all the inhabitants of the land do melt away before us.

Story of the Passage of the Jordan

And Joshua rose up early in the morning, and they removed from Shittim, and came **3**
to Jordan, he and all the children of Israel; and they lodged there before they passed over. And it came to pass after three days, that the officers went through the midst of the camp; and they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you 4
and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore. And Joshua said unto the people, Sanctify yourselves: for to-morrow the LORD will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. And the LORD said unto Joshua, This day 7
will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the waters of Jordan, ye shall stand still in Jordan.

And Joshua said unto the children of Israel, Come hither, and hear the words of 9
the LORD your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite,

and the Jebusite. Behold, the ark of the covenant of the LORD of all the earth passeth
over before you into Jordan. Now therefore take you twelve men out of the tribes of
13 Israel, for every tribe a man. And it shall come to pass, when the soles of the feet
of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the
waters of Jordan, that the waters of Jordan shall be cut off, even the waters that come
down from above; and they shall stand in one heap. And it came to pass, when the
people removed from their tents, to pass over Jordan, the priests that bare the ark
of the covenant being before the people; and when they that bare the ark were come
unto Jordan, and the feet of the priests that bare the ark were dipped in the brink of
16 the water, (for Jordan overfloweth all its banks all the time of harvest,) that the
waters which came down from above stood, and rose up in one heap, a great way off, at
Adam, the city that is beside Zarethan: and those that went down toward the sea of
the Arabah, even the Salt Sea, were wholly cut off: and the people passed over right
against Jericho. And the priests that bare the ark of the covenant of the LORD
stood firm on dry ground in the midst of Jordan, and all Israel passed over on dry
ground, until all the nation were passed clean over Jordan.

4 And it came to pass, when all the nation were clean passed over Jordan, that the
LORD spake unto Joshua, saying, Take you twelve men out of the people, out of every
tribe a man, and command ye them, saying, Take you hence out of the midst of Jor-
dan, out of the place where the priests' feet stood firm, twelve stones, and carry them
over with you, and lay them down in the lodging place, where ye shall lodge this night.
4 Then Joshua called the twelve men, whom he had prepared of the children of Israel,
out of every tribe a man: and Joshua said unto them, Pass over before the ark of the
LORD your God into the midst of Jordan, and take you up every man of you a stone
upon his shoulder, according unto the number of the tribes of the children of Israel:
that this may be a sign among you, that when your children ask in time to come, say-
7 ing, What mean ye by these stones? then ye shall say unto them, Because the waters
of Jordan were cut off before the ark of the covenant of the LORD; when it passed
over Jordan, the waters of Jordan were cut off: and these stones shall be for a memo-
rial unto the children of Israel for ever. And the children of Israel did so as Joshua
commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake
unto Joshua, according to the number of the tribes of the children of Israel; and they
carried them over with them unto the place where they lodged, and laid them down
9 there. And Joshua set up twelve stones in the midst of Jordan, in the place where
the feet of the priests which bare the ark of the covenant stood: and they are there,
unto this day. For the priests which bare the ark stood in the midst of Jordan, until
every thing was finished that the LORD commanded Joshua to speak unto the people,
according to all that Moses commanded Joshua: and the people hasted and passed
over. And it came to pass, when all the people were clean passed over, that the ark
12 of the LORD passed over, and the priests, in the presence of the people. And the chil-
dren of Reuben, and the children of Gad, and the half tribe of Manasseh, passed over
armed before the children of Israel, as Moses spake unto them: about forty thousand
ready armed for war passed over before the LORD unto battle, to the plains of Jericho.
On that day the LORD magnified Joshua in the sight of all Israel; and they feared him,
as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying, Command the priests that bear the ark
of the testimony, that they come up out of Jordan. Joshua therefore commanded the
priests, saying, Come ye up out of Jordan. And it came to pass, when the priests
that bare the ark of the covenant of the LORD were come up out of the midst of Jordan,
and the soles of the priests' feet were lifted up unto the dry ground, that the waters of
19 Jordan returned unto their place, and went over all its banks, as aforetime. And the
people came up out of Jordan on the tenth day of the first month, and encamped in
Gilgal, on the east border of Jericho. And those twelve stones, which they took out

of Jordan, did Joshua set up in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this 22
Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us, until we were passed over: that all the peoples of the earth may know the hand of the LORD, that it is mighty; that they may fear the LORD your God for ever.

And it came to pass, when all the kings of the Amorites, which were beyond 5
Jordan westward, and all the kings of the Canaanites, which were by the sea, heard how that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

History continued

At that time the LORD said unto Joshua, Make thee knives of flint, and circumcise 2
again the children of Israel the second time. And Joshua made him knives of flint, and circumcised the children of Israel at 'the hill of the foreskins.' And this is the cause why Joshua did circumcise: all the people that came forth out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came forth out of Egypt. For all the people that came out were circumcised: but 5
all the people that were born in the wilderness by the way as they came forth out of Egypt, they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the nation, even the men of war which came forth out of Egypt, were consumed, because they hearkened not unto the voice of the LORD: unto whom the LORD sware that he would not let them see the land which the LORD sware unto their fathers that he would give us, a land flowing with milk and honey. And their 7
children, whom he raised up in their stead, them did Joshua circumcise: for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the nation, that they abode in their places in the camp, till they were whole. And the LORD said unto Joshua, This day have I 'rolled away' the reproach of Egypt from off you. Wherefore the name of that place was called 'Gilgal,' unto this day.

And the children of Israel encamped in Gilgal; and they kept the passover on the 10
fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn, in the selfsame day. And the manna ceased on the morrow, after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Story of the Siege of Jericho

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and 13
looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Put off thy shoe from off thy foot: for the place whereon thou standest is holy. And Joshua did so. (Now Jericho was straitly shut up because of the children 6
of Israel: none went out, and none came in.) And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days. And seven priests shall bear seven trumpets of rams'

horns before the ark: and the seventh day ye shall compass the city seven times, and
5 the priests shall blow with the trumpets. And it shall be, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven
7 priests bear seven trumpets of rams' horns before the ark of the LORD. And they said unto the people, Pass on, and compass the city, and let the armed men pass on before the ark of the LORD. And it was so, that when Joshua had spoken unto the people, the seven priests bearing the seven trumpets of rams' horns before the LORD passed on, and blew with the trumpets: and the ark of the covenant of the LORD
9 followed them. And the armed men went before the priests that blew the trumpets, and the rearward went after the ark, the priests blowing with the trumpets as they went. And Joshua commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So he caused the ark of the LORD to compass the city, going about it once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD. And the seven priests bearing the seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; and the rearward came after the ark of the LORD, the priests blowing with the trumpets as they went. And the second day they compassed the city
15 once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.
17 And the city shall be devoted, even it and all that is therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so should ye make the camp of Israel accursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy unto the LORD: they shall come into the treasury of the LORD.
20 So the people shouted, and the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, both young and old, and ox, and sheep, and ass,
22 with the edge of the sword. And Joshua said unto the two men that had spied out the land, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men the spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had, all her kindred also they brought out; and they set them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the
25 LORD. But Rahab the harlot, and her father's household, and all that she had, did Joshua save alive; and she dwelt in the midst of Israel, unto this day; because she hid the messengers, which Joshua sent to spy out Jericho. And Joshua charged them with an oath at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: with the loss of his firstborn shall he lay the foundation thereof, and with the loss of his youngest son shall he set up the gates of it. So the LORD was with Joshua; and his fame was in all the land.

Story of the Siege of Ai and Sin of Achan

But the children of Israel committed a trespass in the devoted thing: for Achan, 7
the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the
devoted thing: and the anger of the LORD was kindled against the children of Israel.

And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east
side of Beth-el, and spake unto them, saying, Go up and spy out the land. And the
men went up and spied out Ai. And they returned to Joshua, and said unto him, 3
Let not all the people go up; but let about two or three thousand men go up and smite
Ai; make not all the people to toil thither; for they are but few. So there went up
thither of the people about three thousand men: and they fled before the men of Ai.
And the men of Ai smote of them about thirty and six men: and they chased them
from before the gate even unto Shebarim, and smote them at the going down: and the
hearts of the people melted, and became as water. And Joshua rent his clothes, and 6
fell to the earth upon his face before the ark of the LORD until the evening, he and the
elders of Israel; and they put dust upon their heads. And Joshua said, Alas, O
Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us
into the hand of the Amorites, to cause us to perish? would that we had been content
and dwelt beyond Jordan! Oh Lord, what shall I say, after that Israel hath turned 8
their backs before their enemies! For the Canaanites and all the inhabitants of the
land shall hear of it, and shall compass us round, and cut off our name from the earth:
and what wilt thou do for thy great name? And the LORD said unto Joshua, Get thee
up; wherefore art thou thus fallen upon thy face? Israel hath sinned; yea, they have
even transgressed my covenant which I commanded them: yea, they have even taken
of the devoted thing; and have also stolen, and dissembled also, and they have even
put it among their own stuff. Therefore the children of Israel cannot stand before 12
their enemies, they turn their backs before their enemies, because they are become
accursed: I will not be with you any more, except ye destroy the devoted thing from
among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow:
for thus saith the LORD, the God of Israel, There is a devoted thing in the midst of
thee, O Israel: thou canst not stand before thine enemies, until ye take away the
devoted thing from among you. In the morning therefore ye shall be brought near 14
by your tribes: and it shall be, that the tribe which the LORD taketh shall come near
by families; and the family which the LORD shall take shall come near by households;
and the household which the LORD shall take shall come near man by man. And it
shall be, that he that is taken with the devoted thing shall be burnt with fire, he and
all that he hath: because he hath transgressed the covenant of the LORD, and because
he hath wrought folly in Israel.

So Joshua rose up early in the morning, and brought Israel near by their tribes; 16
and the tribe of Judah was taken: and he brought near the family of Judah; and he
took the family of the Zerahites: and he brought near the family of the Zerahites
man by man; and Zabdi was taken: and he brought near his household man by
man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of
Judah, was taken. And Joshua said unto Achan, My son, give, I pray thee, glory 19
to the LORD, the God of Israel, and make confession unto him; and tell me now
what thou hast done; hide it not from me. And Achan answered Joshua, and said,
Of a truth I have sinned against the LORD, the God of Israel, and thus and thus have
I done: when I saw among the spoil a goodly Babylonish mantle, and two hundred
shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and
took them; and, behold, they are hid in the earth in the midst of my tent, and the silver
under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it 22
was hid in his tent, and the silver under it. And they took them from the midst of
the tent, and brought them unto Joshua, and unto all the children of Israel; and they

laid them down before the LORD. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all
25 that he had: and they brought them up unto the valley of Achor. And Joshua said, Why hast thou 'troubled' us? the LORD shall 'trouble' thee this day. And all Israel stoned him with stones; and they burned them with fire, and stoned them with stones. And they raised over him a great heap of stones, unto this day; and the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of 'Achor,' unto this day.

8 And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: set thee an ambush for the city
3 behind it. So Joshua arose, and all the people of war, to go up to Ai: and Joshua chose out thirty thousand men, the mighty men of valour, and sent them forth by night. And he commanded them, saying, Behold, ye shall lie in ambush against the city, behind the city: go not very far from the city, but be ye all ready: and I, and all the people that are with me, will approach unto the city: and it shall come to pass,
6 when they come out against us, as at the first, that we will flee before them; and they will come out after us, till we have drawn them away from the city; for they will say, They flee before us, as at the first; so we will flee before them: and ye shall rise up from the ambush, and take possession of the city: for the LORD your God will deliver it into your hand. And it shall be, when ye have seized upon the city, that ye shall set the city on fire; according to the word of the LORD shall ye do: see, I have com-
9 manded you. And Joshua sent them forth: and they went to the ambushment, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

And Joshua rose up early in the morning, and mustered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the men of war that were with him, went up, and drew nigh, and came before the city, and
12 pitched on the north side of Ai: now there was a valley between him and Ai. And he took about five thousand men, and set them in ambush between Beth-el and Ai, on the west side of the city. So they set the people, even all the host that was on the north of the city, and their liers in wait that were on the west of the city; and Joshua went that night into the midst of the vale. And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at the time appointed, before the Arabah; but
15 he wist not that there was an ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in the city were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the
18 city open, and pursued after Israel. And the LORD said unto Joshua, Stretch out the javelin that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the javelin that was in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand, and entered into the city, and took it; and they hasted and set the city on
20 fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other

came forth out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua. 23
And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they pursued them, and they were all fallen by the edge of the sword, until they were consumed, that all Israel returned unto Ai, and smote it with the edge of the sword. And all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not back his 26
hand, wherewith he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.
So Joshua burnt Ai, and made it an heap for ever, even a desolation, unto this day.
And the king of Ai he hanged on a tree until the eventide: and at the going down of the 29
sun Joshua commanded, and they took his carcase down from the tree, and cast it at the entering of the gate of the city, and raised thereon a great heap of stones, unto this day.

Then Joshua built an altar unto the LORD, the God of Israel, in mount Ebal, as 30
Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of unhewn stones, upon which no man had lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote, in the presence of the children of Israel. And all Israel, and their elders and officers, and their judges, stood on this 33
side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger as the homeborn; half of them in front of mount Gerizim, and half of them in front of mount Ebal; as Moses the servant of the LORD had commanded, that they should bless the people of Israel first of all. And 34
afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the assembly of Israel, and the women, and the little ones, and the strangers that were conversant among them.

History continued

Story of the Gibeonite Embassy

And it came to pass, when all the kings which were beyond Jordan, in the hill **9**
country, and in the lowland, and on all the shore of the great sea in front of Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; that they gathered themselves together, to fight with Joshua and with Israel, with one accord.

But when the inhabitants of Gibeon heard what Joshua had done unto Jericho 3
and to Ai, they also did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-skins, old and rent and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and was become mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We are come from a far country: now therefore make ye a covenant with us. And the men 7
of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a covenant with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, and 10
all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. And our

elders and all the inhabitants of our country spake to us, saying, Take provision in your hand for the journey, and go to meet them, and say unto them, We are your
12 servants: and now make ye a covenant with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and is become mouldy: and these wine-skins, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. And the men took of their provision, and asked not
15 counsel at the mouth of the LORD. And Joshua made peace with them, and made a covenant with them, to let them live: and the princes of the congregation sware unto them. And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and
18 Kiriath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD, the God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the LORD, the God of Israel: now therefore we may not touch them. This we will do to them, and let them live; lest wrath
21 be upon us, because of the oath which we sware unto them. And the princes said unto them, Let them live: so they became hewers of wood and drawers of water unto all the congregation; as the princes had spoken unto them. And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall never fail to be of you bondmen, both hewers of wood and drawers of
24 water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid for our lives because of you, and have done this thing. And now, behold, we are in thine hand: as it seemeth good and right unto
26 thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, unto this day, in the place which he should choose.

Story of the League of the Five Kings

10 Now it came to pass, when Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the
3 men thereof were mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, and let us smite Gibeon: for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon,
6 and made war against it. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the hill country are gathered together against us. So Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the LORD said unto Joshua,

Fear them not: for I have delivered them into thine hands; there shall not a man of them stand before thee. Joshua therefore came upon them suddenly; for he went up 9
from Gilgal all the night. And the LORD discomfited them before Israel, and he slew them with a great slaughter at Gibeon, and chased them by the way of the ascent of Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, while they were in the going down of Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with the hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the LORD in the day when the LORD delivered up the 12
Amorites before the children of Israel; and he said in the sight of Israel,

Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Aijalon.
And the sun stood still,
And the moon stayed,
Until the nation had avenged themselves of their enemies.* 13

And Joshua returned, and all Israel with him, unto the camp to Gilgal.

And these five kings fled, and hid themselves in the cave at Makkedah. And it 16
was told Joshua, saying, The five kings are found, hidden in the cave at Makkedah. And Joshua said, Roll great stones unto the mouth of the cave, and set men by it for to keep them: but stay not ye; pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand. And it came to pass, when Joshua and the children of Israel 20
had made an end of slaying them with a very great slaughter, till they were consumed, and the remnant which remained of them had entered into the fenced cities, that all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. Then said Joshua, Open the mouth of the cave, and bring forth those five kings unto me out of the cave. And they did so, 23
and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon. And it came to pass, when they brought forth those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the chiefs of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear 25
not, nor be dismayed; be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight. And afterward Joshua smote them, and put them to death, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had hidden themselves, and laid great stones on the mouth of the cave, unto this very day.

And Joshua took Makkedah on that day, and smote it with the edge of the sword, 28
and the king thereof; he utterly destroyed them and all the souls that were therein, he left none remaining: and he did to the king of Makkedah as he had done unto the king of Jericho. **History continued**

And Joshua passed from Makkedah, and all Israel with him, unto Libnah, and 29
fought against Libnah: and the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were

* Is not this written in the book of Jashar? "And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, 14
that the LORD hearkened unto the voice of a man: for the LORD fought for Israel."

therein; he left none remaining in it; and he did unto the king thereof as he had done unto the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: and the LORD delivered Lachish into the hand of Israel, and he took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 And Joshua passed from Lachish, and all Israel with him, unto Eglon; and they encamped against it, and fought against it; and they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it, and they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but he utterly destroyed it, and all the souls that were therein.

38 And Joshua returned, and all Israel with him, to Debir; and fought against it: and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to the king thereof.

40 So Joshua smote all the land, the hill country, and the South, and the lowland, and the slopes, and all their kings; he left none remaining: but he utterly destroyed all that breathed, as the LORD, the God of Israel, commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the LORD, the God of Israel, fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

11 And it came to pass, when Jabin king of Hazor heard thereof, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, and to the kings that were on the north, in the hill country, and in the Arabah south of Chinneroth, and in the lowland, and in the heights of Dor on the west, to the Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebu-
4 site in the hill country, and the Hivite under Hermon in the land of Mizpah. And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And all these kings met together; and they came and pitched together at the waters of Merom, to fight with Israel. And the LORD said unto Joshua, Be not afraid because of them: for to-morrow at this time will I deliver them up all slain before Israel: thou shalt
7 hough their horses, and burn their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and fell upon them. And the LORD delivered them into the hand of Israel, and they smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 And Joshua turned back at that time, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was none left that breathed: and he burnt Hazor with fire. And all the cities of those kings, and all the kings of them, did Joshua take, and he smote them with the edge of the sword, and utterly destroyed them; as Moses the servant of the

LORD commanded. But as for the cities that stood on their mounds, Israel burned 13
none of them, save Hazor only; that did Joshua burn. And all the spoil of these
cities, and the cattle, the children of Israel took for a prey unto themselves; but every
man they smote with the edge of the sword, until they had destroyed them, neither left
they any that breathed. As the LORD commanded Moses his servant, so did Moses
command Joshua: and so did Joshua; he left nothing undone of all that the LORD
commanded Moses.

So Joshua took all that land, the hill country, and all the South, and all the land 10
of Goshen, and the lowland, and the Arabah, and the hill country of Israel, and the
lowland of the same; from mount Halak, that goeth up to Seir, even unto Baal-gad
in the valley of Lebanon under mount Hermon: and all their kings he took, and smote
them, and put them to death. Joshua made war a long time with all those kings.
There was not a city that made peace with the children of Israel, save the Hivites the 19
inhabitants of Gibeon: they took all in battle. For it was of the LORD to harden their
hearts, to come against Israel in battle, that he might utterly destroy them, that they
might have no favour, but that he might destroy them, as the LORD commanded Moses.

And Joshua came at that time, and cut off the Anakim from the hill country, 21
from Hebron, from Debir, from Anab, and from all the hill country of Judah, and
from all the hill country of Israel: Joshua utterly destroyed them with their cities.
There was none of the Anakim left in the land of the children of Israel: only in Gaza,
in Gath, and in Ashdod, did some remain. So Joshua took the whole land, according
to all that the LORD spake unto Moses; and Joshua gave it for an inheritance unto
Israel according to their divisions by their tribes. And the land had rest from war.

Appendix A. — Catalogue of Conquered Kings

12 Now these are the kings of the land,
whom the children of Israel smote, and pos-
sessed their land beyond Jordan toward the
sunrising, from the valley of Arnon unto
mount Hermon, and all the Arabah east-
2 ward: Sihon king of the Amorites, who
dwelt in Heshbon, and ruled from Aroer,
which is on the edge of the valley of Arnon,
and the city that is in the middle of the
valley, and half Gilead, even unto the river
Jabbok, the border of the children of Am-
3 mon; and the Arabah unto the sea of
Chinneroth, eastward, and unto the sea of
the Arabah, even the Salt Sea, eastward,
the way to Beth-jeshimoth; and on the
south, under the slopes of Pisgah: and the
border of Og king of Bashan, of the rem-
nant of the Rephaim, who dwelt at Ash-
5 taroth and at Edrei, and ruled in mount
Hermon, and in Salecah, and in all Bashan,
unto the border of the Geshurites and the
Maacathites, and half Gilead, the border
6 of Sihon king of Heshbon. Moses the
servant of the LORD and the children of
Israel smote them: and Moses the servant
of the LORD gave it for a possession unto
the Reubenites, and the Gadites, and the
half tribe of Manasseh.

7 And these are the kings of the land whom
Joshua and the children of Israel smote
beyond Jordan westward, from Baal-gad
in the valley of Lebanon even unto mount
Halak, that goeth up to Seir; and Joshua
gave it unto the tribes of Israel for a pos-
session according to their divisions; in the 8
hill country, and in the lowland, and in the
Arabah, and in the slopes, and in the wilder-
ness, and in the South; the Hittite, the
Amorite, and the Canaanite, the Perizzite,
the Hivite, and the Jebusite: the king of 9
Jericho, one; the king of Ai, which is
beside Beth-el, one; the king of Jerusalem,
one; the king of Hebron, one; the king of
Jarmuth, one; the king of Lachish, one;
the king of Eglon, one; the king of Gezer,
one; the king of Debir, one; the king of 13
Geder, one; the king of Hormah, one; the
king of Arad, one; the king of Libnah, one;
the king of Adullam, one; the king of
Makkedah, one; the king of Beth-el, one;
the king of Tappuah, one; the king of 17
Hepher, one; the king of Aphek, one; the
king of Lassharon, one; the king of Madon,
one; the king of Hazor, one; the king of
Shimron-meron, one; the king of Ach-
shaph, one; the king of Taanach, one; 21
the king of Megiddo, one; the king of
Kedesh, one; the king of Jokneam in
Carmel, one; the king of Dor in the height
of Dor, one; the king of Goiim in Gilgal,
one; the king of Tirzah, one: all the kings
thirty and one.

Appendix B. — Allotment of the Tribes

13 Now Joshua was old and well stricken
in years; and the LORD said unto him,
Thou art old and well stricken in years,
and there remaineth yet very much land to
be possessed. This is the land that yet
remaineth: all the regions of the Philistines,
3 and all the Geshurites; from the Shihor,
which is before Egypt, even unto the border
of Ekron northward, which is counted to
the Canaanites: the five lords of the
Philistines; the Gazites, and the Ash-
dodites, the Ashkelonites, the Gittites, and
4 the Ekronites; also the Avvim, on the
south: all the land of the Canaanites,
and Mearah that belongeth to the Zidonians,
unto Aphek, to the border of the Amorites:
and the land of the Gebalites, and all
Lebanon, toward the sunrising, from Baal-
gad under mount Hermon unto the enter-
6 ing in of Hamath: all the inhabitants of
the hill country from Lebanon unto Mis-
rephoth-maim, even all the Zidonians;
them will I drive out from before the
children of Israel: only allot thou it unto
Israel for an inheritance, as I have com-
7 manded thee. Now therefore divide this
land for an inheritance unto the nine tribes,
and the half tribe of Manasseh. With him
the Reubenites and the Gadites received
their inheritance, which Moses gave them,
beyond Jordan eastward, even as Moses
9 the servant of the LORD gave them; from
Aroer, that is on the edge of the valley of
Arnon, and the city that is in the middle of
the valley, and all the plain of Medeba
unto Dibon; and all the cities of Sihon king
of the Amorites, which reigned in Heshbon,
unto the border of the children of Ammon;
11 and Gilead, and the border of the Geshurites
and Maacathites, and all mount Hermon,
and all Bashan unto Salecah; all the king-
dom of Og in Bashan, which reigned in
Ashtaroth and in Edrei (the same was left
of the remnant of the Rephaim); for these
did Moses smite, and drave them out.
13 Nevertheless the children of Israel drave
not out the Geshurites, nor the Maacathites:
but Geshur and Maacath dwelt in the midst
of Israel, unto this day. Only unto the
tribe of Levi he gave none inheritance;
the offerings of the LORD, the God of Israel,
made by fire are his inheritance, as he spake
unto him.

15 And Moses gave unto the tribe of the
children of Reuben according to their
families. And their border was from Aroer,
that is on the edge of the valley of Arnon,
and the city that is in the middle of the
valley, and all the plain by Medeba; Hesh- 17
bon, and all her cities that are in the plain;
Dibon, and Bamoth-baal, and Beth-baal-
meon; and Jahaz, and Kedemoth, and
Mephaath; and Kiriathaim, and Sibmah,
and Zereth-shahar in the mount of the
valley; and Beth-peor, and the slopes of 20
Pisgah, and Beth-jeshimoth; and all the
cities of the plain, and all the kingdom of
Sihon king of the Amorites, which reigned
in Heshbon, whom Moses smote with the
chiefs of Midian, Evi, and Rekem, and Zur,
and Hur, and Reba, the princes of Sihon,
that dwelt in the land. Balaam also the 22
son of Beor, the soothsayer, did the children
of Israel slay with the sword among the
rest of their slain. And the border of the
children of Reuben was Jordan, and the
border thereof. This was the inheritance
of the children of Reuben according to
their families, the cities and the villages
thereof.

And Moses gave unto the tribe of Gad, 24
unto the children of Gad, according to their
families. And their border was Jazer,
and all the cities of Gilead, and half the
land of the children of Ammon, unto Aroer
that is before Rabbah; and from Heshbon
unto Ramath-mizpeh, and Betonim; and
from Mahanaim unto the border of Debir;
and in the valley, Beth-haram, and Beth- 27
nimrah, and Succoth, and Zaphon, the rest
of the kingdom of Sihon king of Heshbon,
Jordan and the border thereof, unto the ut-
termost part of the sea of Chinnereth beyond
Jordan eastward. This is the inheritance
of the children of Gad according to their
families, the cities and the villages thereof.

And Moses gave inheritance unto the 29
half tribe of Manasseh: and it was for the
half tribe of the children of Manasseh
according to their families. And their
border was from Mahanaim, all Bashan,
all the kingdom of Og king of Bashan, and
all the towns of Jair, which are in Bashan,
threescore cities: and half Gilead, and 31
Ashtaroth, and Edrei, the cities of the
kingdom of Og in Bashan, were for the
children of Machir the son of Manasseh,
even for the half of the children of Machir
according to their families.

These are the inheritances which Moses 32
distributed in the plains of Moab, beyond
the Jordan at Jericho, eastward. But
unto the tribe of Levi Moses gave none
inheritance: the LORD, the God of Israel,
is their inheritance, as he spake unto them.

14 And these are the inheritances which the children of Israel took in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, 2 distributed unto them, by the lot of their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe. For Moses had given the inheritance of the two tribes and the half tribe beyond Jordan: but unto the Levites he gave none inheritance among 4 them. For the children of Joseph were two tribes, Manasseh and Ephraim: and they gave no portion unto the Levites in the land, save cities to dwell in, with the suburbs thereof for their cattle and for their substance. As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that the LORD spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea. Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in 8 mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed the LORD 10 my God. And now, behold, the LORD hath kept me alive, as he spake, these forty and five years, from the time that the LORD spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in. 12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fenced: it may be that the LORD will be with me, and I shall drive them out, as the LORD spake. And Joshua blessed him; and he gave Hebron unto Caleb the son of Je- 14 phunneh for an inheritance. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite, unto this day; because that he wholly followed the LORD, the God of Israel. Now the name of Hebron beforetime was Kiriath-arba; which Arba was the greatest man among the Anakim. And the land had rest from war.

15 And the lot for the tribe of the children of Judah according to their families was unto the border of Edom, even to the wilderness of Zin southward, at the uttermost part of the south. And their south border was from the uttermost part of the Salt Sea, from the bay that looked southward: and it went out southward of the 3 ascent of Akrabbim, and passed along to Zin, and went up by the south of Kadesh-barnea, and passed along by Hezron, and went up to Addar, and turned about to Karka: and it passed along to Azmon, and went out at the brook of Egypt; and the goings out of the border were at the sea: this shall be your south border. And the east border was the Salt Sea, even 5 unto the end of Jordan. And the border of the north quarter was from the bay of the sea at the end of Jordan: and the border went up to Beth-hoglah, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben: and the border went up to 7 Debir from the valley of Achor, and so northward, looking toward Gilgal, that is over against the ascent of Adummim, which is on the south side of the river: and the border passed along to the waters of En-shemesh, and the goings out thereof were at En-rogel: and the border went up by 8 the valley of the son of Hinnom unto the side of the Jebusite southward (the same is Jerusalem): and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the uttermost part of the vale of Rephaim northward: and the border was drawn 9 from the top of the mountain unto the fountain of the waters of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah (the same is Kiriath-jearim): and the border turned about from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim on the north (the same is Chesalon), and went down to Beth-shemesh, and passed along by Timnah: and the 11 border went out unto the side of Ekron northward: and the border was drawn to Shikkeron, and passed along to mount Baalah, and went out at Jabneel; and the goings out of the border were at the sea. And the west border was to the great sea,

and the border thereof. This is the border of the children of Judah round about according to their families.

13 And unto Caleb the son of Jephunneh he gave a portion among the children of Judah, according to the commandment of the LORD to Joshua, even Kiriath-arba, which Arba was the father of Anak (the same is Hebron). And Caleb drove out thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of
15 Anak. And he went up thence against the inhabitants of Debir: now the name of Debir beforetime was Kiriath-sepher. And Caleb said, He that smiteth Kiriath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.
18 And it came to pass, when she came unto him, that she moved him to ask of her father a field: and she lighted down from off her ass; and Caleb said unto her, What wouldest thou? And she said, Give me a blessing; for that thou hast set me in the land of the South, give me also springs of water. And he gave her the upper springs and the nether springs.

20 This is the inheritance of the tribe of the children of Judah according to their families.

And the uttermost cities of the tribe of the children of Judah toward the border of Edom in the South were Kabzeel, and Eder, and Jagur; and Kinah, and Dimonah, and Adadah; and Kedesh, and Hazor,
24 and Ithnan; Ziph, and Telem, and Bealoth; and Hazor-hadattah, and Kerioth-hezron (the same is Hazor); Amam, and Shema, and Moladah; and Hazar-gaddah, and Heshmon, and Beth-pelet; and Hazar-shual, and Beer-sheba, and Biziothiah;
30 Baalah, and Iim, and Ezem; and Eltolad, and Chesil, and Hormah; and Ziklag, and Madmannah, and Sansannah; and Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages.

33 In the lowland, Eshtaol, and Zorah, and Ashnah; and Zanoah, and En-gannim, Tappuah, and Enam; Jarmuth, and Adullam, Socoh, and Azekah; and Shaaraim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages.

37 Zenan, and Hadashah, and Migdalgad; and Dilan, and Mizpeh, and Joktheel; Lachish, and Bozkath, and Eglon; and Cabbon, and Lahmam, and Chithlish; and Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages.

Libnah, and Ether, and Ashan; and 42
Iphtah, and Ashnah, and Nezib; and
Keilah, and Achzib, and Mareshah; nine
cities with their villages.

Ekron, with her towns and her villages:
from Ekron even unto the sea, all that were
by the side of Ashdod, with their villages.

Ashdod, her towns and her villages; 47
Gaza, her towns and her villages; unto the
brook of Egypt, and the great sea, and the
border thereof.

And in the hill country, Shamir, and Jattir,
and Socoh; and Dannah, and Kiriath-
sannah (the same is Debir); and Anab,
and Eshtemoh, and Anim; and Goshen,
and Holon, and Giloh; eleven cities with
their villages.

Arab, and Dumah, and Eshan; and 52
Janim, and Beth-tappuah, and Aphekah;
and Humtah, and Kiriath-arba (the same is
Hebron), and Zior; nine cities with their
villages.

Maon, Carmel, and Ziph, and Jutah;
and Jezreel, and Jokdeam, and Zanoah;
Kain, Gibeah, and Timnah; ten cities
with their villages.

Halhul, Beth-zur, and Gedor; and 58
Maarath, and Beth-anoth, and Eltekon;
six cities with their villages.

Kiriath-baal (the same is Kiriath-jearim),
and Rabbah; two cities with their villages.

In the wilderness, Beth-arabah, Middin,
and Secacah; and Nibshan, and the City
of Salt, and En-gedi; six cities with their
villages.

And as for the Jebusites, the inhabitants 63
of Jerusalem, the children of Judah could
not drive them out: but the Jebusites dwelt
with the children of Judah at Jerusalem,
unto this day.

And the lot for the children of Joseph 16
went out from the Jordan at Jericho, at the
waters of Jericho on the east, even the
wilderness, going up from Jericho through
the hill country to Beth-el; and it went out
from Beth-el to Luz, and passed along unto
the border of the Archites to Ataroth; and 3
it went down westward to the border of the
Japhletites, unto the border of Beth-horon
the nether, even unto Gezer: and the goings
out thereof were at the sea. And the children of Joseph, Manasseh and Ephraim,
took their inheritance. And the border of 5
the children of Ephraim according to their
families was thus: even the border of their
inheritance eastward was Ataroth-addar,
unto Beth-horon the upper; and the border
went out westward at Michmethath on the
north; and the border turned about east-

ward unto Taanath-shiloh, and passed
7 along it on the east of Janoah; and it went down from Janoah to Ataroth, and to Naarah, and reached unto Jericho, and went out at Jordan. From Tappuah the border went along westward to the brook of Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim according
9 to their families; together with the cities which were separated for the children of Ephraim in the midst of the inheritance of the children of Manasseh, all the cities with their villages. And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in the midst of Ephraim, unto this day, and became servants to do taskwork.

17 And this was the lot for the tribe of Manasseh; for he was the firstborn of Joseph. As for Machir the firstborn of Manasseh, the father of Gilead, because he was a man of war, therefore he had Gilead
2 and Bashan. And the lot was for the rest of the children of Manasseh according to their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph according to their families.
3 But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and
4 Tirzah. And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the LORD he gave them an inheritance among
5 the brethren of their father. And there fell ten parts to Manasseh, beside the land of Gilead and Bashan, which is beyond Jordan; because the daughters of Manasseh had an inheritance among his sons: and the land of Gilead belonged unto the rest
7 of the sons of Manasseh. And the border of Manasseh was from Asher to Michmethath, which is before Shechem; and the border went along to the right hand, unto the inhabitants of En-tappuah. The land of Tappuah belonged to Manasseh: but Tappuah on the border of Manasseh be-
9 longed to the children of Ephraim. And the border went down unto the brook of Kanah, southward of the brook: these cities belonged to Ephraim among the cities of Manasseh: and the border of Manasseh was on the north side of the brook, and the goings out thereof were at the sea: south- 10
ward it was Ephraim's, and northward it was Manasseh's, and the sea was his border; and they reached to Asher on the north, and to Issachar on the east. And 11
Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even the three heights. Yet the children of Manasseh 12
could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. And it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to taskwork, and did not utterly drive them out.

And the children of Joseph spake unto 14
Joshua, saying, Why hast thou given me but one lot and one part for an inheritance, seeing I am a great people, forasmuch as hitherto the LORD hath blessed me? And Joshua said unto them, If thou 15
be a great people, get thee up to the forest, and cut down for thyself there in the land of the Perizzites and of the Rephaim; since the hill country of Ephraim is too narrow for thee. And the children of 16
Joseph said, The hill country is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are in Beth-shean and her towns, and they who are in the valley of Jezreel. And Joshua spake unto the 17
house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: but the hill country shall be thine; for though it is a forest, thou shalt cut it down, and the goings out thereof shall be thine: for thou shalt drive out the Canaanites, though they have chariots of iron, and though they be strong.

And the whole congregation of the chil- 18
dren of Israel assembled themselves together at Shiloh and set up the tent of meeting there: and the land was subdued before them. And there remained among the children of Israel seven tribes, which had not yet divided their inheritance. And Joshua said unto the children of Israel, 3
How long are ye slack to go in to possess the land, which the LORD, the God of your fathers, hath given you? Appoint for you

three men for each tribe: and I will send them, and they shall arise, and walk through the land, and describe it according to their inheritance; and they shall come unto me.
5 And they shall divide it into seven portions: Judah shall abide in his border on the south, and the house of Joseph shall abide in their border on the north. And ye shall describe the land into seven portions, and bring the description hither to me: and I will cast lots for you here before the LORD our
7 God. For the Levites have no portion among you; for the priesthood of the LORD is their inheritance: and Gad and Reuben and the half tribe of Manasseh have received their inheritance beyond Jordan eastward, which Moses the servant of the
8 LORD gave them. And the men arose, and went: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, and I will cast lots for you here before the LORD in Shiloh.
9 And the men went and passed through the land, and described it by cities into seven portions in a book, and they came to Joshua unto the camp at Shiloh. And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.
11 And the lot of the tribe of the children of Benjamin came up according to their families: and the border of their lot went out between the children of Judah and the children of Joseph. And their border on the north quarter was from Jordan; and the border went up to the side of Jericho on the north, and went up through the hill country westward; and the goings out thereof were at the wilderness of Beth-
13 aven. And the border passed along from thence to Luz, to the side of Luz (the same is Beth-el), southward; and the border went down to Ataroth-addar, by the mountain that lieth on the south of Beth-horon the nether. And the border was drawn and turned about on the west quarter southward, from the mountain that lieth before Beth-horon southward; and the goings out thereof were at Kiriath-baal (the same is Kiriath-jearim), a city of the children of
15 Judah: this was the west quarter. And the south quarter was from the uttermost part of Kiriath-jearim, and the border went out westward, and went out to the fountain of the waters of Nephtoah: and the border went down to the uttermost part of the mountain that lieth before the valley of the son of Hinnom, which is in the vale of Rephaim northward; and it went down to the valley of Hinnom, to the side of the Jebusite southward, and went down to En-rogel; and it was drawn on the north, 17
and went out at En-shemesh, and went out to Geliloth, which is over against the ascent of Adummim; and it went down to the stone of Bohan the son of Reuben; and it passed along to the side over against the Arabah northward, and went down unto the Arabah: and the border passed along 19
to the side of Beth-hoglah northward: and the goings out of the border were at the north bay of the Salt Sea, at the south end of Jordan: this was the south border. And Jordan was the border of it on the east quarter. This was the inheritance of the children of Benjamin, by the borders thereof round about, according to their families.
Now the cities of the tribe of the children 21
of Benjamin according to their families were Jericho, and Beth-hoglah, and Emek-keziz; and Beth-arabah, and Zemaraim, and Beth-el; and Avvim, and Parah, and Ophrah; and Chephar-ammoni, and Ophni, and Geba; twelve cities with their villages:
Gibeon, and Ramah, and Beeroth; and 25
Mizpeh, and Chephirah, and Mozah; and Rekem, and Irpeel, and Taralah; and Zelah, Eleph, and the Jebusite (the same is Jerusalem), Gibeath, and Kiriath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

And the second lot came out for Simeon, 19
even for the tribe of the children of Simeon according to their families: and their inheritance was in the midst of the inheritance of the children of Judah. And they had for their inheritance Beer-sheba, or Sheba, and Moladah; and Hazar-shual, and Balah, 3
and Ezem; and Eltolad, and Bethul, and Hormah; and Ziklag, and Beth-marcaboth, and Hazar-susah; and Beth-lebaoth, and Sharuhen; thirteen cities with their villages: Ain, Rimmon, and Ether, and 7
Ashan; four cities with their villages: and all the villages that were round about these cities to Baalath-beer, Ramah of the South. This is the inheritance of the tribe of the children of Simeon according to their families. Out of the part of the children 9
of Judah was the inheritance of the children of Simeon: for the portion of the children of Judah was too much for them: therefore the children of Simeon had inheritance in the midst of their inheritance.

And the third lot came up for the chil- 10
dren of Zebulun according to their families: and the border of their inheritance was unto Sarid: and their border went up westward,

even to Maralah, and reached to Dabbesheth; and it reached to the brook that is
2 before Jokneam; and it turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor; and it went out to Daberath, and went up to Japhia;
and from thence it passed along eastward to Gath-hepher, to Ethkazin; and it went out at Rimmon which stretcheth unto Neah;
4 and the border turned about it on the north to Hannathon: and the goings out thereof were at the valley of Iphtah-el; and Kattath, and Nahalal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

7 The fourth lot came out for Issachar, even for the children of Issachar according to their families. And their border was unto Jezreel, and Chesulloth, and Shunem;
and Hapharaim, and Shion, and Anaharath;
and Rabbith, and Kishion, and Ebez;
and Remeth, and En-gannim, and En-
22 haddah, and Beth-pazzez; and the border reached to Tabor, and Shahazumah, and Beth-shemesh; and the goings out of their border were at Jordan: sixteen cities with their villages. This is the inheritance of the tribe of the children of Issachar according to their families, the cities with their villages.

24 And the fifth lot came out for the tribe of the children of Asher according to their families. And their border was Helkath, and Hali, and Beten, and Achshaph;
and Allammelech, and Amad, and Mishal; and it reached to Carmel westward, and to
27 Shihor-libnath; and it turned toward the sunrising to Beth-dagon, and reached to Zebulun, and to the valley of Iphtah-el northward to Beth-emek and Neiel; and it went out to Cabul on the left hand,
and Ebron, and Rehob, and Hammon,
29 and Kanah, even unto great Zidon; and the border turned to Ramah, and to the fenced city of Tyre; and the border turned to Hosah; and the goings out thereof were at the sea by the region of Achzib: Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 The sixth lot came out for the children of Naphtali, even for the children of Naphtali according to their families. And their border was from Heleph, from the oak in Zaanannim, and Adami-nekeb, and Jabneel, unto Lakkum; and the goings out
34 thereof were at Jordan: and the border turned westward to Aznoth-tabor, and went out from thence to Hukkok; and it reached to Zebulun on the south, and reached to Asher on the west, and to Judah at Jordan toward the sunrising. And the fenced cities 35
were Ziddim, Zer, and Hammath, Rakkath, and Chinnereth; and Adamah, and Ramah, and Hazor; and Kedesh, and Edrei, and
En-hazor; and Iron, and Migdal-el, 38
Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. This is the inheritance of the tribe of the children of Naphtali according to their families, the cities with their villages.

The seventh lot came out for the tribe of 40
the children of Dan according to their families. And the border of their inheritance was Zorah, and Eshtaol, and Ir-
shemesh; and Shaalabbin, and Aijalon, and Ithlah; and Elon, and Timnah, and 43
Ekron; and Eltekeh, and Gibbethon, and Baalath; and Jehud, and Bene-berak, and Gath-rimmon; and Mejarkon, and Rakkon, with the border over against Joppa.
And the border of the children of Dan went 47
out beyond them: for the children of Dan went up and fought against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. This is the inheritance of 48
the tribe of the children of Dan according to their families, these cities with their villages.

So they made an end of distributing the land for inheritance by the borders thereof; and the children of Israel gave an inheritance to Joshua the son of Nun in the midst of them: according to the command- 50
ment of the LORD they gave him the city which he asked, even Timnath-serah in the hill country of Ephraim: and he built the city, and dwelt therein.

These are the inheritances, which Eleazar 51
the priest, and Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, distributed for inheritance by lot in Shiloh before the LORD, at the door of the tent of meeting. So they made an end of dividing the land.

20 And the LORD spake unto Joshua, saying,
Speak to the children of Israel, saying,
Assign you the cities of refuge, whereof I spake unto you by the hand of Moses:
that the manslayer that killeth any person unwittingly and unawares may flee thither:
and they shall be unto you for a refuge from the avenger of blood. And he shall 4
flee unto one of those cities, and shall stand at the entering of the gate of the city, and

declare his cause in the ears of the elders of that city; and they shall take him into the city unto them, and give him a place,
5 that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver up the manslayer into his hand; because he smote his neighbour unawares, and hated him not before-
6 time. And he shall dwell in that city, until he stand before the congregation for judgement, until the death of the high priest that shall be in those days: then shall the manslayer return, and come unto his own city, and unto his own house, unto the
7 city from whence he fled. And they set apart Kedesh in Galilee in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriath-arba (the same is Hebron) in the hill country of
8 Judah. And beyond the Jordan at Jericho eastward, they assigned Bezer in the wilderness in the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of
9 the tribe of Manasseh. These were the appointed cities for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person unwittingly might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

21 Then came near the heads of fathers' houses of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of fathers' houses of the tribes of the children of Israel; and they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.
3 And the children of Israel gave unto the Levites out of their inheritance, according to the commandment of the LORD, these cities with their suburbs.
4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of the Simeonites, and out of the tribe of Benjamin, thirteen cities.
5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.
6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

The children of Merari according to their 7
families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

And the children of Israel gave by lot 8
unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses. And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name:
and they were for the children of Aaron, of 10
the families of the Kohathites, who were of the children of Levi: for theirs was the first lot. And they gave them Kiriath-arba, which Arba was the father of Anak, (the same is Hebron,) in the hill country of Judah, with the suburbs thereof round about it. But the fields of the city, and the vil- 12
lages thereof, gave they to Caleb the son of Jephunneh for his possession.

And unto the children of Aaron the priest they gave Hebron with her suburbs, the city of refuge for the manslayer, and Libnah with her suburbs; and Jattir with 14
her suburbs, and Eshtemoa with her suburbs; and Holon with her suburbs, and Debir with her suburbs; and Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes. And 17
out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs; Anathoth with her suburbs, and Almon with her suburbs; four cities. All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

And the families of the children of 20
Kohath, the Levites, even the rest of the children of Kohath, they had the cities of their lot out of the tribe of Ephraim. And they gave them Shechem with her suburbs in the hill country of Ephraim, the city of refuge for the manslayer, and Gezer with her suburbs; and Kibzaim with her 22
suburbs, and Beth-horon with her suburbs; four cities. And out of the tribe of Dan, Elteke with her suburbs, Gibbethon with her suburbs; Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. And out of the half tribe of Manas- 25
seh, Taanach with her suburbs, and Gath-rimmon with her suburbs; two cities. All the cities of the families of the rest of the children of Kohath were ten with their suburbs.

And unto the children of Gershon, of 27
the families of the Levites, out of the half tribe of Manasseh they gave Golan in Bashan with her suburbs, the city of refuge for the

manslayer; and Be-eshterah with her
28 suburbs; two cities. And out of the tribe
of Issachar, Kishion with her suburbs,
Daberath with her suburbs; Jarmuth with
her suburbs, En-gannim with her suburbs;
four cities. And out of the tribe of Asher,
Mishal with her suburbs, Abdon with her
suburbs; Helkath with her suburbs, and
32 Rehob with her suburbs; four cities. And
out of the tribe of Naphtali, Kedesh in
Galilee with her suburbs, the city of refuge
for the manslayer, and Hammoth-dor with
her suburbs, and Kartan with her suburbs;
three cities. All the cities of the Gershon-
ites according to their families were thirteen
cities with their suburbs.
34 And unto the families of the children of
Merari, the rest of the Levites, out of the
tribe of Zebulun, Jokneam with her sub-
urbs, and Kartah with her suburbs, Dim-
nah with her suburbs, Nahalal with her
suburbs; four cities.
36 And out of the tribe of Reuben, Bezer
with her suburbs, and Jahaz with her
suburbs, Kedemoth with her suburbs, and
Mephaath with her suburbs; four cities.
And out of the tribe of Gad, Ramoth in
Gilead with her suburbs, the city of refuge
for the manslayer, and Mahanaim with her
39 suburbs; Heshbon with her suburbs,
Jazer with her suburbs; four cities in all.
All these were the cities of the children of
Merari according to their families, even the
rest of the families of the Levites; and their
lot was twelve cities.
41 All the cities of the Levites in the midst
of the possession of the children of Israel
were forty and eight cities with their sub-
urbs. These cities were every one with
their suburbs round about them: thus it
was with all these cities.

43 So the LORD gave unto Israel all the land
which he sware to give unto their fathers;
and they possessed it, and dwelt therein.
And the LORD gave them rest round about,
according to all that he sware unto their
fathers: and there stood not a man of all
their enemies before them; the LORD de-
livered all their enemies into their hand.
There failed not aught of any good thing
which the LORD had spoken unto the house
of Israel; all came to pass.
22 Then Joshua called the Reubenites, and
the Gadites, and the half tribe of Manasseh,
and said unto them, Ye have kept all that
Moses the servant of the LORD commanded
you, and have hearkened unto my voice in
all that I commanded you: ye have not
left your brethren these many days unto this
day, but have kept the charge of the com-
mandment of the LORD your God. And 4
now the LORD your God hath given rest
unto your brethren, as he spake unto them:
therefore now turn ye, and get you unto your
tents, unto the land of your possession,
which Moses the servant of the LORD gave
you beyond Jordan. Only take diligent 5
heed to do the commandment and the law,
which Moses the servant of the LORD
commanded you, to love the LORD your
God, and to walk in all his ways, and to
keep his commandments, and to cleave
unto him, and to serve him with all your
heart and with all your soul. So Joshua
blessed them, and sent them away: and
they went unto their tents.
Now to the one half tribe of Manasseh 7
Moses had given inheritance in Bashan:
but unto the other half gave Joshua among
their brethren beyond Jordan westward.
Moreover when Joshua sent them away
unto their tents, he blessed them, and spake 8
unto them, saying, Return with much
wealth unto your tents, and with very
much cattle, with silver, and with gold,
and with brass, and with iron, and with very
much raiment: divide the spoil of your
enemies with your brethren.
And the children of Reuben and the 9
children of Gad and the half tribe of
Manasseh returned, and departed from the
children of Israel out of Shiloh, which is
in the land of Canaan, to go unto the land
of Gilead, to the land of their possession,
whereof they were possessed, according to
the commandment of the LORD by the hand
of Moses. And when they came unto the 10
region about Jordan, that is in the land of
Canaan, the children of Reuben and the
children of Gad and the half tribe of
Manasseh built there an altar by Jordan,
a great altar to see to. And the children 11
of Israel heard say, Behold, the children of
Reuben and the children of Gad and the
half tribe of Manasseh have built an altar
in the forefront of the land of Canaan, in
the region about Jordan, on the side that
pertaineth to the children of Israel. And 12
when the children of Israel heard of it,
the whole congregation of the children of
Israel gathered themselves together at
Shiloh, to go up against them to war.
And the children of Israel sent unto the 13
children of Reuben, and to the children of
Gad, and to the half tribe of Manasseh,
into the land of Gilead, Phinehas the son
of Eleazar the priest; and with him ten
princes, one prince of a fathers' house for
each of the tribes of Israel; and they were

every one of them head of their fathers' houses among the thousands of Israel.
15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, to rebel this
17 day against the LORD? Is the iniquity of Peor too little for us, from which we have not cleansed ourselves unto this day, although there came a plague upon the congregation of the LORD, that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to-day, against the LORD, that to-morrow he will be wroth with the whole congregation of Israel.
19 Howbeit, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar besides the altar of the LORD our
20 God. Did not Achan the son of Zerah commit a trespass in the devoted thing, and wrath fell upon all the congregation of Israel? and that man perished not alone in his iniquity.

Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and spake unto the heads of
22 the thousands of Israel, The LORD, the God of gods, the LORD, the God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in trespass against the LORD, (save thou us not this day,) that we have built us an altar to turn away from following the LORD; or if to offer thereon burnt offering or meal offering, or if to offer sacrifice of peace offerings thereon, let the
24 LORD himself require it; and if we have not rather out of carefulness done this, and of purpose, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD, the God
25 of Israel? for the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no portion in the LORD: so shall your children make our children cease from fearing the LORD. Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: but 27
it shall be a witness between us and you, and between our generations after us, that we may do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no portion in the LORD. Therefore 28
said we, It shall be, when they so say to us or to our generations in time to come, that we shall say, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offering, nor for sacrifice; but it is a witness between us and you. God forbid that we should rebel against 29
the LORD, and turn away this day from following the LORD, to build an altar for burnt offering, for meal offering, or for sacrifice, besides the altar of the LORD our God that is before his tabernacle.

And when Phinehas the priest, and the 30
princes of the congregation, even the heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them well. And Phinehas the son of Eleazar 31
the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we know that the LORD is in the midst of us, because ye have not committed this trespass against the LORD: now have ye delivered the children of Israel out of the hand of the LORD.
And Phinehas the son of Eleazar the priest, 32
and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. And the thing 33
pleased the children of Israel; and the children of Israel blessed God, and spake no more of going up against them to war, to destroy the land wherein the children of Reuben and the children of Gad dwelt. And the 34
children of Reuben and the children of Gad called the altar 'Ed': For, said they, it is a 'witness' between us that the LORD is God.

Story of Joshua's Farewell

23 And it came to pass after many days, when the LORD had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years; that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them:

I am old and well stricken in years: and ye have seen all that the LORD your God
hath done unto all these nations because of you; for the LORD your God, he it is that
hath fought for you. Behold, I have allotted unto you these nations that remain, 4
to be an inheritance for your tribes, from Jordan, with all the nations that I have
cut off, even unto the great sea toward the going down of the sun. And the LORD
your God, he shall thrust them out from before you, and drive them from out of your
sight; and ye shall possess their land, as the LORD your God spake unto you. There-
fore be ye very courageous to keep and to do all that is written in the book of the law
of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye 7
come not among these nations, these that remain among you; neither make mention
of the name of their gods, nor cause to swear by them, neither serve them, nor bow
down yourselves unto them: but cleave unto the LORD your God, as ye have done unto
this day. For the LORD hath driven out from before you great nations and strong:
but as for you, no man hath stood before you unto this day. One man of you shall 10
chase a thousand: for the LORD your God, he it is that fighteth for you, as he spake
unto you. Take good heed therefore unto yourselves, that ye love the LORD your
God. Else if ye do in any wise go back, and cleave unto the remnant of these nations,
even these that remain among you, and make marriages with them, and go in unto
them, and they to you: know for a certainty that the LORD your God will no more drive 13
these nations from out of your sight; but they shall be a snare and a trap unto you,
and a scourge in your sides, and thorns in your eyes, until ye perish from off this good
land which the LORD your God hath given you. And, behold, this day I am going
the way of all the earth: and ye know in all your hearts and in all your souls, that not
one thing hath failed of all the good things which the LORD your God spake concern-
ing you; all are come to pass unto you, not one thing hath failed thereof. And it 15
shall come to pass, that as all the good things are come upon you of which the LORD
your God spake unto you, so shall the LORD bring upon you all the evil things, until
he have destroyed you from off this good land which the LORD your God hath given
you. When ye transgress the covenant of the LORD your God, which he commanded
you, and go and serve other gods, and bow down yourselves to them; then shall the
anger of the LORD be kindled against you, and ye shall perish quickly from off the
good land which he hath given unto you.

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders **24**
of Israel, and for their heads, and for their judges, and for their officers; and they
presented themselves before God. And Joshua said unto all the people:

Thus saith the LORD, the God of Israel, Your fathers dwelt of old time beyond
the River, even Terah, the father of Abraham, and the father of Nahor: and they
served other gods. And I took your father Abraham from beyond the River, and led 3
him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.
And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to pos-
sess it; and Jacob and his children went down into Egypt. And I sent Moses and
Aaron, and I plagued Egypt, according to that which I did in the midst thereof: and
afterward I brought you out. And I brought your fathers out of Egypt: and ye came 6
unto the sea; and the Egyptians pursued after your fathers with chariots and with
horsemen unto the Red Sea. And when they cried out unto the LORD, he put darkness
between you and the Egyptians, and brought the sea upon them, and covered them; and
your eyes saw what I did in Egypt: and ye dwelt in the wilderness many days. And I
brought you into the land of the Amorites, which dwelt beyond Jordan; and they fought
with you: and I gave them into your hand, and ye possessed their land; and I destroyed
them from before you. Then Balak the son of Zippor, king of Moab, arose and fought 9
against Israel; and he sent and called Balaam the son of Beor to curse you; but I
would not hearken unto Balaam; therefore he blessed you still: so I delivered you
out of his hand. And ye went over Jordan, and came unto Jericho: and the men of

Jericho fought against you, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite; and I delivered them into
12 your hand. And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; not with thy sword, nor with thy bow. And I gave you a land whereon thou hadst not laboured, and cities which ye built not, and ye dwell therein; of vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye the
15 LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

17 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; for the LORD our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed: and the LORD drave out from before us all the peoples, even the Amorites which dwelt in the land: therefore we also will serve the LORD; for he is our God.

19 And Joshua said unto the people, Ye cannot serve the LORD; for he is an holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you evil, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the LORD. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are wit-
23 nesses. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD, the God of Israel. And the people said unto Joshua, The LORD our God will we serve, and unto his voice will we hearken. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak that was by the sanctuary of the LORD. And Joshua said unto all the people, Behold, this stone shall be a witness against us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness against you, lest ye deny your God. So Joshua sent the people away, every man unto his inheritance.

29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in the hill country of Ephraim, on the north of the mountain of Gaash. And Israel served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the
32 work of the LORD, that he had wrought for Israel. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of money: and they became the inheritance of the children of Joseph. And Eleazar the son of Aaron died; and they buried him in the hill of Phinehas his son, which was given him in the hill country of Ephraim.

BOOK VI.—THE SUCCESSION OF JUDGES

1 And it came to pass after the death of Joshua, that the children of Israel asked of the LORD, saying, Who shall go up for us first against the Canaanites, to fight against them? And the LORD said, Judah shall go up: behold, I have delivered the land

into his hand. And Judah said unto Simeon his brother, Come up with me into my 3
lot, that we may fight against the Canaanites; and I likewise will go with thee into
thy lot. So Simeon went with him. And Judah went up; and the LORD
delivered the Canaanites and the Perizzites into their hand: and they
smote of them in Bezek ten thousand men. And they found Adoni-be-
zek in Bezek: and they fought against him, and they smote the Ca-
naanites and the Perizzites. But Adoni-bezek fled; and they pursued after him, 6
and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said,
Threescore and ten kings, having their thumbs and their great toes cut off, gathered
their meat under my table: as I have done, so God hath requited me And they
brought him to Jerusalem, and he died there.

Condition of the land after Joshua

And the children of Judah fought against Jerusalem, and took it, and smote it 8
with the edge of the sword, and set the city on fire. And afterward the children of
Judah went down to fight against the Canaanites that dwelt in the hill country, and in
the South, and in the lowland. And Judah went against the Canaanites that dwelt in
Hebron: (now the name of Hebron beforetime was Kiriath-arba:) and they smote
Sheshai, and Ahiman, and Talmai. And from thence he went against the inhabit- 11
ants of Debir. (Now the name of Debir beforetime was Kiriath-sepher.) And
Caleb said, He that smiteth Kiriath-sepher, and taketh it, to him will I give Achsah
my daughter to wife. And Othniel the son of Kenaz, Caleb's younger brother, took
it: and he gave him Achsah his daughter to wife. And it came to pass, when she 14
came unto him, that she moved him to ask of her father a field: and she lighted down
from off her ass; and Caleb said unto her, What wouldest thou? And she said unto
him, Give me a blessing; for that thou hast set me in the land of the South, give
me also springs of water. And Caleb gave her the upper springs and the nether
springs.

And the children of the Kenite, Moses' brother in law, went up out of the city of 16
palm trees with the children of Judah into the wilderness of Judah, which is in the
south of Arad; and they went and dwelt with the people. And Judah went with
Simeon his brother, and they smote the Canaanites that inhabited Zephath, and
utterly destroyed it. And the name of the city was called Hormah. Also Judah
took Gaza with the border thereof, and Ashkelon with the border thereof, and Ekron
with the border thereof. And the LORD was with Judah; and he drave out the 19
inhabitants of the hill country; for he could not drive out the inhabitants of the valley,
because they had chariots of iron. And they gave Hebron unto Caleb, as Moses had
spoken: and he drave out thence the three sons of Anak. And the children of Ben-
jamin did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites
dwelt with the children of Benjamin in Jerusalem, unto this day.

And the house of Joseph, they also went up against Beth-el: and the LORD was with 22
them. And the house of Joseph sent to spy out Beth-el. (Now the name of the city
beforetime was Luz.) And the watchers saw a man come forth out of the city, and
they said unto him, Shew us, we pray thee, the entrance into the city, and we will
deal kindly with thee. And he shewed them the entrance into the city, and they smote
the city with the edge of the sword; but they let the man go and all his family. And 26
the man went into the land of the Hittites, and built a city, and called the name thereof
Luz: which is the name thereof unto this day.

And Manasseh did not drive out the inhabitants of Beth-shean and her towns, nor
of Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabit-
ants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the
Canaanites would dwell in that land. And it came to pass, when Israel was waxen 28
strong, that they put the Canaanites to taskwork, and did not utterly drive them out.

And Ephraim drave not out the Canaanites that dwelt in Gezer; but the Canaan-
ites dwelt in Gezer among them.

30 Zebulun drave not out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributary.

Asher drave not out the inhabitants of Acco, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: but the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 Naphtali drave not out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributary unto them.

34 And the Amorites forced the children of Dan into the hill country: for they would not suffer them to come down to the valley: but the Amorites would dwell in mount Heres, in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributary. And the border of the Amorites was from the ascent of Akrabbim, from the rock, and upward.

2 And the angel of the LORD came up from Gilgal to Bochim. And he said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you: and ye shall make no covenant with the inhabitants of this land; ye shall break down their altars: but ye have not hearkened unto my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in
4 your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the LORD.

6 Now when Joshua had sent the people away, the children of Israel went every man unto his inheritance to possess the land. And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of the LORD, that he had wrought for Israel. And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.
9 And they buried him in the border of his inheritance in Timnath-heres, in the hill country of Ephraim, on the north of the mountain of Gaash. And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the work which he had wrought for Israel.
11 And the children of Israel did that which was evil in the sight of the LORD, and served the Baalim: and they forsook the LORD, the God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them: and they provoked the LORD to anger. And they forsook the LORD, and served Baal and the Ashtaroth.
14 And the anger of the LORD was kindled against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had spoken, and as the LORD had sworn unto them: and they were sore distressed.
And the LORD raised up judges, which saved them out of the hand of those that
17 spoiled them. And yet they hearkened not unto their judges, for they went a whoring after other gods, and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of the LORD; but they did not so. And when the LORD raised them up judges, then the LORD was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groaning by reason of
19 them that oppressed them and vexed them. But it came to pass, when the judge was

dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their doings, nor from their stubborn way. And the anger of the LORD was kindled against Israel; and he said, Because this nation have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth 21 drive out any from before them of the nations which Joshua left when he died: that by them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not. So the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

Now these are the nations which the LORD left, to prove Israel by them, even as 3 many as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as beforetime knew nothing thereof; namely, the five lords of the Philistines, and all the Canaanite, and the Zidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. And they were for to prove Israel by them, 4 to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses. And the children of Israel dwelt among the Canaanites; the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite: and they took their daughters to be their wives, and gave their own daughters to their sons, and served their gods.

And the children of Israel did that which was evil in the sight of the LORD, and 7 forgat the LORD their God, and served the Baalim and the Asheroth. Therefore the anger of the LORD was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years. And when the children of Israel cried unto the LORD, the LORD raised up a saviour to the children of Israel, who saved them, even Othniel the son of Kenaz, Caleb's younger brother. And 10 the spirit of the LORD came upon him, and he judged Israel; and he went out to war, and the LORD delivered Cushan-rishathaim king of Mesopotamia into his hand: and his hand prevailed against Cushan-rishathaim. And the land had rest forty years. And Othniel the son of Kenaz died.

History: The Judges

Story of Ehud's Assassination of Eglon

And the children of Israel again did that which was evil in the sight of the LORD: 12 and the LORD strengthened Eglon the king of Moab against Israel, because they had done that which was evil in the sight of the LORD. And he gathered unto him the children of Ammon and Amalek; and he went and smote Israel, and they possessed the city of palm trees. And the children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried unto the LORD, the LORD 15 raised them up a saviour, Ehud the son of Gera, the Benjamite, a man lefthanded: and the children of Israel sent a present by him unto Eglon the king of Moab. And Ehud made him a sword which had two edges, of a cubit length; and he girded it under his raiment upon his right thigh. And he offered the present unto Eglon king of Moab. Now Eglon was a very fat man. And when he had made an end of 18 offering the present, he sent away the people that bare the present. But he himself turned back from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king. And he said, Keep silence. And all that stood by him went out from him. And Ehud came unto him; and he was sitting by himself alone in his summer parlour. And Ehud said, I have a message from God unto thee. And he arose out of his seat. And Ehud put forth his left hand, and took the sword from 21 his right thigh, and thrust it into his belly: and the haft also went in after the blade;

and the fat closed upon the blade, for he drew not the sword out of his belly; and it
23 came out behind. Then Ehud went forth into the porch, and shut the doors of the parlour upon him, and locked them. Now when he was gone out, his servants came: and they saw, and, behold, the doors of the parlour were locked; and they said, Surely he covereth his feet in his summer chamber. And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took the key, and opened them: and, behold, their lord was fallen down dead on the
26 earth. And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirah. And it came to pass, when he was come, that he blew a trumpet in the hill country of Ephraim, and the children of Israel went down with him from the hill country, and he before them. And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan against the Moabites, and suffered not
29 a man to pass over. And they smote of Moab at that time about ten thousand men, every lusty man, and every man of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 And after him was Shamgar the son of Anath, which smote of the Philistines six hundred men with an ox goad: and he also saved Israel.

Story of Deborah and Sisera

4 And the children of Israel again did that which was evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in the hill country of Ephraim: and the children of Israel came up to her for judgement. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali
7 and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah
10 arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite had severed himself from the Kenites, even from the children of Hobab the brother in law of Moses, and had pitched his tent as far as the oak
12 in Zaanannim, which is by Kedesh. And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon. And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and
15 ten thousand men after him. And the LORD discomfited Sisera, and all his chariots.

and all his host, with the edge of the sword before Barak; and Sisera lighted down from his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: 17
for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And he turned in unto her into the tent, and she covered him with a rug. And he said unto her, Give me, I pray thee, a little water to drink; for I am 19
thirsty. And she opened a bottle of milk, and gave him drink, and covered him. And he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a tent-pin, and took an hammer in her hand, and went softly unto him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep; so he swooned and died. And, behold, as 22
Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And he came unto her; and, behold, Sisera lay dead, and the tent-pin was in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Then sang Deborah and Barak the son of Abinoam on that day, saying: 5

Deborah's Song

Men. *For that the leaders took the lead in Israel —* 2
Women. *For that the people offered themselves willingly —*
Tutti. *Bless ye the* LORD*!*

PRELUDE

Men. Hear, O ye kings —
Women. Give ear, O ye princes —
Men. I, even I, will sing unto the LORD —
Women. I will sing praise to the LORD, the God of Israel.

Tutti. LORD, when thou wentest forth out of Seir, 4
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains flowed down at the presence of the LORD,
Even yon Sinai at the presence of the LORD, the God of Israel.

I. THE DESOLATION

Men. In the days of Shamgar the son of Anath, 6
In the days of Jael,
The highways were unoccupied,
And the travellers walked through byways;
The rulers ceased in Israel,
They ceased —
Women. Until that I, Deborah, arose,
That I arose a mother in Israel.

8 They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?

9 *Men.* *My heart is toward the governors of Israel —*
Women. *Ye that offered yourselves willingly among the people —*
Tutti. *Bless ye the* LORD*!*
Men. *Tell of it, ye that ride on white asses,*
Ye that sit on rich carpets,
And ye that walk by the way: —
11 *Women.* *Far from the noise of archers,*
In the places of drawing water: —
Tutti. *There shall they rehearse the righteous acts of the* LORD*,*
Even the righteous acts of his rule in Israel.

II. The Muster

Tutti. Then the people of the LORD went down to the gates —

12 (*Men.* *Awake, awake, Deborah,*
Awake, awake, utter a song: —
Women. *Arise, Barak,*
And lead thy captivity captive, thou son of Abinoam.)

Tutti. Then came down a remnant of the nobles,
The people of the LORD came down for me against the mighty.
14 *Women.* Out of Ephraim came down they whose root is in Amalek —
Men. After thee, Benjamin, among thy peoples —
Women. Out of Machir came down governors —
Men. And out of Zebulun they that handle the marshal's staff —
Women. And the princes of Issachar were with Deborah —
Men. As was Issachar, so was Barak:
Tutti. Into the valley they rushed forth at his feet.

Men. By the watercourses of Reuben
There were great resolves of heart.
16 *Women.* Why satest thou among the sheepfolds,
To hear the pipings for the flocks?
Men. At the watercourses of Reuben
There were great searchings of heart!

Women. Gilead abode beyond Jordan —
Men. And Dan, why did he remain in ships? —
Women. Asher sat still at the haven of the sea,
And abode by his creeks.
18 *Men.* Zebulun was a people that jeoparded their lives unto the death,
And Naphtali upon the high places of the field.

III. The Battle and Rout

Strophe

19 *Men.* The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo: —
They took no gain of money!

Antistrophe

Women. They fought from heaven,
The stars in their courses fought against Sisera.
The river Kishon swept them away, —
That ancient river, the river Kishon!

Strophe

Men. O my soul, march on with strength!
Then did the horsehoofs stamp
By reason of the pransings,
The pransings of their strong ones.

Antistrophe

Women. Curse ye Meroz, said the angel of the LORD,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the LORD,
To the help of the LORD against the mighty!

IV. THE RETRIBUTION

Strophe

Men. Blessed above women shall Jael be, the wife of Heber the Kenite,
Blessed shall she be above women in the tent!
He asked water, and she gave him milk;
She brought him butter in a lordly dish.
She put her hand to the nail,
And her right hand to the workman's hammer;
And with the hammer she smote Sisera.
She smote through his head,
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead!

Antistrophe

Women. Through the window she looked forth, and cried,
The mother of Sisera, through the lattice,
"Why is his chariot so long in coming?
Why tarry the wheels of his chariots?"
Her wise ladies answered her,
Yea, she returned answer to herself,
"Have they not found,
Have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of divers colours,
A spoil of divers colours of embroidery,
Of divers colours of embroidery on both sides, on the necks of the spoil!"

Tutti. So let all thine enemies perish, O LORD:
But let them that love him be as the sun when he goeth forth in his might!

Story of Gideon and the Midianites

6 And the land had rest forty years. And the children of Israel did that which was
evil in the sight of the LORD: and the LORD delivered them into the hand of Midian
seven years. And the hand of Midian prevailed against Israel: and because of
Midian the children of Israel made them the dens which are in the mountains, and
the caves, and the strong holds. And so it was, when Israel had sown, that the
Midianites came up, and the Amalekites, and the children of the east; they came up
4 against them; and they encamped against them, and destroyed the increase of the
earth, till thou come unto Gaza, and left no sustenance in Israel, neither sheep, nor
ox, nor ass. For they came up with their cattle and their tents, they came in as locusts
for multitude; both they and their camels were without number: and they came
into the land to destroy it. And Israel was brought very low because of Midian; and
the children of Israel cried unto the LORD.
7 And it came to pass, when the children of Israel cried unto the LORD because of
Midian, that the LORD sent a prophet unto the children of Israel: and he said unto
them, Thus saith the LORD, the God of Israel, I brought you up from Egypt, and
brought you forth out of the house of bondage; and I delivered you out of the hand
of the Egyptians, and out of the hand of all that oppressed you, and drave them out
from before you, and gave you their land; and I said unto you, I am the LORD your
God; ye shall not fear the gods of the Amorites, in whose land ye dwell: but ye have
not hearkened unto my voice.
11 And the angel of the LORD came, and sat under the oak which was in Ophrah,
that pertained unto Joash the Abiezrite: and his son Gideon was beating out wheat
in the winepress, to hide it from the Midianites. And the angel of the LORD appeared
unto him, and said unto him, The LORD is with thee, thou mighty man of valour.
And Gideon said unto him, Oh, my lord, if the LORD be with us, why then is all this be-
fallen us? and where be all his wondrous works which our fathers told us of, saying, Did
not the LORD bring us up from Egypt? but now the LORD hath cast us off, and
14 delivered us into the hand of Midian. And the LORD looked upon him, and said,
Go in this thy might, and save Israel from the hand of Midian: have not I sent thee?
And he said unto him, Oh Lord, wherewith shall I save Israel? behold, my family
is the poorest in Manasseh, and I am the least in my father's house. And the LORD
said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one
17 man. And he said unto him, If now I have found grace in thy sight, then shew me a
sign that it is thou that talkest with me. Depart not hence, I pray thee, until I
come unto thee, and bring forth my present, and lay it before thee. And he said, I
will tarry until thou come again. And Gideon went in, and made ready a kid, and
unleavened cakes of an ephah of meal: the flesh he put in a basket, and he put the
20 broth in a pot, and brought it out unto him under the oak, and presented it. And
the angel of God said unto him, Take the flesh and the unleavened cakes, and lay
them upon this rock, and pour out the broth. And he did so. Then the angel of
the LORD put forth the end of the staff that was in his hand, and touched the flesh
and the unleavened cakes; and there went up fire out of the rock, and consumed
the flesh and the unleavened cakes; and the angel of the LORD departed out of his
22 sight. And Gideon saw that he was the angel of the LORD; and Gideon said, Alas,
O Lord GOD! forasmuch as I have seen the angel of the LORD face to face. And
the LORD said unto him, Peace be unto thee; fear not: thou shalt not die. Then
Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this
day it is yet in Ophrah of the Abiezrites.
25 And it came to pass the same night, that the LORD said unto him, Take thy father's
bullock, even the second bullock of seven years old, and throw down the altar of Baal
that thy father hath, and cut down the Asherah that is by it: and build an altar unto

the LORD thy God upon the top of this strong hold, in the orderly manner, and take the second bullock, and offer a burnt offering with the wood of the Asherah which thou shalt cut down. Then Gideon took ten men of his servants, and did as the LORD 27
had spoken unto him: and it came to pass, because he feared his father's household and the men of the city, so that he could not do it by day, that he did it by night. And when the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bullock was offered upon the altar that was built. And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon, the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out 30
thy son, that he may die: because he hath broken down the altar of Baal, and because he hath cut down the Asherah, that was by it. And Joash said unto all that stood against him, Will ye plead for Baal? or will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath broken down his altar. Therefore on that day he called him 'Jerubbaal,' saying, 'Let Baal plead' against him, because he hath broken down his altar.

Then all the Midianites and the Amalekites and the children of the east assembled 33
themselves together; and they passed over, and pitched in the valley of Jezreel. But the spirit of the LORD came upon Gideon; and he blew a trumpet; and Abiezer was gathered together after him. And he sent messengers throughout all Manasseh; and they also were gathered together after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them. And Gideon 36
said unto God, If thou wilt save Israel by mine hand, as thou hast spoken, behold, I will put a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by mine hand, as thou hast spoken. And it was so: for he rose up early on the morrow, and pressed the fleece together, and wringed the dew out of the fleece, a bowlful of water. And Gideon said unto God, Let not thine anger be kindled against me, and I will 39
speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up 7
early, and pitched beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley.

And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears 3
of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon, The people are yet too many; bring them down 4
unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of 6
them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the people go every man unto his place. So

the people took victuals in their hand, and their trumpets: and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

9 And it came to pass the same night, that the LORD said unto him, Arise, get thee down into the camp; for I have delivered it into thine hand. But if thou fear to go down, go thou with Purah thy servant down to the camp: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down into the camp. Then went he down with Purah his servant unto the outermost part of the armed
12 men that were in the camp. And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the sea shore for multitude. And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent, and smote it that it fell, and turned it
14 upside down, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host.

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped; and he returned into the camp of Israel, and said, Arise;
16 for the LORD hath delivered into your hand the host of Midian. And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For the LORD and for Gideon.

19 So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands to blow
21 withal: and they cried, The sword of the LORD and of Gideon. And they stood every man in his place round about the camp: and all the host ran; and they shouted, and put them to flight. And they blew the three hundred trumpets, and the LORD set every man's sword against his fellow, and against all the host: and the host fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. And the men of Israel were gathered together out of Naphtali, and out of Asher, and
24 out of all Manasseh, and pursued after Midian. And Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against Midian, and take before them the waters, as far as Beth-barah, even Jordan. So all the men of Ephraim were gathered together, and took the waters as far as Beth-barah, even Jordan. And they took the two princes of Midian, Oreb and Zeeb; and they slew Oreb at the rock of Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian: and they brought the heads of Oreb and Zeeb to Gideon beyond Jordan.

8 And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with Midian? And they did chide with him sharply. And he said unto them, What have I now done in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered into your hand the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him,
4 when he had said that. And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing. And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me;

for they be faint, and I am pursuing after Zebah and Zalmunna, the kings of Midian.
And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine
hand, that we should give bread unto thine army? And Gideon said, Therefore when 7
the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your
flesh with the thorns of the wilderness and with briers. And he went up thence to
Penuel, and spake unto them in like manner: and the men of Penuel answered him
as the men of Succoth had answered. And he spake also unto the men of Penuel,
saying, When I come again in peace, I will break down this tower.

Now Zebah and Zalmunna were in Karkor, and their hosts with them, about 10
fifteen thousand men, all that were left of all the host of the children of the east: for
there fell an hundred and twenty thousand men that drew sword. And Gideon went
up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and
smote the host; for the host was secure. And Zebah and Zalmunna fled; and he
pursued after them; and he took the two kings of Midian, Zebah and Zalmunna, and
discomfited all the host. And Gideon the son of Joash returned from the battle from 13
the ascent of Heres. And he caught a young man of the men of Succoth, and in-
quired of him: and he described for him the princes of Succoth, and the elders thereof,
seventy and seven men. And he came unto the men of Succoth, and said, Behold
Zebah and Zalmunna, concerning whom ye did taunt me, saying, Are the hands of
Zebah and Zalmunna now in thine hand, that we should give bread unto thy men
that are weary? And he took the elders of the city, and thorns of the wilderness and 16
briers, and with them he taught the men of Succoth. And he brake down the tower
of Penuel, and slew the men of the city. Then said he unto Zebah and Zalmunna,
What manner of men were they whom ye slew at Tabor? And they answered, As
thou art, so were they; each one resembled the children of a king. And he said,
They were my brethren, the sons of my mother: as the LORD liveth, if ye had saved
them alive, I would not slay you. And he said unto Jether his firstborn, Up, and slay 20
them. But the youth drew not his sword: for he feared, because he was yet a youth.
Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is
his strength. And Gideon arose, and slew Zebah and Zalmunna, and took the cres-
cents that were on their camels' necks.

Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy 22
son, and thy son's son also: for thou hast saved us out of the hand of Midian. And
Gideon said unto them, I will not rule over you, neither shall my son rule over you:
the LORD shall rule over you. And Gideon said unto them, I would desire a request
of you, that ye would give me every man the earrings of his spoil. (For they had
golden earrings, because they were Ishmaelites.) And they answered, We will 25
willingly give them. And they spread a garment, and did cast therein every man
the earrings of his spoil. And the weight of the golden earrings that he requested
was a thousand and seven hundred shekels of gold; beside the crescents, and the
pendants, and the purple raiment that was on the kings of Midian, and beside the
chains that were about their camels' necks. And Gideon made an ephod thereof, 27
and put it in his city, even in Ophrah: and all Israel went a whoring after it there:
and it became a snare unto Gideon, and to his house. So Midian was subdued before
the children of Israel, and they lifted up their heads no more. And the land had rest
forty years in the days of Gideon.

Story of the Crowning of Abimelech

And Jerubbaal the son of Joash went and dwelt in his own house. And Gideon 29
had threescore and ten sons of his body begotten: for he had many wives. And his
concubine that was in Shechem, she also bare him a son, and he called his name
Abimelech. And Gideon the son of Joash died in a good old age, and was buried
in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned
again, and went a whoring after the Baalim, and made Baal-berith their god. And
the children of Israel remembered not the LORD their God, who had delivered
them out of the hand of all their enemies on every side: neither shewed they kind-
ness to the house of Jerubbaal, who is Gideon, according to all the goodness which
he had shewed unto Israel.

9 And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren,
and spake with them, and with all the family of the house of his mother's father,
saying, Speak, I pray you, in the ears of all the men of Shechem, Whether is better
for you, that all the sons of Jerubbaal, which are threescore and ten persons, rule
over you, or that one rule over you? remember also that I am your bone and your
3 flesh. And his mother's brethren spake of him in the ears of all the men of Shechem
all these words: and their hearts inclined to follow Abimelech; for they said, He is
our brother. And they gave him threescore and ten pieces of silver out of the house
of Baal-berith, wherewith Abimelech hired vain and light fellows, which followed
him. And he went unto his father's house at Ophrah, and slew his brethren the sons
of Jerubbaal, being threescore and ten persons, upon one stone: but Jotham the
youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem assembled themselves together, and all the house of
Millo, and went and made Abimelech king, by the oak of the pillar that was in
Shechem. And when they told it to Jotham, he went and stood in the top of mount
Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me,
ye men of Shechem, that God may hearken unto you. The trees went forth on a
time to anoint a king over them; and they said unto the olive tree, Reign thou over
9 us. But the olive tree said unto them, Should I leave my fatness, wherewith by me
they honour God and man, and go to wave to and fro over the trees? And the trees
said to the fig tree, Come thou, and reign over us. But the fig tree said unto them,
Should I leave my sweetness, and my good fruit, and go to wave to and fro over the
trees? And the trees said unto the vine, Come thou, and reign over us. And the
vine said unto them, Should I leave my wine, which cheereth God and man, and go to
14 wave to and fro over the trees? Then said all the trees unto the bramble, Come
thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint
me king over you, then come and put your trust in my shadow: and if not, let fire
come out of the bramble, and devour the cedars of Lebanon. Now therefore,
if ye have dealt truly and uprightly, in that ye have made Abimelech king, and if
ye have dealt well with Jerubbaal and his house, and have done unto him
17 according to the deserving of his hands; — for my father fought for you, and
adventured his life, and delivered you out of the hand of Midian: and ye are
risen up against my father's house this day, and have slain his sons, threescore
and ten persons, upon one stone, and have made Abimelech, the son of his maid-
servant, king over the men of Shechem, because he is your brother; — if ye then have
dealt truly and uprightly with Jerubbaal and with his house this day, then rejoice
20 ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from
Abimelech, and devour the men of Shechem, and the house of Millo; and let fire
come out from the men of Shechem, and from the house of Millo, and devour Abime-
lech. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear
of Abimelech his brother.

22 And Abimelech was prince over Israel three years. And God sent an evil spirit
between Abimelech and the men of Shechem; and the men of Shechem dealt treacher-
ously with Abimelech: that the violence done to the threescore and ten sons of
Jerubbaal might come, and that their blood might be laid upon Abimelech their
brother, which slew them, and upon the men of Shechem, which strengthened his
hands to slay his brethren. And the men of Shechem set liers in wait for him on the

tops of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

And Gaal the son of Ebed came with his brethren, and went over to Shechem: 26
and the men of Shechem put their trust in him. And they went out into the field, and gathered their vineyards, and trode the grapes, and held festival, and went into the house of their god, and did eat and drink, and cursed Abimelech. And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve ye the men of Hamor the father of Shechem: but why should we serve him? And would to God this 29
people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out. And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. And he sent messengers unto Abimelech craftily, saying, Behold, Gaal the son of Ebed and his brethren are come to Shechem; and, behold, they constrain the city to take part against thee. Now therefore, up by night, thou and the people that is with thee, and 32
lie in wait in the field: and it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

And Abimelech rose up, and all the people that were with him, by night, and they 34
laid wait against Shechem in four companies. And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from the ambushment. And when Gaal saw the people, he said to Zebul, Behold, there come people down from the tops of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men. And Gaal spake again and said, See, there come people down by the middle 37
of the land, and one company cometh by the way of the oak of Meonenim. Then said Zebul unto him, Where is now thy mouth, that thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out now, I pray, and fight with them. And Gaal went out before the men of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and 40
there fell many wounded, even unto the entering of the gate. And Abimelech dwelt at Arumah: and Zebul drave out Gaal and his brethren, that they should not dwell in Shechem. And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field; and he looked, and, behold, the people came forth out of the city; and he rose up against them, and smote them. And Abimelech, 44
and the companies that were with him, rushed forward, and stood in the entering of the gate of the city: and the two companies rushed upon all that were in the field, and smote them. And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein: and he beat down the city, and sowed it with salt.

And when all the men of the tower of Shechem heard thereof, they entered into 46
the hold of the house of El-berith. And it was told Abimelech that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it up, and laid it on his shoulder: and he said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. And all the people likewise cut down every man his bough, 49
and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it.

But there was a strong tower within the city, and thither fled all the men and women and all they of the city, and shut themselves in, and gat them up to the roof of the
52 tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast an upper millstone upon Abimelech's head, and brake his skull. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and kill me, that men say not of me, A woman slew him. And his young man thrust him through,
55 and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place. Thus God requited the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the wickedness of the men of Shechem did God requite upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

10 And after Abimelech there arose to save Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in the hill country of Ephraim. And he judged Israel twenty and three years, and died, and was buried in Shamir.

History continued

And after him arose Jair, the Gileadite; and he judged Israel twenty and two years.
4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havvoth-jair unto this day, which are in the land of Gilead. And Jair died, and was buried in Kamon.

Story of Jephthah and the Ammonites

6 And the children of Israel again did that which was evil in the sight of the LORD, and served the Baalim, and the Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines; and they forsook the LORD, and served him not. And the anger of the LORD was kindled against Israel, and he sold them into the hand of the Philis-
8 tines, and into the hand of the children of Ammon. And they vexed and oppressed the children of Israel that year: eighteen years oppressed they all the children of Israel that were beyond Jordan in the land of the Amorites, which is in Gilead. And the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed. And the children of Israel cried unto the LORD, saying, We have sinned against thee, even because
11 we have forsaken our God, and have served the Baalim. And the LORD said unto the children of Israel, Did not I save you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried unto me, and I saved you out of their hand. Yet ye have forsaken me, and served other gods: where-
14 fore I will save you no more. Go and cry unto the gods which ye have chosen; let them save you in the time of your distress. And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; only deliver us, we pray thee, this day. And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.
17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpah. And the people, the princes of Gilead, said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

11 Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and when his wife's sons grew up, they drave out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of another woman. Then Jephthah

fled from his brethren, and dwelt in the land of Tob: and there were gathered vain fellows to Jephthah, and they went out with him.

And it came to pass after a while, that the children of Ammon made war against 4
Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: and they said unto Jephthah, Come and be our chief, that we may fight with the children of Ammon. And Jephthah said unto the elders of Gilead, Did not ye hate me, and drive me out 7
of my father's house? and why are ye come unto me now when ye are in distress? And the elders of Gilead said unto Jephthah, Therefore are we turned again to thee now, that thou mayest go with us, and fight with the children of Ammon, and thou shalt be our head over all the inhabitants of Gilead. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight with the children of Ammon, and the LORD deliver them before me, shall I be your head? And the elders of Gilead 10
said unto Jephthah, The LORD shall be witness between us; surely according to thy word so will we do. Then Jephthah went with the elders of Gilead, and the people made him head and chief over them: and Jephthah spake all his words before the LORD in Mizpah.

And Jephthah sent messengers unto the king of the children of Ammon, saying, 12
What hast thou to do with me, that thou art come unto me to fight against my land? And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when he came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably. And Jephthah sent messengers again unto the king of the children of Ammon: and 14
he said unto him, Thus saith Jephthah: Israel took not away the land of Moab, nor the land of the children of Ammon: but when they came up from Egypt, and Israel walked through the wilderness unto the Red Sea, and came to Kadesh; then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom hearkened not. And in like manner he sent unto the king of Moab: but he would not: and Israel abode in Kadesh. Then he walked 18
through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and they pitched on the other side of Arnon; but they came not within the border of Moab, for Arnon was the border of Moab. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place. But Sihon trusted not Israel to pass through his border: but Sihon gathered 20
all his people together, and pitched in Jahaz, and fought against Israel. And the LORD, the God of Israel, delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the border of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. So now the LORD, the God of Israel, 23
hath dispossessed the Amorites from before his people Israel, and shouldest thou possess them? Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God hath dispossessed from before us, them will we possess. And now art thou anything better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them? While 26
Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that are along by the side of Arnon, three hundred years; wherefore did ye not recover them within that time? I therefore have not sinned against thee, but thou doest me wrong to war against me: the LORD, the Judge, be judge this day between the children of Israel and the children of Ammon. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

Then the spirit of the LORD came upon Jephthah, and he passed over Gilead 29
and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he

passed over unto the children of Ammon. And Jephthah vowed a vow unto the LORD, and said, If thou wilt indeed deliver the children of Ammon into mine hand,
then it shall be, that whatsoever cometh forth of the doors of my house to meet me,
when I return in peace from the children of Ammon, it shall be the LORD'S, and I will
32 offer it up for a burnt offering. So Jephthah passed over unto the children of Ammon
to fight against them; and the LORD delivered them into his hand. And he smote
them from Aroer until thou come to Minnith, even twenty cities, and unto Abel-
cheramim, with a very great slaughter. So the children of Ammon were subdued
before the children of Israel.

34 And Jephthah came to Mizpah unto his house, and behold, his daughter came
out to meet him with timbrels and with dances: and she was his only child; beside
her he had neither son nor daughter. And it came to pass, when he saw her, that he
rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and
thou art one of them that trouble me: for I have opened my mouth unto the LORD,
36 and I cannot go back. And she said unto him, My father, thou hast opened thy
mouth unto the LORD; do unto me according to that which hath proceeded out of
thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies,
even of the children of Ammon. And she said unto her father, Let this thing be done
for me: let me alone two months, that I may depart and go down upon the mountains,
38 and bewail my virginity, I and my companions. And he said, Go. And he sent her
away for two months: and she departed, she and her companions, and bewailed her
virginity upon the mountains. And it came to pass at the end of two months, that
she returned unto her father, who did with her according to his vow which he had
vowed: and she had not known man. And it was a custom in Israel, that the daugh-
ters of Israel went yearly to celebrate the daughter of Jephthah the Gileadite four
days in a year.

12 And the men of Ephraim were gathered together, and passed northward; and they
said unto Jephthah, Wherefore passedst thou over to fight against the children of
Ammon, and didst not call us to go with thee? we will burn thine house upon thee
with fire. And Jephthah said unto them, I and my people were at great strife with
the children of Ammon; and when I called you, ye saved me not out of their hand.
3 And when I saw that ye saved me not, I put my life in my hand, and passed over
against the children of Ammon, and the LORD delivered them into my hand: where-
fore then are ye come up unto me this day, to fight against me? Then Jephthah
gathered together all the men of Gilead, and fought with Ephraim: and the men of
Gilead smote Ephraim, because they said, Ye are fugitives of Ephraim, ye Gileadites,
5 in the midst of Ephraim, and in the midst of Manasseh. And the Gileadites took the
fords of Jordan against the Ephraimites: and it was so, that when any of the fugitives
of Ephraim said, Let me go over, the men of Gilead said unto him, Art thou an
Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth; and
he said Sibboleth; for he could not frame to pronounce it right; then they laid hold
on him, and slew him at the fords of Jordan: and there fell at that time of Ephraim
forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and
was buried in one of the cities of Gilead. And after him Ibzan of Beth-
History continued lehem judged Israel. And he had thirty sons, and thirty daughters he sent
abroad, and thirty daughters he brought in from abroad for his sons.
And he judged Israel seven years. And Ibzan died, and was buried at Beth-lehem
11 And after him Elon the Zebulunite judged Israel; and he judged Israel ten years
And Elon the Zebulunite died, and was buried in Aijalon in the land of Zebulun.
And after him Abdon the son of Hillel the Pirathonite judged Israel. And he had
forty sons and thirty sons' sons, that rode on threescore and ten ass colts: and he

judged Israel eight years. And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the hill country of the Amalekites.

And the children of Israel again did that which was evil in the sight of the LORD; 13
and the LORD delivered them into the hand of the Philistines forty years.

Stories of Samson

The Birth of Samson

And there was a certain man of Zorah, of the family of the Danites, whose name 2
was Manoah; and his wife was barren, and bare not. And the angel of the LORD
appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest
not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee,
and drink no wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt 5
conceive, and bear a son; and no razor shall come upon his head: for the child shall
be a Nazirite unto God from the womb: and he shall begin to save Israel out of the
hand of the Philistines. Then the woman came and told her husband, saying, A
man of God came unto me, and his countenance was like the countenance of the
angel of God, very terrible; and I asked him not whence he was, neither told he me
his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now 7
drink no wine nor strong drink, and eat not any unclean thing: for the child shall be
a Nazirite unto God from the womb to the day of his death. Then Manoah intreated
the LORD, and said, Oh Lord, I pray thee, let the man of God whom thou didst send
come again unto us, and teach us what we shall do unto the child that shall be born.
And God hearkened to the voice of Manoah; and the angel of God came again unto 9
the woman as she sat in the field: but Manoah her husband was not with her. And
the woman made haste, and ran, and told her husband, and said unto him, Behold,
the man hath appeared unto me, that came unto me the other day. And Manoah
arose, and went after his wife, and came to the man, and said unto him, Art thou the
man that spakest unto the woman? And he said, I am. And Manoah said, Now 12
let thy words come to pass: what shall be the manner of the child, and what shall be
his work? And the angel of the LORD said unto Manoah, Of all that I said unto the
woman let her beware. She may not eat of any thing that cometh of the vine, neither
let her drink wine or strong drink, nor eat any unclean thing; all that I commanded
her let her observe. And Manoah said unto the angel of the LORD, I pray thee, let 15
us detain thee, that we may make ready a kid for thee. And the angel of the LORD
said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou
wilt make ready a burnt offering, thou must offer it unto the LORD. For Manoah
knew not that he was the angel of the LORD. And Manoah said unto the angel of
the LORD, What is thy name, that when thy words come to pass we may do thee
honour? And the angel of the LORD said unto him, Wherefore askest thou after 18
my name, seeing it is wonderful? So Manoah took the kid with the meal offering,
and offered it upon the rock unto the LORD: and the angel did wondrously, and Man-
oah and his wife looked on. For it came to pass, when the flame went up toward
heaven from off the altar, that the angel of the LORD ascended in the flame of the
altar: and Manoah and his wife looked on; and they fell on their faces to the ground.
But the angel of the LORD did no more appear to Manoah or to his wife. Then 21
Manoah knew that he was the angel of the LORD. And Manoah said unto his wife,
We shall surely die, because we have seen God. But his wife said unto him, If the
LORD were pleased to kill us, he would not have received a burnt offering and a meal
offering at our hand, neither would he have shewed us all these things, nor would at
this time have told such things as these. And the woman bare a son, and called his 24
name Samson: and the child grew, and the LORD blessed him. And the spirit of
the LORD began to move him in Mahaneh-dan, between Zorah and Eshtaol.

Samson and the Woman of Timnah

14 And Samson went down to Timnah, and saw a woman in Timnah of the daughters
of the Philistines. And he came up, and told his father and his mother, and said, I
have seen a woman in Timnah of the daughters of the Philistines: now therefore get
her for me to wife. Then his father and his mother said unto him, Is there never a
woman among the daughters of thy brethren, or among all my people, that thou goest
to take a wife of the uncircumcised Philistines? And Samson said unto his father,
4 Get her for me; for she pleaseth me well. But his father and his mother knew not
that it was of the LORD; for he sought an occasion against the Philistines. Now at
that time the Philistines had rule over Israel. Then went Samson down, and his
father and his mother, to Timnah, and came to the vineyards of Timnah: and, lo,
behold, a young lion roared against him. And the spirit of the LORD came mightily
upon him, and he rent him as he would have rent a kid, and he had nothing in his
7 hand: but he told not his father or his mother what he had done. And he went
down, and talked with the woman; and she pleased Samson well. And after a while
he returned to take her, and he turned aside to see the carcase of the lion: and, lo,
behold, there was a swarm of bees in the body of the lion, and honey. And he took
it into his hands, and went on, eating as he went, and he came to his father and mother,
and gave unto them, and they did eat: but he told them not that he had taken the
10 honey out of the body of the lion. And his father went down unto the woman: and
Samson made there a feast; for so used the young men to do. And it came to pass,
when they saw him, that they brought thirty companions to be with him. And
Samson said unto them, Let me now put forth a riddle unto you: if ye can declare
it me within the seven days of the feast, and find it out, then I will give you thirty linen
garments and thirty changes of raiment: but if ye cannot declare it me, then shall ye
give me thirty linen garments and thirty changes of raiment. And they said unto
14 him, Put forth thy riddle, that we may hear it. And he said unto them,

Out of the eater came forth meat,
And out of the strong came forth sweetness.

And they could not in three days declare the riddle. And it came to pass on the
seventh day, that they said unto Samson's wife, Entice thy husband, that he may
declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye
16 called us to impoverish us? is it not so? And Samson's wife wept before him, and
said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the
children of my people, and hast not told it me. And he said unto her, Behold, I
have not told it my father nor my mother, and shall I tell thee? And she wept
before him the seven days, while their feast lasted: and it came to pass on the seventh
day, that he told her, because she pressed him sore: and she told the riddle to the
18 children of her people. And the men of the city said unto him on the seventh day
before the sun went down:

What is sweeter than honey?
And what is stronger than a lion?

And he said unto them:

If ye had not plowed with my heifer,
Ye had not found out my riddle.

19 And the spirit of the LORD came mightily upon him, and he went down to Ashkelon,
and smote thirty men of them, and took their spoil, and gave the changes of raiment
unto them that declared the riddle. And his anger was kindled, and he went up to

his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

But it came to pass after a while, in the time of wheat harvest, that Samson visited 15
his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her. And Samson said unto them, This time shall I be blameless in regard of the Philistines, when I do them a mischief. And Samson went and caught three hundred foxes, and took 4
firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and the standing corn, and also the oliveyards. Then the Philistines said, Who hath done this? And they said, Samson, the son in law of the Timnite, because he hath taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, If ye do after this manner, surely I will be avenged of 7
you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the cleft of the rock of Etam.

The Jawbone of an Ass

Then the Philistines went up, and pitched in Judah, and spread themselves in 9
Lehi. And the men of Judah said, Why are ye come up against us? And they said, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what then is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we 12
may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new ropes, and brought him up from the rock. When he came unto Lehi, the Philistines shouted as they met him: 14
and the spirit of the LORD came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said,

> With the jawbone of an ass, heaps upon heaps,
> With the jawbone of an ass have I smitten a thousand men.

And it came to pass, when he had made an end of speaking, that he cast away the 17
jawbone out of his hand; and that place was called Ramath-lehi. And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance by the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised. But God clave the hollow place that is in Lehi, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore the name thereof was called En-hakkore, which is in Lehi, unto this day. And he 20
judged Israel in the days of the Philistines twenty years.

The Gates of Gaza

And Samson went to Gaza, and saw there an harlot, and went in unto her. And 16
it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night,

3 saying, Let be till morning light, then we will kill him. And Samson lay till mid-
night, and arose at midnight, and laid hold of the doors of the gate of the city, and
the two posts, and plucked them up, bar and all, and put them upon his shoulders,
and carried them up to the top of the mountain that is before Hebron.

Samson and Delilah

4 And it came to pass afterward, that he loved a woman in the valley of Sorek,
whose name was Delilah. And the lords of the Philistines came up unto her, and said
unto her, Entice him, and see wherein his great strength lieth, and by what means
we may prevail against him, that we may bind him to afflict him: and we will give
thee every one of us eleven hundred pieces of silver. And Delilah said to Samson,
Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest
7 be bound to afflict thee. And Samson said unto her, If they bind me with seven
green withes that were never dried, then shall I become weak, and be as another man.
Then the lords of the Philistines brought up to her seven green withes which had not
been dried, and she bound him with them. Now she had liers in wait abiding in the
inner chamber. And she said unto him, The Philistines be upon thee, Samson.
And he brake the withes, as a string of tow is broken when it toucheth the fire. So
10 his strength was not known. And Delilah said unto Samson, Behold, thou hast
mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest
be bound. And he said unto her, If they only bind me with new ropes wherewith
no work hath been done, then shall I become weak, and be as another man. So
Delilah took new ropes, and bound him therewith, and said unto him, The Philistines
be upon thee, Samson. And the liers in wait were abiding in the inner chamber.
13 And he brake them from off his arms like a thread. And Delilah said unto Samson,
Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest
be bound. And he said unto her, If thou weavest the seven locks of my head with the
web. And she fastened it with the pin, and said unto him, The Philistines be upon
thee, Samson. And he awaked out of his sleep, and plucked away the pin of the
15 beam, and the web. And she said unto him, How canst thou say, I love thee, when
thine heart is not with me? thou hast mocked me, these three times, and hast not
told me wherein thy great strength lieth. And it came to pass, when she pressed him
daily with her words, and urged him, that his soul was vexed unto death. And he
told her all his heart, and said unto her, There hath not come a razor upon mine head;
for I have been a Nazirite unto God from my mother's womb: if I be shaven, then
my strength will go from me, and I shall become weak, and be like any other man.
18 And when Delilah saw that he had told her all his heart, she sent and called for the
lords of the Philistines, saying, Come up this once, for he hath told me all his heart.
Then the lords of the Philistines came up unto her, and brought the money in their
hand. And she made him sleep upon her knees; and she called for a man, and shaved
off the seven locks of his head; and she began to afflict him, and his strength went
20 from him. And she said, The Philistines be upon thee, Samson. And he awoke
out of his sleep, and said, I will go out as at other times, and shake myself. But he
wist not that the LORD was departed from him. And the Philistines laid hold on
him, and put out his eyes; and they brought him down to Gaza, and bound him with
fetters of brass; and he did grind in the prison house. Howbeit the hair of his head
began to grow again after he was shaven.

The Death of Samson

23 And the lords of the Philistines gathered them together for to offer a great sacri-
fice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Sam-
son our enemy into our hand. And when the people saw him, they praised their god:

for they said, Our god hath delivered into our hand our enemy, and the destroyer of our country, which hath slain many of us. And it came to pass, when their hearts 25
were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made sport before them: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them. Now the house was full of men and women; and all the lords of 27
the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be avenged of the Philistines for one of my two eyes. And Samson took hold of the two middle pillars upon which the house rested, 29
and leaned upon them, the one with his right hand, and the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, 31
and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

Story of Micah's Images and the Danish Migration

17 And there was a man of the hill country of Ephraim, whose name was Micah.
And he said unto his mother, The eleven hundred pieces of silver that were taken from thee, about which thou didst utter a curse, and didst also speak it in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be my son of the LORD.
And he restored the eleven hundred pieces of silver to his mother, and his mother said, I verily dedicate the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee. And when he 4
restored the money unto his mother, his mother took two hundred pieces of silver, and gave them to the founder, who made thereof a graven image and a molten image: and it was in the house of Micah. And the man Micah had an house of gods, and he made an ephod, and teraphim, and consecrated one of his sons, who became his priest. In those days there was no king in Israel: every man did that which was right in his own eyes.

And there was a young man out of Beth-lehem-judah, of the family of Judah, 7
who was a Levite, and he sojourned there. And the man departed out of the city, out of Beth-lehem-judah, to sojourn where he could find a place: and he came to the hill country of Ephraim to the house of Micah, as he journeyed. And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place. And Micah said unto him, 10
Dwell with me, and be unto me a father and a priest, and I will give thee ten pieces of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. And Micah consecrated the Levite, and the young man became his priest, and was in the house of Micah. Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.

18 In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day their inheritance had not fallen unto them among the tribes of Israel. And the children of Dan sent of their family five men from their whole number, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: and they came to the hill country of Ephraim, unto the house of

3 Micah, and lodged there. When they were by the house of Micah, they knew the
voice of the young man the Levite: and they turned aside thither, and said unto
him, Who brought thee hither? and what doest thou in this place? and what hast
thou here? And he said unto them, Thus and thus hath Micah dealt with me,
and he hath hired me, and I am become his priest. And they said unto him, Ask
counsel, we pray thee, of God, that we may know whether our way which we go
shall be prosperous. And the priest said unto them, Go in peace: before the LORD
is your way wherein ye go.

7 Then the five men departed, and came to Laish, and saw the people that were
therein, how they dwelt in security, after the manner of the Zidonians, quiet and
secure; for there was none in the land, possessing authority, that might put them to
shame in any thing, and they were far from the Zidonians, and had no dealings with
any man. And they came unto their brethren to Zorah and Eshtaol: and their
9 brethren said unto them, What say ye? And they said, Arise, and let us go up against
them: for we have seen the land, and, behold, it is very good: and are ye still? be
not slothful to go and to enter in to possess the land. When ye go, ye shall come
unto a people secure, and the land is large: for God hath given it into your hand; a
place where there is no want of any thing that is in the earth.

11 And there set forth from thence of the family of the Danites, out of Zorah and out
of Eshtaol, six hundred men girt with weapons of war. And they went up, and
encamped in Kiriath-jearim, in Judah: wherefore they called that place Mahaneh-
dan, unto this day: behold, it is behind Kiriath-jearim. And they passed thence
unto the hill country of Ephraim, and came unto the house of Micah. Then answered
the five men that went to spy out the country of Laish, and said unto their brethren,
Do ye know that there is in these houses an ephod, and teraphim, and a graven image,
15 and a molten image? now therefore consider what ye have to do. And they turned
aside thither, and came to the house of the young man the Levite, even unto the house
of Micah, and asked him of his welfare. And the six hundred men girt with their
weapons of war, who were of the children of Dan, stood by the entering of the gate.
And the five men that went to spy out the land went up, and came in thither, and took
the graven image, and the ephod, and the teraphim, and the molten image: and the
priest stood by the entering of the gate with the six hundred men girt with weapons
18 of war. And when these went into Micah's house, and fetched the graven image,
the ephod, and the teraphim, and the molten image, the priest said unto them, What
do ye? And they said unto him, Hold thy peace, lay thine hand upon thy mouth,
and go with us, and be to us a father and a priest: is it better for thee to be priest
unto the house of one man, or to be priest unto a tribe and a family in Israel? And
the priest's heart was glad, and he took the ephod, and the teraphim, and the graven
21 image, and went in the midst of the people. So they turned and departed, and put
the little ones and the cattle and the goods before them. When they were a good
way from the house of Micah, the men that were in the houses near to Micah's house
were gathered together, and overtook the children of Dan. And they cried unto the
children of Dan. And they turned their faces and said unto Micah, What aileth
24 thee, that thou comest with such a company? And he said, Ye have taken away my
gods which I made, and the priest, and are gone away, and what have I more? and
how then say ye unto me, What aileth thee? And the children of Dan said unto him,
Let not thy voice be heard among us, lest angry fellows fall upon you, and thou lose
thy life, with the lives of thy household. And the children of Dan went their way:
and when Micah saw that they were too strong for him, he turned and went back unto
27 his house. And they took that which Micah had made, and the priest which he had,
and came unto Laish, unto a people quiet and secure, and smote them with the edge
of the sword; and they burnt the city with fire. And there was no deliverer, because
it was far from Zidon, and they had no dealings with any man; and it was in the

valley that lieth by Beth-rehob. And they built the city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first. And the children of Dan 30
set up for themselves the graven image: and Jonathan, the son of Gershom, the son of Moses, he and his sons were priests to the tribe of the Danites until the day of the captivity of the land. So they set them up Micah's graven image which he made, all the time that the house of God was in Shiloh.

Story of the Benjamite War

And it came to pass in those days, when there was no king in Israel, that there **19**
was a certain Levite sojourning on the farther side of the hill country of Ephraim, who took to him a concubine out of Beth-lehem-judah. And his concubine played the harlot against him, and went away from him unto her father's house to Beth-lehem-judah, and was there the space of four months. And her husband arose, and went after her, to speak kindly unto her, to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. And his father in law, 4
the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. And it came to pass on the fourth day, that they arose early in the morning, and he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward ye shall go your way. So they sat down, and did eat and drink, both of them together: 6
and the damsel's father said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry. And the man rose up to depart; but his father in law urged him, and he lodged there again. And he arose early in the morning on the fifth day to depart; and the damsel's father said, Comfort thine heart, I pray thee, and tarry ye until the day declineth; and they did eat, both of them. And when 9
the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home. But the man would not tarry that night, but he rose up and departed, and 10
came over against Jebus (the same is Jerusalem): and there were with him a couple of asses saddled; his concubine also was with him. When they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn aside into this city of the Jebusites, and lodge in it. And his master said unto him, We will not turn aside into the city of a stranger, that is not of the children of Israel; but we will pass over to Gibeah. And he said unto his servant, Come and 13
let us draw near to one of these places; and we will lodge in Gibeah, or in Ramah. So they passed on and went their way; and the sun went down upon them near to Gibeah, which belongeth to Benjamin. And they turned aside thither, to go in to lodge in Gibeah: and he went in, and sat him down in the street of the city: for there was no man that took them into his house to lodge. And, behold, there came an old 16
man from his work out of the field at even; now the man was of the hill country of Ephraim, and he sojourned in Gibeah: but the men of the place were Benjamites. And he lifted up his eyes, and saw the wayfaring man in the street of the city; and the old man said, Whither goest thou? and whence comest thou? And he said unto 18
him, We are passing from Beth-lehem-judah unto the farther side of the hill country of Ephraim: from thence am I, and I went to Beth-lehem-judah: and I am now going to the house of the LORD; and there is no man that taketh me into his house. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants:

20 there is no want of any thing. And the old man said, Peace be unto thee; howsoever
let all thy wants lie upon me; only lodge not in the street. So he brought him into
his house, and gave the asses fodder: and they washed their feet, and did eat and
drink. As they were making their hearts merry, behold, the men of the city, certain
sons of Belial, beset the house round about, beating at the door; and they spake to
the master of the house, the old man, saying, Bring forth the man that came into thine
23 house, that we may know him. And the man, the master of the house, went out unto
them, and said unto them, Nay, my brethren, I pray you, do not so wickedly; seeing
that this man is come into mine house, do not this folly. Behold, here is my daughter
a maiden, and his concubine; them I will bring out now, and humble ye them, and
do with them what seemeth good unto you: but unto this man do not any such folly.
25 But the men would not hearken to him: so the man laid hold on his concubine, and
brought her forth unto them; and they knew her, and abused her all the night until
the morning: and when the day began to spring, they let her go. Then came the
woman in the dawning of the day, and fell down at the door of the man's house where
her lord was, till it was light. And her lord rose up in the morning, and opened the
doors of the house, and went out to go his way: and, behold, the woman his concubine
28 was fallen down at the door of the house, with her hands upon the threshold. And
he said unto her, Up, and let us be going; but none answered: then he took her up
upon the ass; and the man rose up, and gat him unto his place. And when he was
come into his house, he took a knife, and laid hold on his concubine, and divided
her, limb by limb, into twelve pieces, and sent her throughout all the borders of Israel.
And it was so, that all that saw it said, There was no such deed done nor seen from
the day that the children of Israel came up out of the land of Egypt unto this day:
consider of it, take counsel, and speak.

20 Then all the children of Israel went out, and the congregation was assembled as
one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD at
Mizpah. And the chiefs of all the people, even of all the tribes of Israel, presented
themselves in the assembly of the people of God, four hundred thousand footmen
3 that drew sword. (Now the children of Benjamin heard that the children of Israel
were gone up to Mizpah.) And the children of Israel said, Tell us, how was this
wickedness brought to pass? And the Levite, the husband of the woman that was
murdered, answered and said, I came into Gibeah that belongeth to Benjamin, I
and my concubine, to lodge. And the men of Gibeah rose against me, and beset
the house round about upon me by night; me they thought to have slain, and my
6 concubine they forced, and she is dead. And I took my concubine, and cut her in
pieces, and sent her throughout all the country of the inheritance of Israel: for they
have committed lewdness and folly in Israel. Behold, ye children of Israel, all of
you, give here your advice and counsel. And all the people arose as one man, saying,
We will not any of us go to his tent, neither will we any of us turn unto his house.
9 But now this is the thing which we will do to Gibeah, we will go up against it by lot;
and we will take ten men of an hundred throughout all the tribes of Israel, and an
hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the
people, that they may do, when they come to Gibeah of Benjamin, according to all
the folly that they have wrought in Israel. So all the men of Israel were gathered
against the city, knit together as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What
wickedness is this that is come to pass among you? Now therefore deliver up the
men, the sons of Belial, which are in Gibeah, that we may put them to death, and put
away evil from Israel. But Benjamin would not hearken to the voice of their brethren
the children of Israel. And the children of Benjamin gathered themselves together
15 out of the cities unto Gibeah, to go out to battle against the children of Israel. And
the children of Benjamin were numbered on that day out of the cities twenty and six

thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men. Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair-breadth, and not miss.

And the men of Israel, beside Benjamin, were numbered four hundred thousand 17
men that drew sword: all these were men of war. And the children of Israel arose, and went up to Beth-el, and asked counsel of God; and they said, Who shall go up for us first to battle against the children of Benjamin? And the LORD said, Judah shall go up first. And the children of Israel rose up in the morning, and encamped against Gibeah. And the men of Israel went out to battle against Benjamin; and 20
the men of Israel set the battle in array against them at Gibeah. And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites on that day twenty and two thousand men.

And the people, the men of Israel, encouraged themselves, and set the battle again in array in the place where they set themselves in array the first day. And the 23
children of Israel went up and wept before the LORD until even; and they asked of the LORD, saying, Shall I again draw nigh to battle against the children of Benjamin my brother? And the LORD said, Go up against him. And the children of Israel came near against the children of Benjamin the second day. And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

Then all the children of Israel, and all the people, went up, and came unto Beth-el, 26
and wept, and sat there before the LORD, and fasted that day until even; and they offered burnt offerings and peace offerings before the LORD. And the children of Israel asked of the LORD, (for the ark of the covenant of God was there in those days, and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver him into thine hand. And Israel set liers in wait against Gibeah round about. And the 29
children of Israel went up against the children of Benjamin on the third day, and set themselves in array against Gibeah, as at other times. And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite and kill of the people, as at other times, in the high ways, of which one goeth up to Beth-el, and the other to Gibeah, in the field, about thirty men of Israel. And the children of Benjamin said, They are smitten down before us, as at 32
the first. But the children of Israel said, Let us flee, and draw them away from the city unto the high ways. And all the men of Israel rose up out of their place, and set themselves in array at Baal-tamar: and the liers in wait of Israel brake forth out of their place, even out of Maareh-geba. And there came over against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was close upon them. And the LORD smote Benjamin before Israel: and 35
the children of Israel destroyed of Benjamin that day twenty and five thousand and an hundred men: all these drew the sword. So the children of Benjamin saw that they were smitten.* But six hundred men turned and fled toward the wilderness 47

* For the men of Israel gave place to Benjamin, because they trusted unto the liers in wait which they had set against Gibeah. And the liers in wait hasted, and rushed upon Gibeah; and 37
he liers in wait drew themselves along, and smote all the city with the edge of the sword. Now he appointed sign between the men of Israel and the liers in wait was, that they should make a great cloud of smoke rise up out of the city. And the men of Israel turned in the battle, and Benjamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle. But when the cloud began to arise up out 40
of the city in a pillar of smoke, the Benjamites looked behind them, and, behold, the whole of the city went up in smoke to heaven. And the men of Israel turned, and the men of Benjamin were amazed: for they saw that evil was come upon them. Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle followed hard after them;

unto the rock of Rimmon, and abode in the rock of Rimmon four months. And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, both the entire city, and the cattle, and all that they found: moreover all the cities which they found they set on fire.

21 Now the men of Israel had sworn in Mizpah, saying, There shall not any of us give his daughter unto Benjamin to wife. And the people came to Beth-el, and sat there till even before God, and lifted up their voices, and wept sore. And they said, O LORD, the God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel? And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.
5 And the children of Israel said, Who is there among all the tribes of Israel that came not up in the assembly unto the LORD? For they had made a great oath concerning him that came not up unto the LORD to Mizpah, saying, He shall surely be put to death. And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day. How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of
8 our daughters to wives? And they said, What one is there of the tribes of Israel that came not up unto the LORD to Mizpah? And, behold, there came none to the camp from Jabesh-gilead to the assembly. For when the people were numbered, behold, there were none of the inhabitants of Jabesh-gilead there. And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword,
11 with the women and the little ones. And this is the thing that ye shall do; ye shall utterly destroy every male, and every woman that hath lien by man. And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had not known man by lying with him: and they brought them unto the camp to Shiloh, which is in the land of Canaan.
13 And the whole congregation sent and spake to the children of Benjamin that were in the rock of Rimmon, and proclaimed peace unto them. And Benjamin returned at that time; and they gave them the women which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not. And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.
16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin? And they said, There must be an inheritance for them that are escaped of Benjamin, that a tribe be not blotted out from Israel. Howbeit we may not give them wives of our daughters: for the children of Israel had sworn, saying, Cursed be he that giveth a wife to Ben-
19 jamin. And they said, Behold, there is a feast of the LORD from year to year in Shiloh, which is on the north of Beth-el, on the east side of the high way that goeth up from Beth-el to Shechem, and on the south of Lebonah. And they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; and see, and, behold, if the daughters of Shiloh come out to dance in the dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and
22 go to the land of Benjamin. And it shall be, when their fathers or their brethren come to complain unto us, that we will say unto them, Grant them graciously unto us: because we took not for each man of them his wife in battle: neither did ye give them unto them; else would ye now be guilty. And the children of Benjamin did so, and

and they which came out of the cities destroyed them in the midst thereof. They inclosed the Benjamites round about, and chased them, and trode them down at their resting place, as far as over against Gibeah toward the sunrising. And there fell of Benjamin eighteen thousand men; all these were men of valour. And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the high ways five thousand men; and followed hard after them unto Gidom, and smote of them two thousand men. So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour

took them wives, according to their number, of them that danced, whom they carried off: and they went and returned unto their inheritance, and built the cities, and dwelt in them. And the children of Israel departed thence at that time, every man to his 24
tribe and to his family, and they went out from thence every man to his inheritance.

In those days there was no king in Israel: every man did that which was right in his own eyes.

Story of Ruth

And it came to pass in the days when the judges judged, that there was a famine 1
in the land. And a certain man of Beth-lehem-judah went to sojourn in the land of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her 3
two sons. And they took them wives of the women of Moab; and the name of the one was Orpah, and the name of the other Ruth. And they dwelled there about ten years. And Mahlon and Chilion died both of them; and the woman was left of her two children and of her husband.

Then she arose with her daughters in law, that she might return from the country 6
of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law, Go, return each of you to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the 9
house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Nay, but we will return with thee unto thy people. And Naomi said, Turn again, my daughters; why will ye go with me? have I yet sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should even have an husband to-night, and should also bear sons; would ye therefore tarry till they 13
were grown? would ye therefore stay from having husbands? nay, my daughters; for it grieveth me much for your sakes, for the hand of the LORD is gone forth against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people and unto her god: return thou after thy sister in law. And Ruth said, 16

Intreat me not to leave thee,
  And to return from following after thee:
For whither thou goest, I will go;
  And where thou lodgest, I will lodge;
Thy people shall be my people,
  And thy God my God;
Where thou diest, will I die, 17
  And there will I be buried:
The LORD do so to me,
And more also,
  If aught but death part thee and me.

And when she saw that she was steadfastly minded to go with her, she left speaking 18
unto her.

So they two went until they came to Beth-lehem. And it came to pass when they were come to Beth-lehem, that all the city was moved about them. And the women said, Is this Naomi? And she said unto them, Call me not Naomi, call me 'Mara':

21 for the Almighty hath dealt very 'bitterly' with me. I went out full, and the LORD
hath brought me home again empty: why call ye me Naomi, seeing the LORD hath
testified against me, and the Almighty hath afflicted me? So Naomi returned, and
Ruth the Moabitess, her daughter in law, with her, which returned out of the country
of Moab: and they came to Beth-lehem in the beginning of barley harvest.

2 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family
of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi,
Let me now go to the field, and glean among the ears of corn after him in whose sight
I shall find grace. And she said unto her, Go, my daughter. And she went, and
came and gleaned in the field after the reapers: and her hap was to light on the portion
of the field belonging unto Boaz, who was of the family of Elimelech. And, behold,
Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you.
5 And they answered him, The LORD bless thee. Then said Boaz unto his servant
that was set over the reapers, Whose damsel is this? And the servant that was set
over the reapers answered and said, It is the Moabitish damsel that came back with
Naomi out of the country of Moab: and she said, Let me glean, I pray you, and gather
after the reapers among the sheaves: so she came, and hath continued even from
8 the morning until now, save that she tarried a little in the house. Then said Boaz
unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither
pass from hence, but abide here fast by my maidens. Let thine eyes be on the field
that they do reap, and go thou after them: have I not charged the young men that
they shall not touch thee? and when thou art athirst, go unto the vessels, and drink
10 of that which the young men have drawn. Then she fell on her face, and bowed
herself to the ground, and said unto him, Why have I found grace in thy sight, that
thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered
and said unto her, It hath fully been shewed me, all that thou hast done unto thy
mother in law since the death of thine husband: and how thou hast left thy father
and thy mother, and the land of thy nativity, and art come unto a people which thou
12 knewest not heretofore. The LORD recompense thy work, and a full reward be given
thee of the LORD, the God of Israel, under whose wings thou art come to take refuge.
Then she said, Let me find grace in thy sight, my lord; for that thou hast comforted me,
and for that thou hast spoken kindly unto thine handmaid, though I be not as one of
thine handmaidens. And at meal-time Boaz said unto her, Come hither, and eat of the
bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and they
15 reached her parched corn, and she did eat, and was sufficed, and left thereof. And when
she was risen up to glean, Boaz commanded his young men, saying, Let her glean even
among the sheaves, and reproach her not. And also pull out some for her from the
bundles, and leave it, and let her glean, and rebuke her not. So she gleaned in the field
until even; and she beat out that she had gleaned, and it was about an ephah of barley.
18 And she took it up, and went into the city: and her mother in law saw what she
had gleaned: and she brought forth and gave to her that she had left after she was
sufficed. And her mother in law said unto her, Where hast thou gleaned to-day?
and where wroughtest thou? blessed be he that did take knowledge of thee. And
she shewed her mother in law with whom she had wrought, and said, The man's
20 name with whom I wrought to-day is Boaz. And Naomi said unto her daughter in
law, Blessed be he of the LORD, who hath not left off his kindness to the living and
to the dead. And Naomi said unto her, The man is nigh of kin unto us, one of our
near kinsmen. And Ruth the Moabitess said, Yea, he said unto me, Thou shalt
keep fast by my young men, until they have ended all my harvest. And Naomi said
unto Ruth her daughter in law, It is good, my daughter, that thou go out with his
23 maidens, and that they meet thee not in any other field. So she kept fast by the
maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and
she dwelt with her mother in law.

And Naomi her mother in law said unto her, My daughter, shall I not seek rest 3
for thee, that it may be well with thee? And now is there not Boaz our kinsman,
with whose maidens thou wast? Behold, he winnoweth barley to-night in the
threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon
thee, and get thee down to the threshing-floor: but make not thyself known unto the
man, until he shall have done eating and drinking. And it shall be, when he lieth 4
down, that thou shalt mark the place where he shall lie, and thou shalt go in, and
uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And
she said unto her, All that thou sayest I will do.

And she went down unto the threshing-floor, and did according to all that her
mother in law bade her. And when Boaz had eaten and drunk, and his heart was 7
merry, he went to lie down at the end of the heap of corn: and she came softly, and
uncovered his feet, and laid her down. And it came to pass at midnight, that the
man was startled, and turned himself: and, behold, a woman lay at his feet. And
he said, Who art thou? And she answered, I am Ruth thine handmaid: spread
therefore thy skirt over thine handmaid; for thou art a near kinsman. And he 10
said, Blessed be thou of the LORD, my daughter: thou hast shewed more kindness
in the latter end than at the beginning, inasmuch as thou followedst not young men,
whether poor or rich. And now, my daughter, fear not; I will do to thee all that
thou sayest: for all the city of my people doth know that thou art a virtuous woman.
And now it is true that I am a near kinsman: howbeit there is a kinsman nearer than
I. Tarry this night, and it shall be in the morning, that if he will perform unto thee 13
the part of a kinsman, well; let him do the kinsman's part: but if he will not do the
part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD
liveth: lie down until the morning. And she lay at his feet until the morning: and
she rose up before one could discern another. For he said, Let it not be known that
the woman came to the threshing-floor. And he said, Bring the mantle that is upon 15
thee, and hold it; and she held it: and he measured six measures of barley, and laid
it on her: and he went into the city. And when she came to her mother in law, she
said, Who art thou, my daughter? And she told her all that the man had done to her.
And she said, These six measures of barley gave he me; for he said, Go not empty
unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the
matter will fall: for the man will not rest, until he have finished the thing this day.

Now Boaz went up to the gate, and sat him down there: and, behold, the near 4
kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn
aside, sit down here. And he turned aside, and sat down. And he took ten men
of the elders of the city, and said, Sit ye down here. And they sat down. And he
said unto the near kinsman, Naomi, that is come again out of the country of Moab,
selleth the parcel of land, which was our brother Elimelech's: and I thought to dis- 4
close it unto thee, saying, Buy it before them that sit here, and before the elders of
my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then
tell me, that I may know: for there is none to redeem it beside thee; and I am after
thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the
field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of
the dead, to raise up the name of the dead upon his inheritance. And the near kins- 6
man said, I cannot redeem it for myself, lest I mar mine own inheritance: take thou
my right of redemption on thee; for I cannot redeem it.

Now this was the custom in former time in Israel concerning redeeming and
concerning exchanging, for to confirm all things; a man drew off his shoe, and gave
it to his neighbour: and this was the manner of attestation in Israel. So the near
kinsman said unto Boaz, Buy it for thyself. And he drew off his shoe. And Boaz 9
said unto the elders, and unto all the people, Ye are witnesses this day, that I have
bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of

the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of
11 his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses.

The LORD make the woman that is come into thine house
Like Rachel and like Leah,
Which two did build the house of Israel:
And do thou worthily in Ephrathah,
And be famous in Beth-lehem:
12 And let thy house be like the house of Perez,
Whom Tamar bare unto Judah,
Of the seed which the LORD shall give thee of this young woman.

So Boaz took Ruth, and she became his wife. And he went in unto her, and the
14 LORD gave her conception, and she bare a son. And the women said unto Naomi,

Blessed be the LORD,
Which hath not left thee this day without a near kinsman,
And let his name be famous in Israel.
15 And he shall be unto thee a restorer of life,
And a nourisher of thine old age:
For thy daughter in law, which loveth thee,
Which is better to thee than seven sons,
Hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

The Generations of Perez

Perez begat Hezron
And Hezron begat Ram
And Ram begat Amminadab
20 And Amminadab begat Nahshon
And Nahshon begat Salmon
And Salmon begat Boaz
And Boaz begat Obed
And Obed begat Jesse
And Jesse begat David.

BOOK VII.—THE ESTABLISHMENT OF KINGS AND RISE OF THE PROPHETIC ORDER

Story of the Birth of Samuel

1 Now there was a certain man of Ramathaim-zophim, of the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite: and he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city from year to year to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of
4 Eli, Hophni and Phinehas, priests unto the LORD, were there. And when the day

came that Elkanah sacrificed, he gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave a double portion: for he loved 5
Hannah, but the LORD had shut up her womb. And her rival provoked her sore, for to make her fret, because the LORD had shut up her womb. And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. And Elkanah her husband said unto her, Hannah, 8
why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons? So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon his seat by the door post of the temple of the LORD. And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, O LORD of hosts, if thou wilt 11
indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice 13
was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and my provocation have I spoken hitherto. Then Eli answered and said, 17
Go in peace: and the God of Israel grant thy petition that thou hast asked of him. And she said, Let thy servant find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. And it came to pass, when the time was come about, that Hannah conceived, and 20
bare a son; and she called his name Samuel, saying, Because I have asked him of the LORD. And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever. And Elkanah her hus- 23
band said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman tarried and gave her son suck, until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him
unto the house of the LORD in Shiloh: and the child was young. And they slew the 25
bullock, and brought the child to Eli. And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: therefore I also have granted him to the LORD; as long as he liveth he is granted to the LORD. And he worshipped the LORD there. And Hannah prayed, and said: 2

Hannah's Thanksgiving

My heart exulteth in the LORD,
Mine horn is exalted in the LORD:
My mouth is enlarged over mine enemies;
Because I rejoice in thy salvation. 2
There is none holy as the LORD;
For there is none beside thee:
Neither is there any rock like our God.

3 Talk no more so exceeding proudly;
Let not arrogancy come out of your mouth:
For the LORD is a God of knowledge,
And by him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled are girded with strength.
5 They that were full have hired out themselves for bread;
And they that were hungry have ceased:
Yea, the barren hath borne seven;
And she that hath many children languisheth.
The LORD killeth and maketh alive:
He bringeth down to the grave, and bringeth up.
7 The LORD maketh poor, and maketh rich:
He bringeth low, he also lifteth up.
He raiseth up the poor out of the dust,
He lifteth up the needy from the dunghill,
To make them sit with princes,
And inherit the throne of glory:
For the pillars of the earth are the LORD'S,
And he hath set the world upon them.
9 He will keep the feet of his holy ones,
But the wicked shall be put to silence in darkness;
For by strength shall no man prevail.
They that strive with the LORD shall be broken to pieces;
Against them shall he thunder in heaven:
The LORD shall judge the ends of the earth;
And he shall give strength unto his king,
And exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

Story of the Call of Samuel and Dooming of Eli

12 Now the sons of Eli were sons of Belial; they knew not the LORD. And the custom of the priests with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took therewith. So they did in Shiloh unto all the
15 Israelites that came thither. Yea, before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And if the man said unto him, They will surely burn the fat presently, and then take as much as thy soul desireth; then he would say, Nay, but thou shalt give it me now: and if not, I will take it by force. And the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 But Samuel ministered before the LORD, being a child, girded with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman, for the loan which was lent to the LORD. And they went unto their own home. And the LORD visited Hannah, and she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 Now Eli was very old; and he heard all that his sons did unto all Israel, and how

that they lay with the women that did service at the door of the tent of meeting. And he said unto them, Why do ye such things? for I hear of your evil dealings from all this people. Nay, my sons; for it is no good report that I hear: ye make the LORD'S 24 people to transgress. If one man sin against another, God shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them. And the child Samuel grew on, and was in favour both with the LORD, and also with men.

And there came a man of God unto Eli, and said unto him, Thus saith the LORD, 27 Did I reveal myself unto the house of thy father, when they were in Egypt in bondage to Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to go up unto mine altar to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings of the children of Israel made by fire? Wherefore kick ye at my sacrifice and at mine offering, which I have com- 29 manded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Therefore the LORD, the God of Israel, saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold 31 the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt behold the affliction of my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this shall be the 34 sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass, that every one that is left in thine house shall come and bow down to him for a piece of silver and a loaf of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a morsel of bread.

And the child Samuel ministered unto the LORD before Eli. And the word of the 3 LORD was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, (now his eyes had begun to wax dim, that he could not see,) and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of the LORD, where the ark of God was; that the LORD called Samuel: and he said, Here am I. And he ran unto Eli, and said, Here 5 am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called 8 Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth. And the 11 LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. For I have told him that I will judge his house for ever, for the iniquity which he knew,

because his sons did bring a curse upon themselves, and he restrained them not.
14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house
shall not be purged with sacrifice nor offering for ever. And Samuel lay until the
morning, and opened the doors of the house of the LORD. And Samuel feared to
shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he
said, Here am I. And he said, What is the thing that the LORD hath spoken unto
thee? I pray thee hide it not from me: God do so to thee, and more also, if thou
18 hide any thing from me of all the things that he spake unto thee. And Samuel told
him every whit, and hid nothing from him. And he said, It is the LORD: let him do
what seemeth him good. And Samuel grew, and the LORD was with him, and did
let none of his words fall to the ground. And all Israel from Dan even to Beer-
sheba knew that Samuel was established to be a prophet of the LORD. And the
LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh
4 by the word of the LORD. And the word of Samuel came to all Israel.

Now Israel went out against the Philistines to battle, and pitched beside Eben-
ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in
array against Israel: and when they joined battle, Israel was smitten before the
3 Philistines: and they slew of the army in the field about four thousand men. And
when the people were come into the camp, the elders of Israel said, Wherefore hath
the LORD smitten us to-day before the Philistines? Let us fetch the ark of
the covenant of the LORD out of Shiloh unto us, that it may come among
us, and save us out of the hand of our enemies. So the people sent to Shiloh,
and they brought from thence the ark of the covenant of the LORD of hosts,
which sitteth upon the cherubim: and the two sons of Eli, Hophni and Phinehas,
5 were there with the ark of the covenant of God. And when the ark of the cove-
nant of the LORD came into the camp, all Israel shouted with a great shout, so that
the earth rang again. And when the Philistines heard the noise of the shout, they
said, What meaneth the noise of this great shout in the camp of the Hebrews? And
they understood that the ark of the LORD was come into the camp. And the Philis-
tines were afraid, for they said, God is come into the camp. And they said, Woe
8 unto us! for there hath not been such a thing heretofore. Woe unto us! who shall
deliver us out of the hand of these mighty gods? these are the gods that smote the
Egyptians with all manner of plagues in the wilderness. Be strong, and quit your-
selves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they
have been to you: quit yourselves like men, and fight. And the Philistines fought,
and Israel was smitten, and they fled every man to his tent: and there was a very
11 great slaughter; for there fell of Israel thirty thousand footmen. And the ark of
God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. And
there ran a man of Benjamin out of the army, and came to Shiloh the same day with
his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon
his seat by the way side watching: for his heart trembled for the ark of God. And
14 when the man came into the city, and told it, all the city cried out. And when Eli
heard the noise of the crying, he said, What meaneth the noise of this tumult? And
the man hasted, and came and told Eli. Now Eli was ninety and eight years old;
and his eyes were set, that he could not see. And the man said unto Eli, I am he
that came out of the army, and I fled to-day out of the army. And he said, How went
17 the matter, my son? And he that brought the tidings answered and said, Israel is
fled before the Philistines, and there hath been also a great slaughter among the
people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God
is taken. And it came to pass, when he made mention of the ark of God, that he
fell from off his seat backward by the side of the gate, and his neck brake, and he
died: for he was an old man, and heavy. And he had judged Israel forty years.
19 And his daughter in law, Phinehas' wife, was with child, near to be delivered: and

when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and brought forth; for her pains came upon her. And about the time of her death the women that stood by her said 20
unto her, Fear not; for thou hast brought forth a son. But she answered not, neither did she regard it. And she named the child 'Ichabod,' saying, The 'glory is departed' from Israel: because the ark of God was taken, and because of her father in law and her husband. And she said, The glory is departed from Israel; for the ark of God is taken.

Story of the Ark and the Philistines

Now the Philistines had taken the ark of God, and they brought it from Eben- 5
ezer unto Ashdod. And the Philistines took the ark of God, and brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the ground before the ark of the LORD. And they took Dagon, and set him in his place again. And when they arose 4
early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands lay cut off upon the threshold; only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod, unto this day.

But the hand of the LORD was heavy upon them of Ashdod, and he destroyed 6
them, and smote them with tumours, even Ashdod and the borders thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, 9
the hand of the LORD was against the city with a very great discomfiture: and he smote the men of the city, both small and great, and tumours brake out upon them. So they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. They sent therefore and gathered 11
together all the lords of the Philistines, and they said, Send away the ark of the God of Israel, and let it go again to its own place, that it slay us not, and our people; for there was a deadly discomfiture throughout all the city; the hand of God was very heavy there. And the men that died not were smitten with the tumours: and the cry of the city went up to heaven.

And the ark of the LORD was in the country of the Philistines seven months. 6
And the Philistines called for the priests and the diviners, saying, What shall we do with the ark of the LORD? shew us wherewith we shall send it to its place. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a guilt offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. Then said they, What shall be the guilt 4
offering which we shall return to him? And they said, Five golden tumours, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. Wherefore, ye shall make images of your tumours, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as 6
the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? Now therefore take and prepare you a new cart, and two milch kine, on which there hath come no

yoke, and tie the kine to the cart, and bring their calves home from them: and take
the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye
return him for a guilt offering, in a coffer by the side thereof; and send it away, that
9 it may go. And see, if it goeth up by the way of its own border to Beth-shemesh,
then he hath done us this great evil: but if not, then we shall know that it is not his
hand that smote us; it was a chance that happened to us. And the men did so;
and took two milch kine, and tied them to the cart, and shut up their calves at home:
and they put the ark of the LORD upon the cart, and the coffer with the mice of gold
12 and the images of their tumours. And the kine took the straight way by the way to
Beth-shemesh; they went along the high way, lowing as they went, and turned not
aside to the right hand or to the left; and the lords of the Philistines went after them
unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their
wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and
14 rejoiced to see it. And the cart came into the field of Joshua the Beth-shemite, and
stood there, where there was a great stone: and they clave the wood of the cart, and
offered up the kine for a burnt offering unto the LORD. And the Levites took down
the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were,
and put them on the great stone: and the men of Beth-shemesh offered burnt offerings
and sacrificed sacrifices the same day unto the LORD. And when the five lords of
17 the Philistines had seen it, they returned to Ekron the same day. And these are the
golden tumours which the Philistines returned for a guilt offering unto the LORD;
for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one; and
the golden mice, according to the number of all the cities of the Philistines belonging
to the five lords, both of fenced cities and of country villages: even unto the great
stone, whereon they set down the ark of the LORD, which stone remaineth unto this
19 day in the field of Joshua the Beth-shemite. And he smote of the men of Beth-
shemesh, because they had looked into the ark of the LORD, even he smote of the
people seventy men, and fifty thousand men: and the people mourned, because the
LORD had smitten the people with a great slaughter. And the men of Beth-shemesh
said, Who is able to stand before the LORD, this holy God? and to whom shall he
go up from us? And they sent messengers to the inhabitants of Kiriath-jearim,
saying, The Philistines have brought again the ark of the LORD; come ye down,
7 and fetch it up to you. And the men of Kiriath-jearim came, and fetched up the ark
of the LORD, and brought it into the house of Abinadab in the hill, and sanctified
Eleazar his son to keep the ark of the LORD.

2 And it came to pass, from the day that the ark abode in Kiriath-jearim, that the
time was long; for it was twenty years: and all the house of Israel lamented after
the LORD. And Samuel spake unto all the house of Israel, saying, If ye
History: Rule of Samuel do return unto the LORD with all your heart, then put away the strange
gods and the Ashtaroth from among you, and prepare your hearts unto
the LORD, and serve him only: and he will deliver you out of the hand
of the Philistines. Then the children of Israel did put away the Baalim and the
Ashtaroth, and served the LORD only.
5 And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto the
LORD. And they gathered together to Mizpah, and drew water, and poured it out
before the LORD, and fasted on that day, and said there, We have sinned against the
LORD. And Samuel judged the children of Israel in Mizpah. And when the
Philistines heard that the children of Israel were gathered together to Mizpah,
the lords of the Philistines went up against Israel. And when the children of Israel
8 heard it, they were afraid of the Philistines. And the children of Israel said to
Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of
the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a

whole burnt offering unto the LORD: and Samuel cried unto the LORD for Israel;
and the LORD answered him. And as Samuel was offering up the burnt offering, the 10
Philistines drew near to battle against Israel: but the LORD thundered with a great
thunder on that day upon the Philistines, and discomfited them; and they were
smitten down before Israel. And the men of Israel went out of Mizpah, and pursued
the Philistines, and smote them, until they came unto Beth-car. Then Samuel took
a stone, and set it between Mizpah and Shen, and called the name of it 'Eben-ezer,'
saying, Hitherto hath the LORD 'helped' us. So the Philistines were subdued, and 13
they came no more within the border of Israel: and the hand of the LORD was against
the Philistines all the days of Samuel. And the cities which the Philistines had taken
from Israel were restored to Israel, from Ekron even unto Gath; and the border thereof
did Israel deliver out of the hand of the Philistines. And there was peace between
Israel and the Amorites. And Samuel judged Israel all the days of his life. And he 15
went from year to year in circuit to Beth-el, and Gilgal, and Mizpah; and he judged
Israel in all those places. And his return was to Ramah, for there was his house:
and there he judged Israel: and he built there an altar unto the LORD.

Story: The Anointing of Saul and Retirement of Samuel

And it came to pass, when Samuel was old, that he made his sons judges over 8
Israel. Now the name of his firstborn was Joel; and the name of his second, Abijah:
they were judges in Beer-sheba. And his sons walked not in his ways, but turned
aside after lucre, and took bribes, and perverted judgement.

Then all the elders of Israel gathered themselves together, and came to Samuel
unto Ramah: and they said unto him, Behold thou art old, and thy sons walk not 5
in thy ways: now make us a king to judge us like all the nations. But the thing dis-
pleased Samuel, when they said, Give us a king to judge us. And Samuel prayed
unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the
people in all that they say unto thee: for they have not rejected thee, but they have
rejected me, that I should not be king over them. According to all the works which 8
they have done since the day that I brought them up out of Egypt even unto this day,
in that they have forsaken me, and served other gods, so do they also unto thee. Now
therefore hearken unto their voice: howbeit thou shalt protest solemnly unto them,
and shalt shew them the manner of the king that shall reign over them.

And Samuel told all the words of the LORD unto the people that asked of him a 10
king. And he said, This will be the manner of the king that shall reign over you:
he will take your sons, and appoint them unto him, for his chariots, and to be his
horsemen; and they shall run before his chariots: and he will appoint them unto
him for captains of thousands, and captains of fifties; and he will set some to plow
his ground, and to reap his harvest, and to make his instruments of war, and the
instruments of his chariots. And he will take your daughters to be confectionaries, 13
and to be cooks, and to be bakers. And he will take your fields, and your vineyards,
and your oliveyards, even the best of them, and give them to his servants. And he
will take the tenth of your seed, and of your vineyards, and give to his officers, and
to his servants. And he will take your menservants, and your maidservants, and your
goodliest young men, and your asses, and put them to his work. He will take the
tenth of your flocks: and ye shall be his servants. And ye shall cry out in that day 18
because of your king which ye shall have chosen you; and the LORD will not answer
you in that day. But the people refused to hearken unto the voice of Samuel; and
they said, Nay; but we will have a king over us; that we also may be like all the
nations; and that our king may judge us, and go out before us, and fight our battles.
And Samuel heard all the words of the people, and he rehearsed them in the ears
of the LORD. And the LORD said to Samuel, Hearken unto their voice, and make

them a king. And Samuel said unto the men of Israel, Go ye every man unto his
city.

9 Now there was a man of Benjamin, whose name was Kish, the son of Abiel,
the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a
mighty man of valour. And he had a son, whose name was Saul, a young man and
a goodly: and there was not among the children of Israel a goodlier person than he:
from his shoulders and upward he was higher than any of the people. And the asses
of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the
4 servants with thee, and arise, go seek the asses. And he passed through the hill
country of Ephraim, and passed through the land of Shalishah, but they found them
not: then they passed through the land of Shaalim, and there they were not: and he
passed through the land of the Benjamites, but they found them not. When they were
come to the land of Zuph, Saul said to his servant that was with him, Come and let
6 us return; lest my father leave caring for the asses, and take thought for us. And
he said unto him, Behold now, there is in this city a man of God, and he is a man
that is held in honour; all that he saith cometh surely to pass: now let us go thither;
peradventure he can tell us concerning our journey whereon we go. Then said Saul
to his servant, But, behold, if we go, what shall we bring the man? for the bread is
spent in our vessels, and there is not a present to bring to the man of God: what
8 have we? And the servant answered Saul again, and said, Behold, I have in my
hand the fourth part of a shekel of silver: that will I give to the man of God, to tell
us our way.*

10 Then said Saul to his servant, Well said; come, let us go. So they went unto
the city where the man of God was. As they went up the ascent to the city they found
young maidens going out to draw water, and said unto them, Is the seer here? And
they answered them, and said, He is; behold, he is before thee: make haste now,
for he is come to-day into the city; for the people have a sacrifice to-day in the high
13 place: as soon as ye be come into the city, ye shall straightway find him, before he
go up to the high place to eat: for the people will not eat until he come, because he
doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore
get you up; for at this time ye shall find him. And they went up to the city; and
as they came within the city, behold, Samuel came out against them, for to go up to
the high place.

15 Now the LORD had revealed unto Samuel a day before Saul came, saying, To-mor-
row about this time I will send thee a man out of the land of Benjamin, and thou shalt
anoint him to be prince over my people Israel, and he shall save my people out of the
hand of the Philistines: for I have looked upon my people, because their cry is come
unto me. And when Samuel saw Saul, the LORD said unto him, Behold the man of
18 whom I spake to thee! this same shall have authority over my people. Then Saul
drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's
house is. And Samuel answered Saul, and said, I am the seer; go up before me unto
the high place, for ye shall eat with me to-day: and in the morning I will let thee go
and will tell thee all that is in thine heart. And as for thine asses that were lost three
days ago, set not thy mind on them; for they are found. And on whom is all the
21 desire of Israel? Is it not on thee, and on all thy father's house? And Saul answered
and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family
the least of all the families of the tribe of Benjamin? wherefore then speakest thou to
me after this manner? And Samuel took Saul and his servant, and brought them
into the guest-chamber, and made them sit in the chiefest place among them that were
bidden, which were about thirty persons. And Samuel said unto the cook, Bring
24 the portion which I gave thee, of which I said unto thee, Set it by thee. And the

9 * Beforetime in Israel, when a man went to inquire of God, thus he said, Come and let us go to the Seer: for he that is now called a Prophet was beforetime called a Seer.

cook took up the thigh, and that which was upon it, and set it before Saul. And Samuel said, Behold that which hath been reserved! set it before thee and eat; because unto the appointed time hath it been kept for thee, for I said, I have invited the people. So Saul did eat with Samuel that day. And when they were come down from the high place into the city, he communed with Saul upon the housetop. And they arose early: and it came to pass about the spring of the day, that Samuel 26
called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still at this time, that I may cause thee to hear the word of God. Then Samuel took the vial of oil, and poured it upon his head, 10
and kissed him, and said, Is it not that the LORD hath anointed thee to be prince over his inheritance? When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and taketh thought for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the oak 3
of Tabor, and there shall meet thee there three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hand. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets coming down from the high place with a psaltery, and a timbrel, and a pipe, and a harp, before them; and they shall be prophesying: and the spirit of the LORD will come mightily upon thee, 6
and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come unto thee, and shew thee what thou shalt do. And it was so, that when he had turned his back to go from Samuel, God 9
gave him another heart: and all those signs came to pass that day.

And when they came thither to the hill, behold, a band of prophets met him; and the spirit of God came mightily upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied with the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? And one of the same place 12
answered and said, And who is their father? Therefore it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

And Saul's uncle said unto him and to his servant, Whither went ye? And he 14
said, To seek the asses: and when we saw that they were not found, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But concerning the matter of the kingdom, whereof Samuel spake, he told him not.

And Samuel called the people together unto the LORD to Mizpah; and he said 17
unto the children of Israel, Thus saith the LORD, the God of Israel, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you: but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands. So Samuel brought all 20
the tribes of Israel near, and the tribe of Benjamin was taken. And he brought the

tribe of Benjamin near by their families, and the family of the Matrites was taken: and Saul the son of Kish was taken; but when they sought him, he could not be found.
21 Therefore they asked of the LORD further, Is there yet a man to come hither? And
23 the LORD answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.
25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house. And Saul also went to his house to Gibeah; and there went with him the host, whose hearts God had touched. But certain sons of Belial said, How shall this man save us? And they despised him, and brought him no present. But he held his peace.

11 Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite said unto them, On this condition will I make it with you, that all your right eyes be put out; and I will lay it for a reproach upon all Israel. And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the borders of Israel: and then, if there be
4 none to save us, we will come out to thee. Then came the messengers to Gibeah of Saul, and spake these words in the ears of the people: and all the people lifted up their voice, and wept. And, behold, Saul came following the oxen out of the field; and Saul said, What aileth the people that they weep? And they told him the words of the men of Jabesh. And the spirit of God came mightily upon Saul when he
7 heard those words, and his anger was kindled greatly. And he took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Israel by the hand of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the dread of the LORD fell on the people, and they came out as one man. And he numbered them in Bezek; and the children of
9 Israel were three hundred thousand, and the men of Judah thirty thousand. And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by the time the sun is hot, ye shall have deliverance. And the messengers came and told the men of Jabesh; and they were glad. Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us
11 all that seemeth good unto you. And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the camp in the morning watch, and smote the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for to-day the LORD hath wrought deliverance in Israel.
14 Then said Samuel to the people, Come and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

12 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my youth unto this day. Here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will

restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness. And Samuel said unto the people, It is the LORD that appointed Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may plead with you before 7
the LORD concerning all the righteous acts of the LORD, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them to dwell in this place. But they forgat the LORD their God, and he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the LORD, and said, We have sinned, because 10
we have forsaken the LORD, and have served the Baalim and the Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled in safety. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us: when the LORD your God was your king. Now there- 13
fore behold the king whom ye have chosen, and whom ye have asked for: and, behold, the LORD hath set a king over you. If ye will fear the LORD, and serve him, and hearken unto his voice, and not rebel against the commandment of the LORD, and both ye and also the king that reigneth over you be followers of the LORD your God, well: but if ye will not hearken unto the voice of the LORD, but rebel against 15
the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers. Now therefore stand still and see this great thing, which the LORD will do before your eyes. Is it not wheat harvest to-day? I will call unto the LORD, that he may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. So Samuel called unto the LORD; and the LORD sent thunder and rain 18
that day, and all the people greatly feared the LORD and Samuel. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. And Samuel said unto the people, Fear not: ye have indeed done all this evil: yet turn not aside from following the LORD, but serve the LORD with all your heart, and turn ye not aside: for then should ye go after vain things which cannot profit nor deliver, for they are vain. For the LORD will not forsake his people for his great name's sake: because it hath 22
pleased the LORD to make you a people unto himself. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will instruct you in the good and the right way. Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

Saul was thirty years old when he began to reign; and he reigned two years over 13
Israel. And Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in the mount of Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

History: Rule of Saul

And Jonathan smote the garrison of the Philistines that was in Geba, and the 3
Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say that Saul had smitten the garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were gathered together after Saul to Gilgal.

5 And the Philistines assembled themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward of Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and 7 in rocks, and in holds, and in pits. Now some of the Hebrews had gone over Jordan to the land of Gad and Gilead; but as for Saul, he was yet in Gilgal, and all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither the burnt offering to me, and the peace offerings. And he offered 10 the burnt offering. And it came to pass that, as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines assembled themselves together at Michmash; therefore said I, Now will the Philistines come down upon me to Gilgal, and I have not intreated the favour of the LORD: I forced myself therefore, and offered 13 the burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath appointed him to be prince over his people, because thou hast 15 not kept that which the LORD commanded thee. And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.

Story of the Raid on Michmash

And Saul numbered the people that were present with him, about six hundred 16 men. And Saul, and Jonathan his son, and the people that were present with them, abode in Geba of Benjamin: but the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: and another company turned the way to Beth-horon: and another company turned the way of the border that looketh down upon the valley of Zeboim toward the wilderness.

19 Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock; yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes; and to set the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out unto the pass of Michmash.

14 Now it fell upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come and let us go over to the Philistines' garrison, that is on yonder side. But he told not his father. And Saul abode in the uttermost part of Gibeah under the pomegranate tree which is in Migron: and the people that were with him were about six hundred men; and Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of the LORD in Shiloh, wearing 4 an ephod. And the people knew not that Jonathan was gone. And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side: and a rocky crag on the other side: and the name of the one was Bozez, and the name of the other Seneh. The one crag rose up on the

orth in front of Michmash, and the other on the south in front of Geba. And 6
onathan said to the young man that bare his armour, Come and let us go over unto
ne garrison of these uncircumcised: it may be that the LORD will work for us: for
here is no restraint to the LORD to save by many or by few. And his armourbearer
aid unto him, Do all that is in thine heart: turn thee, behold I am with thee accord-
ng to thy heart. Then said Jonathan, Behold, we will pass over unto the men, and
e will discover ourselves unto them. If they say thus unto us, Tarry until we come 9
o you; then we will stand still in our place, and will not go up unto them. But
they say thus, Come up unto us; then we will go up: for the LORD hath delivered
hem into our hand: and this shall be the sign unto us. And both of them discovered
hemselves unto the garrison of the Philistines: and the Philistines said, Behold, the
Hebrews come forth out of the holes where they had hid themselves. And the men 12
f the garrison answered Jonathan and his armourbearer, and said, Come up to us,
nd we will shew you a thing. And Jonathan said unto his armourbearer, Come up
fter me: for the LORD hath delivered them into the hand of Israel. And Jonathan
limbed up upon his hands and upon his feet, and his armourbearer after him: and
hey fell before Jonathan; and his armourbearer slew them after him. And that 14
rst slaughter, which Jonathan and his armourbearer made, was about twenty men,
ithin as it were half a furrow's length in an acre of land. And there was a trembling
n the camp, in the field, and among all the people; the garrison, and the spoilers,
hey also trembled: and the earth quaked; so there was an exceeding great trembling.
nd the watchmen of Saul in Gibeah of Benjamin looked, and, behold, the multitude
helted away, and they went hither and thither.

Then said Saul unto the people that were with him, Number now, and see who 17
gone from us. And when they had numbered, behold, Jonathan and his armour-
earer were not there. And Saul said unto Ahijah, Bring hither the ark of God.
or the ark of God was there at that time with the children of Israel. And it came to
ass, while Saul talked unto the priest, that the tumult that was in the camp of the
hilistines went on and increased: and Saul said unto the priest, Withdraw thine
and. And Saul and all the people that were with him were gathered together, and 20
ame to the battle: and, behold, every man's sword was against his fellow, and there
as a very great discomfiture. Now the Hebrews that were with the Philistines as
eforetime, which went up with them into the camp from the country round about;
ven they also turned to be with the Israelites that were with Saul and Jonathan.
ikewise all the men of Israel which had hid themselves in the hill country of Ephraim,
hen they heard that the Philistines fled, even they also followed hard after them in
he battle. So the LORD saved Israel that day: and the battle passed over by Beth-
ven.

And the men of Israel were distressed that day: but Saul adjured the people, 24
aying, Cursed be the man that eateth any food until it be evening, and I be avenged
n mine enemies. So none of the people tasted food. And all the people came into
he forest; and there was honey upon the ground. And when the people were come
nto the forest, behold, the honey dropped: but no man put his hand to his mouth;
r the people feared the oath. But Jonathan heard not when his father charged the 27
eople with the oath: wherefore he put forth the end of the rod that was in his hand,
nd dipped it in the honeycomb, and put his hand to his mouth; and his eyes were
nlightened. Then answered one of the people, and said, Thy father straitly charged
he people with an oath, saying, Cursed be the man that eateth food this day. And
he people were faint. Then said Jonathan, My father hath troubled the land: see, 29
pray you, how mine eyes have been enlightened, because I tasted a little of this
oney. How much more, if haply the people had eaten freely to-day of the spoil
their enemies which they found? for now hath there been no great slaughter among
e Philistines. And they smote of the Philistines that day from Michmash to Aijalon:

and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them
33 with the blood. Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have dealt treacherously: roll a great stone unto me this day. And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew
35 them there. And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD. And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered
38 him not that day. And Saul said, Draw nigh hither, all ye chiefs of the people: and know and see wherein this sin hath been this day. For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side.
41 And the people said unto Saul, Do what seemeth good unto thee. Therefore Saul said unto the LORD, the God of Israel, Shew the right. And Jonathan and Saul were taken by lot: but the people escaped. And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did certainly taste a little honey with the end of the rod that was in mine hand; and, lo, I must
44 die. And Saul said, God do so and more also: for thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 Now when Saul had taken the kingdom over Israel, he fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them. And he did valiantly, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

History: Saul

Family of Saul

49 Now the sons of Saul were Jonathan, and Ishvi, and Malchi-shua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal: and the name of Saul's wife was Ahinoam the daughter of Ahimaaz: and the name of the captain of his host was Abner the son of Ner, Saul's uncle. And
51 Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any mighty man, or any valiant man, he took him unto him.

Story of the Breach between Samuel and Saul.

15 And Samuel said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt.

Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

And Saul summoned the people, and numbered them in Telaim, two hundred 4
thousand footmen, and ten thousand men of Judah. And Saul came to the city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites, 7
from Havilah as thou goest to Shur, that is before Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

Then came the word of the LORD unto Samuel, saying, It repenteth me that I 10
have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And Samuel was wroth; and he cried unto the LORD all night. And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a monument, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul: 13
and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD 16
hath said to me this night. And he said unto him, Say on. And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And the LORD anointed thee king over Israel; and the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the 19
voice of the LORD, but didst fly upon the spoil, and didst that which was evil in the sight of the LORD? And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto the LORD thy God in Gilgal. And Samuel said, Hath the LORD as great delight in burnt 22
offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now 25
therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his robe, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of 28
Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. So Samuel turned again after Saul; and Saul worshipped the LORD.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

31 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death; for Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

Story of the Anointing of David

16 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.
3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice.
6 And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh
8 on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this. And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said
12 unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And the LORD said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

Story of the Feud between Saul and David

14 Now the spirit of the LORD had departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man who is a cunning player on the harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand,
17 and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the young men, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty man of valour, and a man of war, and prudent in speech, and a comely person, and the LORD is with him. Wherefore Saul sent messengers unto
20 Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved

him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, Let 22
David, I pray thee, stand before me; for he hath found favour in my sight. And
it came to pass, when the evil spirit from God was upon Saul, that David took the
harp, and played with his hand: so Saul was refreshed, and was well, and the evil
spirit departed from him.

Now the Philistines gathered together their armies to battle, and they were gathered 17
together at Socoh, which belongeth to Judah, and pitched between Socoh and Azekah,
in Ephes-dammim. And Saul and the men of Israel were gathered together, and
pitched in the vale of Elah, and set the battle in array against the Philistines. And
the Philistines stood on the mountain on the one side, and Israel stood on the moun-
tain on the other side: and there was a valley between them. And there went out a 4
champion out of the camp of the Philistines, named Goliath, of Gath, whose height
was six cubits and a span. And he had an helmet of brass upon his head, and he
was clad with a coat of mail; and the weight of the coat was five thousand shekels of
brass. And he had greaves of brass upon his legs, and a javelin of brass between
his shoulders. And the staff of his spear was like a weaver's beam; and his spear's 7
head weighed six hundred shekels of iron: and his shield-bearer went before him.
And he stood and cried unto the armies of Israel, and said unto them, Why are ye
come out to set your battle in array? am not I a Philistine, and ye servants to Saul?
choose you a man for you, and let him come down to me. If he be able to fight
with me, and kill me, then will we be your servants: but if I prevail against him,
and kill him, then shall ye be our servants, and serve us. And the Philistine said, I 10
defy the armies of Israel this day; give me a man, that we may fight together. And
when Saul and all Israel heard those words of the Philistine, they were dismayed,
and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was
Jesse; and he had eight sons: and the man was an old man in the days of Saul,
stricken in years among men. And the three eldest sons of Jesse had gone after 13
Saul to the battle: and the names of his three sons that went to the battle were Eliab
the firstborn, and next unto him Abinadab, and the third Shammah. And David
was the youngest: and the three eldest followed Saul. Now David went to and fro
from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near
morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this 17
parched corn, and these ten loaves, and carry them quickly to the camp to thy brethren;
and bring these ten cheeses unto the captain of their thousand, and look how thy
brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel,
were in the vale of Elah, fighting with the Philistines. And David rose up early in
the morning, and left the sheep with a keeper, and took, and went, as Jesse had com-
manded him; and he came to the place of the wagons, as the host which was going
forth to the fight shouted for the battle. And Israel and the Philistines put the battle 21
in array, army against army. And David left his baggage in the hand of the keeper
of the baggage, and ran to the army, and came and saluted his brethren. And as he
talked with them, behold, there came up the champion, the Philistine of Gath, Goliath
by name, out of the ranks of the Philistines, and spake according to the same words:
and David heard them. And all the men of Israel, when they saw the man, fled 24
from him, and were sore afraid. And the men of Israel said, Have ye seen this man
that is come up? surely to defy Israel is he come up: and it shall be, that the man
who killeth him, the king will enrich him with great riches, and will give him his
daughter, and make his father's house free in Israel. And David spake to the men
that stood by him, saying, What shall be done to the man that killeth this Philistine,
and taketh away the reproach from Israel? for who is this uncircumcised Philistine,
that he should defy the armies of the living God? And the people answered him 27

28 after this manner, saying, So shall it be done to the man that killeth him. And Eliab
his eldest brother heard when he spake unto the men; and Eliab's anger was kindled
against David, and he said, Why art thou come down? and with whom hast thou
left those few sheep in the wilderness? I know thy pride, and the naughtiness of
thine heart; for thou art come down that thou mightest see the battle. And David
30 said, What have I now done? Is there not a cause? And he turned away from
him toward another, and spake after the same manner: and the people answered him
again after the former manner. And when the words were heard which David spake,
they rehearsed them before Saul; and he sent for him. And David said to Saul,
Let no man's heart fail because of him; thy servant will go and fight with this Philis-
33 tine. And Saul said to David, Thou art not able to go against this Philistine to fight
with him: for thou art but a youth, and he a man of war from his youth. And
David said unto Saul, Thy servant kept his father's sheep; and when there came a
lion, or a bear, and took a lamb out of the flock, I went out after him, and smote
him, and delivered it out of his mouth: and when he arose against me, I caught him
36 by his beard, and smote him, and slew him. Thy servant smote both the lion and
the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath
defied the armies of the living God. And David said, The LORD that delivered me
out of the paw of the lion, and out of the paw of the bear, he will deliver me out
of the hand of this Philistine. And Saul said unto David, Go, and the LORD shall be
with thee. And Saul clad David with his apparel, and he put an helmet of brass
39 upon his head, and he clad him with a coat of mail. And David girded his sword
upon his apparel, and he assayed to go; for he had not proved it. And David said
unto Saul, I cannot go with these; for I have not proved them. And David put
them off him. And he took his staff in his hand, and chose him five smooth stones
out of the brook, and put them in the shepherd's bag which he had, even in his scrip;
and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare
the shield went before him. And when the Philistine looked about, and saw David,
he disdained him: for he was but a youth, and ruddy, and withal of a fair coun-
tenance. And the Philistine said unto David, Am I a dog, that thou comest to me
with staves? And the Philistine cursed David by his gods. And the Philistine said
to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the
15 beasts of the field. Then said David to the Philistine, Thou comest to me with a
sword, and with a spear, and with a javelin: but I come to thee in the name of the
LORD of hosts, the God of the armies of Israel, which thou hast defied. This day
will the LORD deliver thee into mine hand; and I will smite thee, and take thine
head from off thee; and I will give the carcases of the host of the Philistines this day
unto the fowls of the air, and to the wild beasts of the earth; that all the earth may
47 know that there is a God in Israel; and that all this assembly may know that the
LORD saveth not with sword and spear: for the battle is the LORD's, and he will give
you into our hand. And it came to pass, when the Philistine arose, and came and
drew nigh to meet David, that David hastened, and ran toward the army to meet
the Philistine. And David put his hand in his bag, and took thence a stone, and
slang it, and smote the Philistine in his forehead; and the stone sank into his fore-
50 head, and he fell upon his face to the earth. So David prevailed over the Philistine
with a sling and with a stone, and smote the Philistine, and slew him; but there was
no sword in the hand of David. Then David ran, and stood over the Philistine, and
took his sword, and drew it out of the sheath thereof, and slew him, and cut off his
head therewith. And when the Philistines saw that their champion was dead, they
52 fled. And the men of Israel and of Judah arose, and shouted, and pursued the
Philistines, until thou comest to Gai, and to the gates of Ekron. And the wounded
of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

And the children of Israel returned from chasing after the Philistines, and they spoiled their camp. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, 55
the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite. And it came to pass, when he 18
had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle. And David went out whithersoever 5
Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music. And the 7
women sang one to another in their play, and said,

Saul hath slain his thousands,
And David his ten thousands.

And Saul was very wroth, and this saying displeased him; and he said, They have 8
ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward.

And it came to pass on the morrow, that an evil spirit from God came mightily 10
upon Saul, and he prophesied in the midst of the house: and David played with his hand, as he did day by day: and Saul had his spear in his hand. And Saul cast the spear; for he said, I will smite David even to the wall. And David avoided out of his presence twice. And Saul was afraid of David, because the LORD was with him, and was departed from Saul. Therefore Saul removed him from him, and 13
made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the LORD was with him. And when Saul saw that he behaved himself very wisely, he stood in awe of him. But all Israel and Judah loved David; for he went out and came in before them.

And Saul said to David, Behold, my elder daughter Merab, her will I give thee 17
to wife: only be thou valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him. And David said unto Saul, Who am I, and what is my life, or my father's family in Israel, that I should be son in law to the king? But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife. And Michal Saul's daughter loved David: and 20
they told Saul, and the thing pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law a second time. And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law. And Saul's servants spake those words in the ears of David. 23

And David said, Seemeth it to you a light thing to be the king's son in law, seeing
24 that I am a poor man, and lightly esteemed? And the servants of Saul told him,
saying, On this manner spake David. And Saul said, Thus shall ye say to David,
The king desireth not any dowry, but an hundred foreskins of the Philistines, to be
avenged of the king's enemies. Now Saul thought to make David fall by the hand
of the Philistines. And when his servants told David these words, it pleased David
27 well to be the king's son in law. And the days were not expired; and David arose
and went, he and his men, and slew of the Philistines two hundred men; and David
brought their foreskins, and they gave them in full tale to the king, that he might
be the king's son in law. And Saul gave him Michal his daughter to wife. And
Saul saw and knew that the LORD was with David; and Michal Saul's daughter
29 loved him. And Saul was yet the more afraid of David; and Saul was David's enemy
continually.

Then the princes of the Philistines went forth: and it came to pass, as often as
they went forth, that David behaved himself more wisely than all the servants of
Saul; so that his name was much set by.

19 And Saul spake to Jonathan his son, and to all his servants, that they should slay
David. But Jonathan Saul's son delighted much in David. And Jonathan told
David, saying, Saul my father seeketh to slay thee: now therefore, I pray thee, take
heed to thyself in the morning, and abide in a secret place, and hide thyself: and I
will go out and stand beside my father in the field where thou art, and I will commune
4 with my father of thee; and if I see aught, I will tell thee. And Jonathan spake good
of David unto Saul his father, and said unto him, Let not the king sin against his
servant, against David; because he hath not sinned against thee, and because his
works have been to thee-ward very good: for he put his life in his hand, and smote
the Philistine, and the LORD wrought a great victory for all Israel: thou sawest it,
and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David
6 without a cause? And Saul hearkened unto the voice of Jonathan: and Saul sware,
As the LORD liveth, he shall not be put to death. And Jonathan called David, and
Jonathan shewed him all those things. And Jonathan brought David to Saul, and
he was in his presence, as beforetime.

8 And there was war again: and David went out, and fought with the Philistines,
and slew them with a great slaughter; and they fled before him. And an evil spirit
from the LORD was upon Saul, as he sat in his house with his spear in his hand; and
David played with his hand. And Saul sought to smite David even to the wall with
the spear; but he slipped away out of Saul's presence, and he smote the spear into
11 the wall: and David fled, and escaped that night. And Saul sent messengers unto
David's house, to watch him, and to slay him in the morning: and Michal David's
wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.
So Michal let David down through the window: and he went, and fled, and escaped.
And Michal took the teraphim, and laid it in the bed, and put a pillow of goats' hair
at the head thereof, and covered it with the clothes. And when Saul sent messengers
15 to take David, she said, He is sick. And Saul sent the messengers to see David,
saying, Bring him up to me in the bed, that I may slay him. And when the mes-
sengers came in, behold, the teraphim was in the bed, with the pillow of goats' hair
at the head thereof. And Saul said unto Michal, Why hast thou deceived me thus,
and let mine enemy go, that he is escaped? And Michal answered Saul, He said
unto me, Let me go; why should I kill thee?

18 Now David fled, and escaped, and came to Samuel to Ramah, and told him all
that Saul had done to him. And he and Samuel went and dwelt in Naioth. And
it was told Saul, saying, Behold, David is at Naioth in Ramah. And Saul sent
messengers to take David: and when they saw the company of the prophets prophesy-
ing, and Samuel standing as head over them, the spirit of God came upon the mes-

sengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. Then went he also to Ramah, and came to the 22
great well that is in Secu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. And he went thither to Naioth in Ramah: and the spirit of God came upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he also stripped off his clothes, and he also prophesied before Samuel, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

And David fled from Naioth in Ramah, and came and said before Jonathan, 20
What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father doeth nothing either great or small, but that he discloseth it unto me: and why should my father hide this thing from me? it is not so. And David sware moreover, and said, Thy father knoweth well that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death. Then 4
said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go that I may hide myself in the field unto the third day at even. If thy father miss me at all, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for it is the yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but 7
if he be wroth, then know that evil is determined by him. Therefore deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: but if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? And Jonathan said, Far be it from thee: for if I should at all know that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me if perchance thy 10
father answer thee roughly? And Jonathan said unto David, Come and let us go out into the field. And they went out both of them into the field.

And Jonathan said unto David, The LORD, the God of Israel, be witness; when I have sounded my father about this time to-morrow, or the third day, behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee? The LORD do so to Jonathan, and more also, should it please my father to do thee 13
evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: but also thou shalt not cut off thy kindness from my house for ever. no, not when the LORD hath cut off the enemies of David every one from the face of the earth. So Jonathan 16
made a covenant with the house of David, saying, And the LORD shall require it at the hand of David's enemies. And Jonathan caused David to swear again, for the love that he had to him: for he loved him as he loved his own soul. Then Jonathan said unto him, To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, thou shalt go down 19
quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send the lad, saying, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee: take them, and come; for there is peace to thee and no hurt, as the LORD liveth. But if I say thus unto the boy, Behold, the arrows are beyond thee: go thy 22
way; for the LORD hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the LORD is between thee and me for ever.

24 So David hid himself in the field: and when the new moon was come, the king
sat him down to eat meat. And the king sat upon his seat, as at other times, even
upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side:
but David's place was empty. Nevertheless Saul spake not any thing that day:
for he thought, Something hath befallen him, he is not clean; surely he is not clean.
And it came to pass on the morrow after the new moon, which was the second day,
that David's place was empty: and Saul said unto Jonathan his son, Wherefore
28 cometh not the son of Jesse to meat, neither yesterday, nor to-day? And Jonathan
answered Saul, David earnestly asked leave of me to go to Beth-lehem: and he said,
Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother,
he hath commanded me to be there: and now, if I have found favour in thine eyes,
let me get away, I pray thee, and see my brethren. Therefore he is not come unto
30 the king's table. Then Saul's anger was kindled against Jonathan, and he said
unto him, Thou son of a perverse rebellious woman, do not I know that thou hast
chosen the son of Jesse to thine own shame, and unto the shame of thy mother's
nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not
be stablished, nor thy kingdom. Wherefore now send and fetch him unto me, for
32 he shall surely die. And Jonathan answered Saul his father, and said unto him,
Wherefore should he be put to death? what hath he done? And Saul cast his spear
at him to smite him: whereby Jonathan knew that it was determined of his father
to put David to death. So Jonathan arose from the table in fierce anger, and did
eat no meat the second day of the month: for he was grieved for David, because his
father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the
36 time appointed with David, and a little lad with him. And he said unto his lad,
Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow
beyond him. And when the lad was come to the place of the arrow which Jonathan
had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And
Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad
gathered up the arrows, and came to his master. But the lad knew not any thing:
only Jonathan and David knew the matter. And Jonathan gave his weapons unto
41 his lad, and said unto him, Go, carry them to the city. And as soon as the lad was
gone, David arose out of a place toward the South, and fell on his face to the ground,
and bowed himself three times: and they kissed one another, and wept one with
another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD shall
be between me and thee, and between my seed and thy seed, for ever. And he arose
and departed: and Jonathan went into the city.

21 Then came David to Nob to Ahimelech the priest: and Ahimelech came to meet
David trembling, and said unto him, Why art thou alone, and no man with thee?
And David said unto Ahimelech the priest, The king hath commanded me a busi-
ness, and hath said unto me, Let no man know any thing of the business whereabout
I send thee, and what I have commanded thee: and I have appointed the young men
3 to such and such a place. Now therefore what is under thine hand? give me five
loaves of bread in mine hand, or whatsoever there is present. And the priest answered
David, and said, There is no common bread under mine hand, but there is holy bread;
if only the young men have kept themselves from women. And David answered
the priest, and said unto him, Of a truth women have been kept from us about these
three days; when I came out, the vessels of the young men were holy, though it was
6 but a common journey; how much more then to-day shall their vessels be holy? So
the priest gave him holy bread: for there was no bread there but the shewbread,
that was taken from before the LORD, to put hot bread in the day when it was taken
away. Now a certain man of the servants of Saul was there that day, detained before

the LORD; and his name was Doeg the Edomite, the chiefest of the herdmen that belonged to Saul. And David said unto Ahimelech, And is there not here under 8
thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the vale of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me.

And David arose, and fled that day for fear of Saul, and went to Achish the king 10
of Gath. And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying,

Saul hath slain his thousands,
And David his ten thousands?

And David laid up these words in his heart, and was sore afraid of Achish the king 12
of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? Do I lack mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

David therefore departed thence, and escaped to the cave of Adullam: and 22
when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them: and there were with him about four hundred men.

And David went thence to Mizpeh of Moab: and he said unto the king of Moab, 3
Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hereth.

And Saul heard that David was discovered, and the men that were with him: 6
now Saul was sitting in Gibeah, under the tamarisk tree in Ramah, with his spear in his hand, and all his servants were standing about him. And Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, will he make you all captains of thousands and captains of hundreds; that all of you have conspired against me, and there is none 8
that discloseth to me when my son maketh a league with the son of Jesse, and there is none of you that is sorry for me, or discloseth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day? Then answered Doeg the Edomite, which stood by the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine. Then 11
the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king. And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day? Then Ahimelech an- 14
swered the king, and said, And who among all thy servants is so faithful as David, which is the king's son in law, and is taken into thy council, and is honourable in thine house? Have I to-day begun to inquire of God for him? be it far from me:

let not the king impute any thing unto his servant, nor to all the house of my father:
16 for thy servant knoweth nothing of all this, less or more. And the king said, Thou
shalt surely die, Ahimelech, thou, and all thy father's house. And the king said
unto the guard that stood about him, Turn, and slay the priests of the LORD; be-
cause their hand also is with David, and because they knew that he fled, and did
not disclose it to me. But the servants of the king would not put forth their hand
18 to fall upon the priests of the LORD. And the king said to Doeg, Turn thou, and
fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests,
and he slew on that day fourscore and five persons that did wear a linen ephod.
And Nob, the city of the priests, smote he with the edge of the sword, both men and
women, children and sucklings, and oxen and asses and sheep, with the edge of the
sword. And one of the sons of Ahimelech the son of Ahitub, named Abiathar,
21 escaped, and fled after David. And Abiathar told David that Saul had slain the
LORD'S priests. And David said unto Abiathar, I knew on that day, when Doeg
the Edomite was there, that he would surely tell Saul: I have occasioned the death
of all the persons of thy father's house. Abide thou with me, fear not; for he that
seeketh my life seeketh thy life: for with me thou shalt be in safeguard.

23 And they told David, saying, Behold, the Philistines are fighting against Keilah,
and they rob the threshing-floors. Therefore David inquired of the LORD, saying,
Shall I go and smite these Philistines? And the LORD said unto David, Go, and
smite the Philistines, and save Keilah. And David's men said unto him, Behold,
we be afraid here in Judah: how much more then if we go to Keilah against the
4 armies of the Philistines? Then David inquired of the LORD yet again. And the
LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philis-
tines into thine hand. And David and his men went to Keilah, and fought with the
Philistines, and brought away their cattle, and slew them with a great slaughter.
So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah,
that he came down with an ephod in his hand. And it was told Saul that David
was come to Keilah. And Saul said, God hath delivered him into mine hand; for
he is shut in, by entering into a town that hath gates and bars. And Saul summoned
9 all the people to war, to go down to Keilah, to besiege David and his men. And
David knew that Saul devised mischief against him; and he said to Abiathar the
priest, Bring hither the ephod. Then said David, O LORD, the God of Israel, thy
servant hath surely heard that Saul seeketh to come to Keilah, to destroy the city
for my sake. Will the men of Keilah deliver me up into his hand? will Saul come
down, as thy servant hath heard? O LORD, the God of Israel, I beseech thee, tell
12 thy servant. And the LORD said, He will come down. Then said David, Will the
men of Keilah deliver up me and my men into the hand of Saul? And the LORD
said, They will deliver thee up. Then David and his men, which were about six
hundred, arose and departed out of Keilah, and went whithersoever they could go.
And it was told Saul that David was escaped from Keilah; and he forbare to go
forth.

14 And David abode in the wilderness in the strong holds, and remained in the hill
country in the wilderness of Ziph. And Saul sought him every day, but God delivered
him not into his hand. And David saw that Saul was come out to seek his life: and
David was in the wilderness of Ziph in the wood. And Jonathan Saul's son arose,
17 and went to David into the wood, and strengthened his hand in God. And he said
unto him, Fear not: for the hand of Saul my father shall not find thee; and thou
shalt be king over Israel, and I shall be next unto thee; and that also Saul my father
knoweth. And they two made a covenant before the LORD: and David abode in
the wood, and Jonathan went to his house. Then came up the Ziphites to Saul to
Gibeah, saying, Doth not David hide himself with us in the strong holds in the

wood, in the hill of Hachilah, which is on the south of the desert? Now therefore, 2c
O king, come down, according to all the desire of thy soul to come down; and our
part shall be to deliver him up into the king's hand. And Saul said, Blessed be ye
of the LORD; for ye have had compassion on me. Go, I pray you, make yet more
sure, and know and see his place where his haunt is, and who hath seen him there:
for it is told me that he dealeth very subtilly. See therefore, and take knowledge of 23
all the lurking places where he hideth himself, and come ye again to me of a certainty,
and I will go with you: and it shall come to pass, if he be in the land, that I will
search him out among all the thousands of Judah. And they arose, and went to
Ziph before Saul: but David and his men were in the wilderness of Maon, in the
Arabah on the south of the desert. And Saul and his men went to seek him. And 25
they told David: wherefore he came down to the rock, and abode in the wilderness
of Maon. And when Saul heard that, he pursued after David in the wilderness of
Maon. And Saul went on this side of the mountain, and David and his men on that
side of the mountain: and David made haste to get away for fear of Saul; for Saul
and his men compassed David and his men round about to take them. But there 27
came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have
made a raid upon the land. So Saul returned from pursuing after David, and went
against the Philistines: therefore they called that place Sela-hammahlekoth. And
David went up from thence, and dwelt in the strong holds of En-gedi.

And it came to pass, when Saul was returned from following the Philistines, that **24**
it was told him, saying, Behold, David is in the wilderness of En-gedi. Then Saul
took three thousand chosen men out of all Israel, and went to seek David and his
men upon the rocks of the wild goats. And he came to the sheepcotes by the way,
where was a cave; and Saul went in to cover his feet. Now David and his men
were abiding in the innermost parts of the cave. And the men of David said unto 4
him, Behold, the day of which the LORD said unto thee, Behold, I will deliver thine
enemy into thine hand, and thou shalt do to him as it shall seem good unto thee.
Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass
afterward, that David's heart smote him, because he had cut off Saul's skirt. And
he said unto his men, The LORD forbid that I should do this thing unto my lord, the
LORD's anointed, to put forth mine hand against him, seeing he is the LORD's anointed.
So David checked his men with these words, and suffered them not to rise against 7
Saul. And Saul rose up out of the cave, and went on his way. David also arose
afterward, and went out of the cave, and cried after Saul, saying, My lord the king.
And when Saul looked behind him, David bowed with his face to the earth, and did
obeisance. And David said to Saul, Wherefore hearkenest thou to men's words,
saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen 10
how that the LORD had delivered thee to-day into mine hand in the cave: and some
bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine
hand against my lord, for he is the LORD's anointed. Moreover, my father, see,
yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe,
and killed thee not, know thou and see that there is neither evil nor transgression in
mine hand, and I have not sinned against thee, though thou huntest after my soul
to take it. The LORD judge between me and thee, and the LORD avenge me of thee: 12
but mine hand shall not be upon thee. As saith the proverb of the ancients, Out
of the wicked cometh forth wickedness: but mine hand shall not be upon thee. After
whom is the king of Israel come out? after whom dost thou pursue? after a dead dog,
after a flea. The LORD therefore be judge, and give sentence between thee and me,
and see, and plead my cause, and deliver me out of thine hand. And it came to 16
pass, when David had made an end of speaking these words unto Saul, that Saul
said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And
he said to David, Thou art more righteous than I: for thou hast rendered unto me

good, whereas I have rendered unto thee evil. And thou hast declared this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me up 19 into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day. And now, behold, I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

25 And Samuel died; and all Israel gathered themselves together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was 3 shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail: and the woman was of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb. And David heard in the wilderness that Nabal did shear his sheep. And David sent ten young men, and David said unto the young 6 men, Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth in prosperity, Peace be both unto thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: thy shepherds have now been with us, and we did them no hurt, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will tell thee: wherefore let the young men find favour in thine eyes; for we come in a good day: give, I pray thee, whatsoever cometh to thine 9 hand, unto thy servants, and to thy son David. And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased. And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men of whom I know not whence they 12 be? So David's young men turned on their way, and went back, and came and told him according to all these words. And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he flew upon them. But the men were very good unto us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and by day, all the while we were with them keeping the 17 sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his house: for he is such a son of Belial, that one cannot speak to him. Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on 19 asses. And she said unto her young men, Go on before me; behold, I come after you. But she told not her husband Nabal. And it was so, as she rode on her ass, and came down by the covert of the mountain, that, behold, David and his men came down against her; and she met them. Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of 22 all that pertained unto him: and he hath returned me evil for good. God do so unto

he enemies of David, and more also, if I leave of all that pertain to him by the morn-
ng light so much as one man child. And when Abigail saw David, she hasted, and 23
igated off her ass, and fell before David on her face, and bowed herself to the ground.
And she fell at his feet, and said, Upon me, my lord, upon me be the iniquity: and
et thine handmaid, I pray thee, speak in thine ears, and hear thou the words of
hine handmaid. Let not my lord, I pray thee, regard this man of Belial, even 25
Nabal: for as his name is, so is he; 'Nabal' is his name, and 'folly' is with him:
ut I thine handmaid saw not the young men of my lord, whom thou didst send.
Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD
ath withholden thee from bloodguiltiness, and from avenging thyself with thine
wn hand, now therefore let thine enemies, and them that seek evil to my lord, be
s Nabal. And now this present which thy servant hath brought unto my lord, let 27
t be given unto the young men that follow my lord. Forgive, I pray thee, the tres-
pass of thine handmaid: for the LORD will certainly make my lord a sure house,
because my lord fighteth the battles of the LORD; and evil shall not be found in
hee all thy days. And though man be risen up to pursue thee, and to seek thy soul,
et the soul of my lord shall be bound in the bundle of life with the LORD thy God;
nd the souls of thine enemies, them shall he sling out, as from the hollow of a sling.
And it shall come to pass, when the LORD shall have done to my lord according to 30
ll the good that he hath spoken concerning thee, and shall have appointed thee
rince over Israel; that this shall be no grief unto thee, nor offence of heart unto my
ord, either that thou hast shed blood causeless, or that my lord hath avenged him-
self: and when the LORD shall have dealt well with my lord, then remember thine
handmaid. And David said to Abigail, Blessed be the LORD, the God of Israel, 32
which sent thee this day to meet me: and blessed be thy wisdom, and blessed be
hou, which hast kept me this day from bloodguiltiness, and from avenging myself with
mine own hand. For in very deed, as the LORD, the God of Israel, liveth, which hath
withholden me from hurting thee, except thou hadst hasted and come to meet me,
surely there had not been left unto Nabal by the morning light so much as one man
child. So David received of her hand that which she had brought him: and he said 35
unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have
accepted thy person.

And Abigail came to Nabal; and, behold, he held a feast in his house, like the
feast of a king; and Nabal's heart was merry within him, for he was very drunken:
wherefore she told him nothing, less or more, until the morning light. And it came
to pass in the morning, when the wine was gone out of Nabal, that his wife told
him these things, and his heart died within him, and he became as a stone. And it 38
came to pass about ten days after, that the LORD smote Nabal, that he died. And
when David heard that Nabal was dead, he said, Blessed be the LORD, that hath
pleaded the cause of my reproach from the hand of Nabal, and hath kept back his
servant from evil: and the evil-doing of Nabal hath the LORD returned upon his own
head. And David sent and spake concerning Abigail, to take her to him to wife.
And when the servants of David were come to Abigail to Carmel, they spake unto
her, saying, David hath sent us unto thee, to take thee to him to wife. And she 41
arose, and bowed herself with her face to the earth, and said, Behold, thine hand-
maid is a servant to wash the feet of the servants of my lord. And Abigail hasted,
and arose, and rode upon an ass, with five damsels of hers that followed her; and
she went after the messengers of David, and became his wife. David also took
Ahinoam of Jezreel; and they became both of them his wives. Now Saul had given
Michal his daughter, David's wife, to Palti the son of Laish, which was of Gallim.

And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide him- 26
self in the hill of Hachilah, which is before the desert? Then Saul arose, and went
down to the wilderness of Ziph, having three thousand chosen men of Israel with

him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah
which is before the desert, by the way. But David abode in the wilderness, and he
4 saw that Saul came after him into the wilderness. David therefore sent out spies,
and understood that Saul was come of a certainty. And David arose, and came to
the place where Saul had pitched: and David beheld the place where Saul lay, and
Abner the son of Ner, the captain of his host: and Saul lay within the place of the
wagons, and the people pitched round about him. Then answered David and said
to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying,
Who will go down with me to Saul to the camp? And Abishai said, I will go down
7 with thee. So David and Abishai came to the people by night: and, behold, Saul
lay sleeping within the place of the wagons, with his spear stuck in the ground at his
head: and Abner and the people lay round about him. Then said Abishai to David,
God hath delivered up thine enemy into thine hand this day: now therefore let me
smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite
him the second time. And David said to Abishai, Destroy him not: for who can
10 put forth his hand against the LORD's anointed, and be guiltless? And David said,
As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he
shall go down into battle, and perish. The LORD forbid that I should put forth
mine hand against the LORD's anointed: but now take, I pray thee, the spear that is
at his head, and the cruse of water, and let us go. So David took the spear and the
cruse of water from Saul's head; and they gat them away, and no man saw it, nor
knew it, neither did any awake: for they were all asleep; because a deep sleep from
the LORD was fallen upon them.

13 Then David went over to the other side, and stood on the top of the mountain
afar off; a great space being between them: and David cried to the people, and to
Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered
and said, Who art thou that criest to the king? And David said to Abner, Art not
thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not
kept watch over thy lord the king? for there came one of the people in to destroy
16 the king thy lord. This thing is not good that thou hast done. As the LORD liveth,
ye are worthy to die, because ye have not kept watch over your lord, the LORD's
anointed. And now, see, where the king's spear is, and the cruse of water that was
at his head. And Saul knew David's voice, and said, Is this thy voice, my son
David? And David said, It is my voice, my lord, O king. And he said, Wherefore
doth my lord pursue after his servant? for what have I done? or what evil is in mine
19 hand? Now therefore, I pray thee, let my lord the king hear the words of his servant.
If it be the LORD that hath stirred thee up against me, let him accept an offering:
but if it be the children of men, cursed be they before the LORD; for they have driven
me out this day that I should not cleave unto the inheritance of the LORD, saying,
Go, serve other gods. Now therefore, let not my blood fall to the earth away from
the presence of the LORD: for the king of Israel is come out to seek a flea, as when
21 one doth hunt a partridge in the mountains. Then said Saul, I have sinned: return,
my son David: for I will no more do thee harm, because my life was precious in
thine eyes this day: behold, I have played the fool, and have erred exceedingly. And
David answered and said, Behold the spear, O king! let then one of the young men
come over and fetch it. And the LORD shall render to every man his righteousness
and his faithfulness: forasmuch as the LORD delivered thee into my hand to-day, and
24 I would not put forth mine hand against the LORD's anointed. And, behold, as thy
life was much set by this day in mine eyes, so let my life be much set by in the eyes
of the LORD, and let him deliver me out of all tribulation. Then Saul said to David,
Blessed be thou, my son David: thou shalt both do mightily, and shalt surely pre-
vail. So David went his way, and Saul returned to his place.

27 And David said in his heart, I shall now perish one day by the hand of Saul:

here is nothing better for me than that I should escape into the land of the Philis-
ines; and Saul shall despair of me, to seek me any more in all the borders of Israel:
o shall I escape out of his hand. And David arose, and passed over, he and the six 2
undred men that were with him, unto Achish the son of Maoch, king of Gath.
And David dwelt with Achish at Gath, he and his men, every man with his household,
even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess,
Nabal's wife. And it was told Saul that David was fled to Gath: and he sought no
more again for him.

And David said unto Achish, If now I have found grace in thine eyes, let them 5
give me a place in one of the cities in the country, that I may dwell there: for why
should thy servant dwell in the royal city with thee? Then Achish gave him Ziklag
that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

And the number of the days that David dwelt in the country of the Philistines 7
was a full year and four months. And David and his men went up, and made a raid
upon the Geshurites, and the Girzites, and the Amalekites: for those nations were
the inhabitants of the land, which were of old, as thou goest to Shur, even unto the
land of Egypt. And David smote the land, and saved neither man nor woman alive,
and took away the sheep, and the oxen, and the asses, and the camels, and the ap-
parel; and he returned, and came to Achish. And Achish said, Whither have ye 10
made a raid to-day? And David said, Against the South of Judah, and against the
South of the Jerahmeelites, and against the South of the Kenites. And David saved
neither man nor woman alive, to bring them to Gath, saying, Lest they should tell
on us, saying, So did David, and so hath been his manner all the while he hath dwelt
in the country of the Philistines. And Achish believed David, saying, He hath made
his people Israel utterly to abhor him; therefore he shall be my servant for ever.

And it came to pass in those days, that the Philistines gathered their hosts together **28**
for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly,
that thou shalt go out with me in the host, thou and thy men. And David said to
Achish, Therefore thou shalt know what thy servant will do. And Achish said to
David, Therefore will I make thee keeper of mine head for ever.

[*Continued below, page 278.*

Story of the Witch of En-dor

Now Samuel was dead, and all Israel had lamented him, and buried him in 3
Ramah, even in his own city. And Saul had put away those that had familiar spirits,
and the wizards, out of the land. And the Philistines gathered themselves together,
and came and pitched in Shunem: and Saul gathered all Israel together, and they
pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid,
and his heart trembled greatly. And when Saul inquired of the LORD, the LORD
answered him not, neither by dreams, nor by Urim, nor by prophets. Then said 7
Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go
to her, and inquire of her. And his servants said to him, Behold, there is a woman
that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other
raiment, and went, he and two men with him, and they came to the woman by night:
and he said, Divine unto me, I pray thee, by the familiar spirit, and bring me up
whomsoever I shall name unto thee. And the woman said unto him, Behold, thou 9
knowest what Saul hath done, how he hath cut off those that have familiar spirits,
and the wizards, out of the land: wherefore then layest thou a snare for my life, to
cause me to die? And Saul sware to her by the LORD, saying, As the LORD liveth,
there shall no punishment happen to thee for this thing. Then said the woman,
Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when 12
the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul,

13 saying, Why hast thou deceived me? for thou art Saul. And the king said unto
her, Be not afraid: for what seest thou? And the woman said unto Saul, I see a
god coming up out of the earth. And he said unto her, What form is he of? And
she said, An old man cometh up; and he is covered with a robe. And Saul perceived
that it was Samuel, and he bowed with his face to the ground, and did obeisance.
15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And
Saul answered, I am sore distressed; for the Philistines make war against me, and
God is departed from me, and answereth me no more, neither by prophets, nor by
dreams: therefore I have called thee, that thou mayest make known unto me what
I shall do. And Samuel said, Wherefore then dost thou ask of me, seeing the LORD
17 is departed from thee, and is become thine adversary? And the LORD hath wrought
for himself, as he spake by me: and the LORD hath rent the kingdom out of thine
hand, and given it to thy neighbour, even to David. Because thou obeyedst not the
voice of the LORD, and didst not execute his fierce wrath upon Amalek, therefore
hath the LORD done this thing unto thee this day. Moreover the LORD will deliver
Israel also with thee into the hand of the Philistines: and to-morrow shalt thou and
thy sons be with me: the LORD shall deliver the host of Israel also into the hand
20 of the Philistines. Then Saul fell straightway his full length upon the earth, and
was sore afraid, because of the words of Samuel: and there was no strength in him;
for he had eaten no bread all the day, nor all the night. And the woman came unto
Saul, and saw that he was sore troubled, and said unto him, Behold, thine hand-
maid hath hearkened unto thy voice, and I have put my life in my hand, and have
22 hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee,
hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread
before thee; and eat, that thou mayest have strength, when thou goest on thy way.
But he refused, and said, I will not eat. But his servants, together with the woman,
constrained him; and he hearkened unto their voice. So he arose from the earth,
24 and sat upon the bed. And the woman had a fatted calf in the house; and she
hasted, and killed it; and she took flour, and kneaded it, and did bake unleavened
bread thereof: and she brought it before Saul, and before his servants; and they
did eat. Then they rose up, and went away that night.

The Feud between Saul and David (*continued*)

29 Now the Philistines gathered together all their hosts to Aphek: and the Israelites
pitched by the fountain which is in Jezreel. And the lords of the Philistines passed
on by hundreds, and by thousands: and David and his men passed on in the rear-
ward with Achish. Then said the princes of the Philistines, What do these Hebrews
here? And Achish said unto the princes of the Philistines, Is not this David, the
servant of Saul the king of Israel, which hath been with me these days or these years,
4 and I have found no fault in him since he fell away unto me unto this day? But
the princes of the Philistines were wroth with him; and the princes of the Philistines
said unto him, Make the man return, that he may go back to his place where thou
hast appointed him, and let him not go down with us to battle, lest in the battle he
become an adversary to us: for wherewith should this fellow reconcile himself unto
5 his lord? should it not be with the heads of these men? Is not this David, of whom
they sang one to another in dances, saying,

Saul hath slain his thousands,
And David his ten thousands?

6 Then Achish called David, and said unto him, As the LORD liveth, thou hast been up-
right, and thy going out and thy coming in with me in the host is good in my sight:
for I have not found evil in thee since the day of thy coming unto me unto this day:

nevertheless the lords favour thee not. Wherefore now return, and go in peace, that 7
thou displease not the lords of the Philistines. And David said unto Achish, But
what have I done? and what hast thou found in thy servant so long as I have been
before thee unto this day, that I may not go and fight against the enemies of my
lord the king? And Achish answered and said to David, I know that thou art good 9
in my sight, as an angel of God: notwithstanding the princes of the Philistines have
said, He shall not go up with us to the battle. Wherefore now rise up early in the
morning with the servants of thy lord that are come with thee: and as soon as ye be
up early in the morning, and have light, depart. So David rose up early, he and his
men, to depart in the morning, to return into the land of the Philistines. And the
Philistines went up to Jezreel.

And it came to pass, when David and his men were come to Ziklag on the third 30
day, that the Amalekites had made a raid upon the South, and upon Ziklag, and
had smitten Ziklag, and burned it with fire; and had taken captive the women and
all that were therein, both small and great: they slew not any, but carried them off,
and went their way. And when David and his men came to the city, behold, it was
burned with fire; and their wives, and their sons, and their daughters, were taken
captives. Then David and the people that were with him lifted up their voice and 4
wept, until they had no more power to weep. And David's two wives were taken
captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.
And David was greatly distressed; for the people spake of stoning him, because the
soul of all the people was grieved, every man for his sons and for his daughters: but
David strengthened himself in the LORD his God.

And David said to Abiathar the priest, the son of Ahimelech, I pray thee, bring 7
me hither the ephod. And Abiathar brought thither the ephod to David. And
David inquired of the LORD, saying, If I pursue after this troop, shall I overtake
them? And he answered him, Pursue: for thou shalt surely overtake them, and
shalt without fail recover all. So David went, he and the six hundred men that
were with him, and came to the brook Besor, where those that were left behind stayed.
But David pursued, he and four hundred men: for two hundred stayed behind, 10
which were so faint that they could not go over the brook Besor: and they found
an Egyptian in the field, and brought him to David, and gave him bread, and he
did eat; and they gave him water to drink: and they gave him a piece of a cake of
figs, and two clusters of raisins; and when he had eaten, his spirit came again to him:
for he had eaten no bread, nor drunk any water three days and three nights. And 13
David said unto him, To whom belongest thou? and whence art thou? And he
said, I am a young man of Egypt, servant to an Amalekite; and my master left me,
because three days agone I fell sick. We made a raid upon the South of the Chere-
thites, and upon that which belongeth to Judah, and upon the South of Caleb; and
we burned Ziklag with fire. And David said to him, Wilt thou bring me down to this 15
troop? And he said, Swear unto me by God, that thou wilt neither kill me, nor
deliver me up into the hands of my master, and I will bring thee down to this troop.
And when he had brought him down; behold, they were spread abroad over all the
ground, eating and drinking, and feasting, because of all the great spoil that they
had taken out of the land of the Philistines, and out of the land of Judah. And 17
David smote them from the twilight even unto the evening of the next day: and there
escaped not a man of them, save four hundred young men, which rode upon camels
and fled. And David recovered all that the Amalekites had taken: and David rescued
his two wives. And there was nothing lacking to them, neither small nor great,
neither sons nor daughters, neither spoil, nor any thing that they had taken to them:
David brought back all. And David took all the flocks and the herds, which they 20
drave before those other cattle, and said, This is David's spoil.

And David came to the two hundred men, which were so faint that they could

not follow David, whom also they had made to abide at the brook Besor: and they
went forth to meet David, and to meet the people that were with him: and when
22 David came near to the people, he saluted them. Then answered all the wicked men
and men of Belial, of those that went with David, and said, Because they went not
with us, we will not give them aught of the spoil that we have recovered, save to every
man his wife and his children, that they may lead them away, and depart. Then said
David, Ye shall not do so, my brethren, with that which the LORD hath given unto
us, who hath preserved us, and delivered the troop that came against us into our
24 hand. And who will hearken unto you in this matter? for as his share is that goeth
down to the battle, so shall his share be that tarrieth by the stuff: they shall share
alike. And it was so from that day forward, that he made it a statute and an ordi-
nance for Israel, unto this day.
26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah,
even to his friends, saying, Behold a present for you of the spoil of the enemies of
the LORD; to them which were in Beth-el, and to them which were in Ramoth of
the South, and to them which were in Jattir; and to them which were in Aroer, and
29 to them which were in Siphmoth, and to them which were in Eshtemoa; and to them
which were in Racal, and to them which were in the cities of the Jerahmeelites, and
to them which were in the cities of the Kenites; and to them which were in Hormah,
and to them which were in Cor-ashan, and to them which were in Athach: and to
them which were in Hebron, and to all the places where David himself and his men
were wont to haunt.
31 Now the Philistines fought against Israel: and the men of Israel fled from before
the Philistines, and fell down slain in mount Gilboa. And the Philistines followed
hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab,
and Malchi-shua, the sons of Saul. And the battle went sore against Saul, and the
4 archers overtook him; and he was greatly distressed by reason of the archers. Then
said Saul to his armourbearer, Draw thy sword, and thrust me through therewith;
lest these uncircumcised come and thrust me through, and abuse me. But his armour-
bearer would not; for he was sore afraid. Therefore Saul took his sword, and fell
upon it. And when his armourbearer saw that Saul was dead, he likewise fell upon
6 his sword, and died with him. So Saul died, and his three sons, and his armour-
bearer, and all his men, that same day together. And when the men of Israel that
were on the other side of the valley, and they that were beyond Jordan, saw that
the men of Israel fled, and that Saul and his sons were dead, they forsook the cities,
and fled; and the Philistines came and dwelt in them.
8 And it came to pass on the morrow, when the Philistines came to strip the slain,
that they found Saul and his three sons fallen in mount Gilboa. And they cut off
his head, and stripped off his armour, and sent into the land of the Philistines round
about, to carry the tidings unto the house of their idols, and to the people. And they
put his armour in the house of the Ashtaroth: and they fastened his body to the
11 wall of Beth-shan. And when the inhabitants of Jabesh-gilead heard concerning
him that which the Philistines had done to Saul, all the valiant men arose, and went
all night, and took the body of Saul and the bodies of his sons from the wall of Beth-
shan; and they came to Jabesh, and burnt them there. And they took their bones,
and buried them under the tamarisk tree in Jabesh, and fasted seven days.
1 And it came to pass after the death of Saul, when David was returned from the
slaughter of the Amalekites, and David had abode two days in Ziklag; it came even
to pass on the third day, that, behold, a man came out of the camp from Saul with
his clothes rent, and earth upon his head: and so it was, when he came to David,
that he fell to the earth, and did obeisance. And David said unto him, From whence
4 comest thou? And he said unto him, Out of the camp of Israel am I escaped. And
David said unto him, How went the matter? I pray thee, tell me. And he answered,

The people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. And David said unto the young man 5
that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and the horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. 7
And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. And he said unto me, Stand, I pray thee, beside me, and slay me, for anguish hath taken hold of me; because my life is yet whole in me. So I stood beside him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord. Then David took 11
hold on his clothes, and rent them; and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword. And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David 14
said unto him, How wast thou not afraid to put forth thine hand to destroy the LORD'S anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.
And David lamented with this lamentation over Saul and over Jonathan his son:* 17

David's Lament

Thy glory, O Israel, 19
Is slain upon thy high places!
How are the mighty —
Fallen!

Tell it not in Gath, 20
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew nor rain upon you, 21
Neither fields of offerings:
For there the shield of the mighty was vilely cast away,
The shield of Saul, as of one not anointed with oil.

From the blood of the slain, 22
From the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives, 23
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, 24
Weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.

* And he bade them teach the children of Judah the song of the bow: behold, it is written in 18
the book of Jashar.

25 *How are the mighty —*
Fallen in the midst of the battle!
O Jonathan,
Slain upon thy high places.

26 I am distressed for thee, my brother Jonathan
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.

How are the mighty —
Fallen!
And the weapons of war —
Perished!

THE KINGS

Or the Chosen Nation under a Secular Kingship side by side with a Theocracy

BOOK VIII. — THE REIGNS OF DAVID AND SOLOMON

REIGN OF DAVID

2 And it came to pass after this, that David inquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

Consolidation of the Kingdom

So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And his men that were with him did David bring up, every man with his household:
4 and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah.

And they told David, saying, The men of Jabesh-gilead were they that buried Saul. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even
6 unto Saul, and have buried him. And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. Now therefore let your hands be strong, and be ye valiant: for Saul your lord is dead, and also the house of Judah have anointed me king over them.

Now Abner the son of Ner, captain of Saul's host, had taken Ish-bosheth the son
9 of Saul, and brought him over to Mahanaim; and he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. (Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and he reigned two years.) But the house of Judah followed David. And the time that David was king in Hebron over the house of Judah was seven years and six months.

And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went 12
out from Mahanaim to Gibeon. And Joab the son of Zeruiah, and the servants
of David, went out, and met them by the pool of Gibeon; and they sat down, the one
on the one side of the pool, and the other on the other side of the pool. And Abner
said to Joab, Let the young men, I pray thee, arise and play before us. And Joab
said, Let them arise. Then they arose and went over by number; twelve for Benja-
min, and for Ish-bosheth the son of Saul, and twelve of the servants of David. And 16
they caught every one his fellow by the head, and thrust his sword in his fellow's
side; so they fell down together: wherefore that place was called Helkath-hazzurim,
which is in Gibeon. And the battle was very sore that day; and Abner was beaten,
and the men of Israel, before the servants of David. And the three sons of Zeruiah
were there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild
roe. And Asahel pursued after Abner; and in going he turned not to the right hand 19
nor to the left from following Abner. Then Abner looked behind him, and said,
Is it thou, Asahel? And he answered, It is I. And Abner said to him, Turn thee
aside to thy right hand or to thy left, and lay thee hold on one of the young men,
and take thee his armour. But Asahel would not turn aside from following of him.
And Abner said again to Asahel, Turn thee aside from following me: wherefore 22
should I smite thee to the ground? how then should I hold up my face to Joab thy
brother? Howbeit he refused to turn aside: wherefore Abner with the hinder end
of the spear smote him in the belly, that the spear came out behind him; and he fell
down there, and died in the same place: and it came to pass, that as many as came
to the place where Asahel fell down and died stood still. But Joab and Abishai 24
pursued after Abner: and the sun went down when they were come to the hill of
Ammah, that lieth before Giah by the way of the wilderness of Gibeon. And the
children of Benjamin gathered themselves together after Abner, and became one
band, and stood on the top of an hill. Then Abner called to Joab, and said, Shall
the sword devour for ever? knowest thou not that it will be bitterness in the latter
end? how long shall it be then, ere thou bid the people return from following their
brethren? And Joab said, As God liveth, if thou hadst not spoken, surely then in 27
the morning the people had gone away, nor followed every one his brother. So
Joab blew the trumpet, and all the people stood still, and pursued after Israel no
more, neither fought they any more. And Abner and his men went all that night
through the Arabah; and they passed over Jordan, and went through all Bithron,
and came to Mahanaim. And Joab returned from following Abner: and when he 30
had gathered all the people together, there lacked of David's servants nineteen men
and Asahel. But the servants of David had smitten of Benjamin, and of Abner's
men, so that three hundred and threescore men died. And they took up Asahel,
and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab
and his men went all night, and the day brake upon them at Hebron.

Now there was long war between the house of Saul and the house of David; and **3**
David waxed stronger and stronger, but the house of Saul waxed weaker and weaker.

Family of David

And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; and his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; and the 4
fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; and the sixth, Ithream, of Eglah David's wife. These were born to David in Hebron.

And it came to pass, while there was war between the house of Saul and the house 6
of David, that Abner made himself strong in the house of Saul. Now Saul had a
concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to

8 Abner, Wherefore hast thou gone in unto my father's concubine? Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog's head that belongeth to Judah? This day do I shew kindness unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, 9 and yet thou chargest me this day with a fault concerning this woman. God do so to Abner, and more also, if, as the LORD hath sworn to David, I do not even so to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, from Dan even to Beer-sheba. And he could not answer Abner another word, because he feared him.

12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee. And he said, Well; I will make a league with thee: but one thing I require of thee, that is, thou shalt not see my face, except thou first 14 bring Michal Saul's daughter, when thou comest to see my face. And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, whom I betrothed to me for an hundred foreskins of the Philistines. And Ish-bosheth sent, and took her from her husband, even from Paltiel the son of Laish. And her husband went with her, weeping as he went, and followed her to Bahurim. Then said Abner unto him, Go, return: and he returned.

17 And Abner had communication with the elders of Israel, saying, In times past ye sought for David to be king over you: now then do it: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David 20 in Hebron all that seemed good to Israel, and to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a covenant with thee, and that thou mayest reign over all that thy soul desireth. And 22 David sent Abner away; and he went in peace. And, behold, the servants of David and Joab came from a foray, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace. When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone 24 in peace. Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest. And when Joab was come out from David, he sent messengers after Abner, and they brought him 27 back from the well of Sirah: but David knew it not. And when Abner was returned to Hebron, Joab took him aside into the midst of the gate to speak with him quietly, and smote him there in the belly, that he died, for the blood of Asahel his brother. And afterward when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner: let it fall upon the head of Joab, and upon all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth by 30 the sword, or that lacketh bread. So Joab and Abishai his brother slew Abner, because he had killed their brother Asahel at Gibeon in the battle.

And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David followed the bier. And they buried Abner in Hebron: and the king lifted up his 33 voice, and wept at the grave of Abner; and all the people wept. And the king lamented for Abner, and said:

Should Abner die
As a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters:
As a man falleth before the children of iniquity,
So didst thou fall. 34

And all the people wept again over him. And all the people came to cause David 35
to eat bread while it was yet day; but David sware, saying, God do so to me, and more
also, if I taste bread, or aught else, till the sun be down. And all the people took
notice of it, and it pleased them: as whatsoever the king did pleased all the people.
So all the people and all Israel understood that day that it was not of the king to slay
Abner the son of Ner. And the king said unto his servants, Know ye not that there 38
is a prince and a great man fallen this day in Israel? And I am this day weak,
though anointed king; and these men the sons of Zeruiah be too hard for me: the
LORD reward the wicked doer according to his wickedness.

And when Ish-bosheth, Saul's son,* heard that Abner was dead in Hebron, his 4
hands became feeble, and all the Israelites were troubled. And Ish-bosheth, Saul's
son, had two men that were captains of bands: the name of the one was Baanah,
and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children
of Benjamin.† And the sons of Rimmon the Beerothite, Rechab and Baanah, went, 5
and came about the heat of the day to the house of Ish-bosheth, as he took his rest
at noon. And they came thither into the midst of the house, as though they would
have fetched wheat; and they smote him in the belly: and Rechab and Baanah his
brother escaped. Now when they came into the house, as he lay on his bed in his
bedchamber, they smote him, and slew him, and beheaded him, and took his head,
and went by the way of the Arabah all night. And they brought the head of Ish- 8
bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth
the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my
lord the king this day of Saul, and of his seed. And David answered Rechab and
Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the
LORD liveth, who hath redeemed my soul out of all adversity, when one told me,
saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of
him, and slew him in Ziklag, which was the reward I gave him for his tidings. How 11
much more, when wicked men have slain a righteous person in his own house upon his
bed, shall I not now require his blood of your hand, and take you away from the earth?
And David commanded his young men, and they slew them, and cut off their hands
and their feet, and hanged them up beside the pool in Hebron. But they took the
head of Ish-bosheth, and buried it in the grave of Abner in Hebron.

Then came all the tribes of Israel to David unto Hebron, and spake, saying, 5
Behold, we are thy bone and thy flesh. In times past, when Saul was king over us,
it was thou that leddest out and broughtest in Israel: and the LORD said to thee,
Thou shalt feed my people Israel, and thou shalt be prince over Israel. So all the
elders of Israel came to the king to Hebron; and king David made a covenant with
them in Hebron before the LORD: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years. 4
In Hebron he reigned over Judah seven years and six months: and in Jerusalem he
reigned thirty and three years over all Israel and Judah.

* Now Jonathan, Saul's son, had a son that was lame of his feet. He was five years old 4
when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled:
and it came to pass, as she made haste to flee, that he fell, and became lame. And his name
was Mephibosheth.

† For Beeroth also is reckoned to Benjamin: and the Beerothites fled to Gittaim, and have 3
been sojourners there until this day.

6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land: which spake unto David, saying, Thou shalt not come in hither, but the blind and the lame shall turn thee away: thinking, David cannot come in hither. Nevertheless David took the strong hold of Zion; the same is the city of David.
8 And David said on that day, Whosoever smiteth the Jebusites, let him get up to the watercourse; and as for the lame and the blind, that are hated of David's soul — wherefore they say, There are the blind and the lame; he cannot come into the house. And David dwelt in the strong hold, and called it the city of David. And David built round about from Millo and inward. And David waxed greater and greater; for the LORD, the God of hosts, was with him.
11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

Family of David

13 And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. And these be the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, 11 and Ibhar, and Elishua; and Nepheg, and Japhia; and Elishama, and Eliada, and Eliphelet.

17 And when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek David; and David heard of it, and went down to the hold. Now the Philistines had come and spread themselves in the valley of Rephaim. And David inquired of the LORD, saying, Shall I go up against the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David,
20 Go up: for I will certainly deliver the Philistines into thine hand. And David came to Baal-perazim, and David smote them there; and he said, The LORD hath 'broken' mine enemies before me, like the breach of waters. Therefore he called the name of that place 'Baal-perazim.' And they left their images there, and David and his men took them away.
22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David inquired of the LORD, he said, Thou shalt not go up: make a circuit behind them, and come upon them over against the mulberry trees. And it shall be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt bestir thyself: for then is the LORD gone out before thee to smite the host of the Philistines. And David did so, as the LORD commanded him; and smote the Philistines from Geba until thou come to Gezer.

6 And David again gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him, from Baale Judah, to bring up from thence the ark of God, which is called by the Name, even the name of the LORD of hosts that sitteth upon the cherubim. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in the hill:
4 and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab, which was in the hill, with the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the LORD with all manner of instruments made of fir wood, and with harps, and with psalteries, and with timbrels, and with castanets, and with cymbals. And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the ark of God, and took
7 hold of it; for the oxen stumbled. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. And David was displeased, because the LORD had 'broken forth' upon Uzzah: and

e called that place 'Perez-uzzah,' unto this day. And David was afraid of the 9
ORD that day; and he said, How shall the ark of the LORD come unto me? So
avid would not remove the ark of the LORD unto him into the city of David; but
avid carried it aside into the house of Obed-edom the Gittite. And the ark of the
ORD remained in the house of Obed-edom the Gittite three months: and the LORD
lessed Obed-edom, and all his house. And it was told king David, saying, The 12
ORD hath blessed the house of Obed-edom, and all that pertaineth unto him, be-
ause of the ark of God. And David went and brought up the ark of God from the
ouse of Obed-edom into the city of David with joy. And it was so, that when they
hat bare the ark of the LORD had gone six paces, he sacrificed an ox and a fatling.
nd David danced before the LORD with all his might; and David was girded with 14
linen ephod. So David and all the house of Israel brought up the ark of the LORD
ith shouting, and with the sound of the trumpet. And it was so, as the ark of the
ORD came into the city of David, that Michal the daughter of Saul looked out at
he window, and saw king David leaping and dancing before the LORD; and she
espised him in her heart. And they brought in the ark of the LORD, and set it in 17
s place, in the midst of the tent that David had pitched for it: and David offered
urnt offerings and peace offerings before the LORD. And when David had made
n end of offering the burnt offering and the peace offerings, he blessed the people
n the name of the LORD of hosts. And he dealt among all the people, even among
he whole multitude of Israel, both to men and women, to every one a cake of bread,
nd a portion of flesh, and a cake of raisins. So all the people departed every one to
is house. Then David returned to bless his household. And Michal the daughter 20
f Saul came out to meet David, and said, How glorious was the king of Israel to-day,
ho uncovered himself to-day in the eyes of the handmaids of his servants, as one of
he vain fellows shamelessly uncovereth himself! And David said unto Michal, It
as before the LORD, which chose me above thy father, and above all his house, to
ppoint me prince over the people of the LORD, over Israel: therefore will I play
efore the LORD. And I will be yet more vile than thus, and will be base in mine
wn sight: but of the handmaids which thou hast spoken of, of them shall I be had
n honour. And Michal the daughter of Saul had no child unto the day of her death.

And it came to pass, when the king dwelt in his house, and the LORD had given 7
im rest from all his enemies round about, that the king said unto Nathan the prophet,
ee now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.
nd Nathan said to the king, Go, do all that is in thine heart; for the LORD is with
hee. And it came to pass the same night, that the word of the LORD came unto
Nathan, saying, Go and tell my servant David, Thus saith the LORD, Shalt thou 5
uild me an house for me to dwell in? for I have not dwelt in an house since the day
hat I brought up the children of Israel out of Egypt, even to this day, but have
alked in a tent and in a tabernacle. In all places wherein I have walked with all
he children of Israel, spake I a word with any of the tribes of Israel, whom I com-
anded to feed my people Israel, saying, Why have ye not built me an house of
edar? Now therefore thus shalt thou say unto my servant David, Thus saith the 8
ORD of hosts, I took thee from the sheepcote, from following the sheep, that thou
houldest be prince over my people, over Israel: and I have been with thee whither-
oever thou wentest, and have cut off all thine enemies from before thee; and I will
ake thee a great name, like unto the name of the great ones that are in the earth.
nd I will appoint a place for my people Israel, and will plant them, that they may 10
well in their own place, and be moved no more; neither shall the children of wicked-
ess afflict them any more, as at the first, and as from the day that I commanded judges
o be over my people Israel; and I will cause thee to rest from all thine enemies.
Moreover the LORD telleth thee that the LORD will make thee an house. When thy
ays be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee,

13 which shall proceed out of thy bowels, and I will establish his kingdom. He shall
build an house for my name, and I will establish the throne of his kingdom for ever.
I will be his father, and he shall be my son: if he commit iniquity, I will chasten him
with the rod of men, and with the stripes of the children of men; but my mercy shall
not depart from him, as I took it from Saul, whom I put away before thee. And
thine house and thy kingdom shall be made sure for ever before thee: thy throne shall
be established for ever. According to all these words, and according to all this
vision, so did Nathan speak unto David.

18 Then David the king went in, and sat before the LORD; and he said, Who am I,
O Lord GOD, and what is my house, that thou hast brought me thus far? And this
was yet a small thing in thine eyes, O Lord GOD; but thou hast spoken also of thy
servant's house for a great while to come; and this too after the manner of men,
O Lord GOD! And what can David say more unto thee? for thou knowest thy ser-
21 vant, O Lord GOD. For thy word's sake, and according to thine own heart, hast
thou wrought all this greatness, to make thy servant know it. Wherefore thou art
great, O LORD God: for there is none like thee, neither is there any God beside thee,
according to all that we have heard with our ears. And what one nation in the
earth is like thy people, even like Israel, whom God went to redeem unto himself
for a people, and to make him a name, and to do great things for you, and terrible
things for thy land, before thy people, which thou redeemedst to thee out of Egypt,
24 from the nations and their gods? And thou didst establish to thyself thy people Israel
to be a people unto thee for ever; and thou, LORD, becamest their God. And now,
O LORD God, the word that thou hast spoken concerning thy servant, and concern-
ing his house, confirm thou it for ever, and do as thou hast spoken. And let thy
name be magnified for ever, saying, The LORD of hosts is God over Israel: and the
27 house of thy servant David shall be established before thee. For thou, O LORD of
hosts, the God of Israel, hast revealed to thy servant, saying, I will build thee an
house: therefore hath thy servant found in his heart to pray this prayer unto thee.
And now, O Lord GOD, thou art God, and thy words are truth, and thou hast promised
this good thing unto thy servant: now therefore let it please thee to bless the house
of thy servant, that it may continue for ever before thee: for thou, O Lord GOD,
hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

8 And after this it came to pass, that David smote the Philistines, and subdued
them: and David took the bridle of the mother city out of the hand of the Philistines.
And he smote Moab, and measured them with the line, making them to lie down
on the ground; and he measured two lines to put to death, and one full line to keep
alive. And the Moabites became servants to David, and brought presents. David
smote also Hadadezer the son of Rehob, king of Zobah, as he went to recover his
4 dominion at the River. And David took from him a thousand and seven hundred
horsemen and twenty thousand footmen: and David houghed all the chariot horses,
but reserved of them for an hundred chariots. And when the Syrians of Damascus
came to succour Hadadezer king of Zobah, David smote of the Syrians two and
twenty thousand men. Then David put garrisons in Syria of Damascus: and the
Syrians became servants to David, and brought presents. And the LORD gave
7 victory to David whithersoever he went. And David took the shields of gold that
were on the servants of Hadadezer, and brought them to Jerusalem. And from
Betah and from Berothai, cities of Hadadezer, king David took exceeding much brass.
And when Toi king of Hamath heard that David had smitten all the host of Hadade-
zer, then Toi sent Joram his son unto king David, to salute him, and to bless him,
because he had fought against Hadadezer and smitten him: for Hadadezer had wars
with Toi. And Joram brought with him vessels of silver, and vessels of gold, and
11 vessels of brass: these also did king David dedicate unto the LORD, with the silver

and gold that he dedicated of all the nations which he subdued; of Syria, and of 12
Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of
the spoil of Hadadezer, son of Rehob, king of Zobah. And David gat him a name
when he returned from smiting of the Syrians in the Valley of Salt, even eighteen
thousand men. And he put garrisons in Edom; throughout all Edom put he gar- 14
risons, and all the Edomites became servants to David. And the LORD gave victory
to David whithersoever he went.

Officers of David

And David reigned over all Israel; and
David executed judgement and justice unto
all his people. And Joab the son of
Zeruiah was over the host; and Jehosha-
phat the son of Ahilud was recorder: and
Zadok the son of Ahitub, and Ahimelech
the son of Abiathar, were priests; and
Seraiah was scribe; and Benaiah the son 18
of Jehoiada was over the Cherethites and the
Pelethites; and David's sons were priests.

And David said, Is there yet any that is left of the house of Saul, that I may shew 9
him kindness for Jonathan's sake? And there was of the house of Saul a servant
whose name was Ziba, and they called him unto David; and the king said unto him,
Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet
any of the house of Saul, that I may shew the kindness of God unto him? And Ziba
said unto the king, Jonathan hath yet a son, which is lame on his feet. And the king 4
said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house
of Machir the son of Ammiel, in Lo-debar. Then king David sent, and fetched him
out of the house of Machir the son of Ammiel, from Lo-debar. And Mephibosheth,
the son of Jonathan, the son of Saul, came unto David, and fell on his face, and did
obeisance. And David said, Mephibosheth. And he answered, Behold thy servant!
And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan 7
thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt
eat bread at my table continually. And he did obeisance, and said, What is thy
servant, that thou shouldest look upon such a dead dog as I am? Then the king
called to Ziba, Saul's servant, and said unto him, All that pertained to Saul and to
all his house have I given unto thy master's son. And thou shalt till the land for him, 10
thou, and thy sons, and thy servants; and thou shalt bring in the fruits, that thy
master's son may have bread to eat: but Mephibosheth thy master's son shall eat
bread alway at my table. Now Ziba had fifteen sons and twenty servants. Then
said Ziba unto the king, According to all that my lord the king commandeth his
servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat
at my table, as one of the king's sons. And Mephibosheth had a young son, whose 12
name was Mica. And all that dwelt in the house of Ziba were servants unto Me-
phibosheth. So Mephibosheth dwelt in Jerusalem: for he did eat continually at
the king's table; and he was lame on both his feet.

And it came to pass after this, that the king of the children of Ammon died, and 10
Hanun his son reigned in his stead. And David said, I will shew kindness unto
Hanun the son of Nahash, as his father shewed kindness unto me. So
David sent by the hand of his servants to comfort him concerning his
father. And David's servants came into the land of the children of
Ammon. But the princes of the children of Ammon said unto Hanun
their lord, Thinkest thou that David doth honour thy father, that he
hath sent comforters unto thee? hath not David sent his servants unto thee to
search the city, and to spy it out, and to overthrow it? So Hanun took David's 4
servants, and shaved off the one half of their beards, and cut off their garments in
the middle, even to their buttocks, and sent them away. When they told it unto

Ammonite War: David's Family Troubles

David, he sent to meet them; for the men were greatly ashamed. And the king
6 said, Tarry at Jericho until your beards be grown, and then return. And when
the children of Ammon saw that they were become odious to David, the children
of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zobah,
twenty thousand footmen, and the king of Maacah with a thousand men, and the
men of Tob twelve thousand men. And when David heard of it, he sent Joab,
8 and all the host of the mighty men. And the children of Ammon came out,
and put the battle in array at the entering in of the gate: and the Syrians of
Zobah, and of Rehob, and the men of Tob and Maacah, were by themselves in the
field. Now when Joab saw that the battle was set against him before and be-
hind, he chose of all the choice men of Israel, and put them in array against the
10 Syrians: and the rest of the people he committed into the hand of Abishai his brother,
and he put them in array against the children of Ammon. And he said, If the Syrians
be too strong for me, then thou shalt help me: but if the children of Ammon be too
strong for thee, then I will come and help thee. Be of good courage, and let us play
the men for our people, and for the cities of our God: and the LORD do that which
13 seemeth him good. So Joab and the people that were with him drew nigh unto the
battle against the Syrians: and they fled before him. And when the children of
Ammon saw that the Syrians were fled, they likewise fled before Abishai, and entered
into the city. Then Joab returned from the children of Ammon, and came to Jeru-
salem.

15 And when the Syrians saw that they were put to the worse before Israel, they
gathered themselves together. And Hadarezer sent, and brought out the Syrians
that were beyond the River: and they came to Helam, with Shobach the captain of
the host of Hadarezer at their head. And it was told David; and he gathered all
Israel together, and passed over Jordan, and came to Helam. And the Syrians set
18 themselves in array against David, and fought with him. And the Syrians fled
before Israel; and David slew of the Syrians the men of seven hundred chariots,
and forty thousand horsemen, and smote Shobach the captain of their host, that he
died there. And when all the kings that were servants to Hadarezer saw that they
were put to the worse before Israel, they made peace with Israel, and served them.
So the Syrians feared to help the children of Ammon any more.

11 And it came to pass, at the return of the year, at the time when kings go out to
battle, that David sent Joab, and his servants with him, and all Israel; and they
destroyed the children of Ammon, and besieged Rabbah. But David tarried at
Jerusalem.

Story of Nathan, David, and Bath-sheba

2 And it came to pass at eventide, that David arose from off his bed, and walked
upon the roof of the king's house: and from the roof he saw a woman bathing; and
the woman was very beautiful to look upon. And David sent and inquired after
the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife
of Uriah the Hittite? And David sent messengers, and took her; and she came in
unto him, and he lay with her; (for she was purified from her uncleanness;) and
5 she returned unto her house. And the woman conceived; and she sent and told
David, and said, I am with child. And David sent to Joab, saying, Send me Uriah
the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him,
David asked of him how Joab did, and how the people fared, and how the war pros-
pered. And David said to Uriah, Go down to thy house, and wash thy feet. And
Uriah departed out of the king's house, and there followed him a mess of meat from
9 the king. But Uriah slept at the door of the king's house with all the servants of his
lord, and went not down to his house. And when they had told David, saying,
Uriah went not down unto his house, David said unto Uriah, Art thou not come from

a journey? wherefore didst thou not go down unto thine house? And Uriah said 11
unto David, The ark, and Israel, and Judah, abide in booths; and my lord Joab, and
the servants of my lord, are encamped in the open field; shall I then go into mine
house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul
liveth, I will not do this thing. And David said to Uriah, Tarry here to-day also, and 12
to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the
morrow. And when David had called him, he did eat and drink before him; and
he made him drunk: and at even he went out to lie on his bed with the servants of his
lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it 14
by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront
of the hottest battle, and retire ye from him, that he may be smitten, and die. And
it came to pass, when Joab kept watch upon the city, that he assigned Uriah unto the
place where he knew that valiant men were. And the men of the city went out, and
fought with Joab: and there fell some of the people, even of the servants of David;
and Uriah the Hittite died also. Then Joab sent and told David all the things con- 18
cerning the war; and he charged the messenger, saying, When thou hast made an
end of telling all the things concerning the war unto the king, it shall be that, if the
king's wrath arise, and he say unto thee, Wherefore went ye so nigh unto the city
to fight? knew ye not that they would shoot from the wall? who smote Abimelech
the son of Jerubbesheth? did not a woman cast an upper millstone upon him from
the wall, that he died at Thebez? why went ye so nigh the wall? then shalt thou say,
Thy servant Uriah the Hittite is dead also. So the messenger went, and came and 22
shewed David all that Joab had sent him for. And the messenger said unto David,
The men prevailed against us, and came out unto us into the field, and we were upon
them even unto the entering of the gate. And the shooters shot at thy servants from
off the wall; and some of the king's servants be dead, and thy servant Uriah the Hit-
tite is dead also. Then David said unto the messenger, Thus shalt thou say unto 25
Joab, Let not this thing displease thee, for the sword devoureth one as well as another:
make thy battle more strong against the city, and overthrow it: and encourage thou
him. And when the wife of Uriah heard that Uriah her husband was dead, she
made lamentation for her husband. And when the mourning was past, David sent
and took her home to his house, and she became his wife, and bare him a son. But
the thing that David had done displeased the LORD.

And the LORD sent Nathan unto David. And he came unto him, and said unto 12
him, There were two men in one city; the one rich, and the other poor. The rich
man had exceeding many flocks and herds: but the poor man had nothing, save one
little ewe lamb, which he had bought and nourished up: and it grew up together with
him, and with his children; it did eat of his own morsel, and drank of his own cup,
and lay in his bosom, and was unto him as a daughter. And there came a traveller 4
unto the rich man, and he spared to take of his own flock and of his own herd, to
dress for the wayfaring man that was come unto him, but took the poor man's lamb,
and dressed it for the man that was come to him. And David's anger was greatly
kindled against the man; and he said to Nathan, As the LORD liveth, the man that
hath done this is worthy to die: and he shall restore the lamb fourfold, because he
did this thing, and because he had no pity. And Nathan said to David, Thou art 7
the man. Thus saith the LORD, the God of Israel, I anointed thee king over Israel,
and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and
thy master's wives into thy bosom, and gave thee the house of Israel and of Judah;
and if that had been too little, I would have added unto thee such and such things.
Wherefore hast thou despised the word of the LORD, to do that which is evil in his 9
sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife
to be thy wife, and hast slain him with the sword of the children of Ammon. Now

therefore, the sword shall never depart from thine house; because thou hast despised
11 me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the
LORD, Behold, I will raise up evil against thee out of thine own house, and I will
take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie
with thy wives in the sight of this sun. For thou didst it secretly: but I will do this
13 thing before all Israel, and before the sun. And David said unto Nathan, I have
sinned against the LORD. And Nathan said unto David, The LORD also hath put
away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given
great occasion to the enemies of the LORD to blaspheme, the child also that is born
15 unto thee shall surely die. And Nathan departed unto his house.

And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and stood beside him, to raise him up from the earth: but he would not, neither did he eat bread with
18 them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he hearkened not unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered together, David perceived that the child was dead: and David said unto his servants, Is the child dead? And they said, He is dead.
20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel; and he came into the house of the LORD, and worshipped: then he came to his own house; and when he required they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who knoweth whether the LORD will not be gracious to me,
23 that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon. And 'the LORD loved' him; and he sent by the hand of Nathan the prophet, and he called his name 'Jedidiah,' for the LORD'S sake.

26 Now Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, yea, I have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it,
30 and took it. And he took the crown of their king from off his head; and the weight thereof was a talent of gold, and in it were precious stones; and it was set on David's head. And he brought forth the spoil of the city, exceeding much. And he brought forth the people that were therein, and put them to saws, and to harrows of iron, and to axes of iron, and made them labour at the brickkiln: and thus did he unto all the cities of the children of Ammon. And David and all the people returned unto Jerusalem.

Ammonite War (*continued*)

Story of the Feud between David's Sons and the Revolt of Absalom

13 And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her. And Amnon was so vexed that he fell sick because of his sister Tamar; for she was a virgin; and it

seemed hard to Amnon to do any thing unto her. But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man. And he said unto him, Why, O son of the king, art thou thus lean from 4
day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. And Jonadab said unto him, Lay thee down on thy bed, and feign thyself sick: and when thy father cometh to see thee, say unto him, Let my sister Tamar come, I pray thee, and give me bread to eat, and dress the food in my sight, that I may see it, and eat it at her hand. So Amnon lay down, and feigned 6
himself sick: and when the king was come to see him, Amnon said unto the king, Let my sister Tamar come, I pray thee, and make me a couple of cakes in my sight, that I may eat at her hand. Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him food. So Tamar went to her brother Amnon's house; and he was laid down. And she took dough, and kneaded it, and made cakes in his sight, and did bake the cakes. And she took the pan, and poured them 9
out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him. And Amnon said unto Tamar, Bring the food into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. And when she had brought them near unto him to eat, he took hold of her, 11
and said unto her, Come lie with me, my sister. And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. And I, whither shall I carry my shame? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee. Howbeit he would not hearken unto her voice: 14
but being stronger than she, he forced her, and lay with her. Then Amnon hated her with exceeding great hatred; for the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. And she said unto him, Not so, because this great wrong in putting me forth is worse than the other thou didst unto me. But he would not hearken unto her. Then he called his servant that ministered unto him, and said, Put now this woman 17
out from me, and bolt the door after her. And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her. And Tamar put ashes on her head, and rent her garment of divers colours that was on her: and she laid her hand on her head, and went her way, crying aloud as she went. And Ab- 20
salom her brother said unto her, Hath Amnon thy brother been with thee? but now hold thy peace, my sister: he is thy brother; take not this thing to heart. So Tamar remained desolate in her brother Absalom's house. But when king David heard of all these things, he was very wroth. And Absalom spake unto Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

And it came to pass after two full years, that Absalom had sheepshearers in Baal- 23
hazor, which is beside Ephraim: and Absalom invited all the king's sons. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I pray thee, and his servants go with thy servant. And the king said to Absalom, Nay, my son, let us not all go, lest we be burdensome unto thee. And he pressed him: howbeit he would not go, but blessed him. Then said Absalom, 26
If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? But Absalom pressed him, that he let Amnon and all the king's sons go with him. And Absalom commanded his servants, saying, Mark ye now, when Amnon's heart is merry with wine; and when I say unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had com- 29
manded. Then all the king's sons arose, and every man gat him up upon his mule,

and fled. And it came to pass, while they were in the way, that the tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. Then the king arose, and rent his garments, and lay on the earth: and all his
32 servants stood by with their clothes rent. And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have killed all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. Now therefore let not my lord the king take the thing to his heart, to think that all
34 the king's sons are dead: for Amnon only is dead. But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. And Jonadab said unto the king, Behold, the king's sons are come: as thy servant said, so it is. And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice, and wept: and the king also and all his servants
37 wept very sore. But Absalom fled, and went to Talmai the son of Ammihur, king of Geshur. And David mourned for his son every day.

So Absalom fled, and went to Geshur, and was there three years. And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

14 Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. And Joab sent to Tekoa, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on mourning apparel, I pray thee, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: and go in to the king, and speak on this manner unto him. So Joab
4 put the words in her mouth. And when the woman of Tekoa spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king. And the king said unto her, What aileth thee? And she answered, Of a truth I am a widow woman, and mine husband is dead. And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote
7 the other, and killed him. And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him for the life of his brother whom he slew, and so destroy the heir also: thus shall they quench my coal which is left, and shall leave to my husband neither name nor remainder upon the face of the earth. And the king said unto the woman, Go to thine
9 house, and I will give charge concerning thee. And the woman of Tekoa said unto the king, My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne be guiltless. And the king said, Whosoever saith aught unto thee, bring him to me, and he shall not touch thee any more. Then said she, I pray thee, let the king remember the LORD thy God, that the avenger of blood destroy not any more, lest they destroy my son. And he said, As the LORD liveth, there
12 shall not one hair of thy son fall to the earth. Then the woman said, Let thine handmaid, I pray thee, speak a word unto my lord the king. And he said, Say on. And the woman said, Wherefore then hast thou devised such a thing against the people of God? for in speaking this word the king is as one which is guilty, in that the king doth not fetch home again his banished one. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God take away life, but deviseth means, that he that is banished be not an outcast from
15 him. Now therefore seeing that I am come to speak this word unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his servant. For the king will hear, to deliver his servant out of the hand of the man that would destroy me and my son together out of the inheritance of God. Then thine handmaid said, Let, I pray thee, the word of my lord the king be comfortable: for as an

angel of God, so is my lord the king to discern good and bad: and the LORD thy God be with thee. Then the king answered and said unto the woman, Hide not 18
from me, I pray thee, aught that I shall ask thee. And the woman said, Let my lord the king now speak. And the king said, Is the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid: to change the face of the matter hath thy servant Joab done this thing: 20
and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth. And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. And Joab fell to the ground on his face, and did obeisance, and blessed the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath performed the request of his servant. So Joab arose and went to Geshur, 23
and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, but let him not see my face. So Absalom turned to his own house, and saw not the king's face.

Now in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (now it was at every year's end that he polled it: be- 26
cause the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels, after the king's weight. And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

And Absalom dwelt two full years in Jerusalem; and he saw not the king's face. 28
Then Absalom sent for Joab, to send him to the king; but he would not come to him: and he sent again a second time, but he would not come. Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? And Absalom answered Joab, Behold, I sent unto thee, saying, Come 32
hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it were better for me to be there still: now therefore let me see the king's face; and if there be iniquity in me, let him kill me. So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

And it came to pass after this, that Absalom prepared him a chariot and horses, 15
and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man had a suit which should come to the king for judgement, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that 4
every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to do him obeisance, he put forth his hand, and took hold of him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgement: so Absalom stole the hearts of the men of Israel.

And it came to pass at the end of forty years, that Absalom said unto the king, 7
I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall indeed bring me again to Jerusalem, then I will serve the LORD. And the king said unto him, Go in peace. So he arose, and went to Hebron. But Absalom sent

spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the
11 trumpet, then ye shall say, Absalom is king in Hebron. And with Absalom went two hundred men out of Jerusalem, that were invited, and went in their simplicity; and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered the sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for else none of us shall escape from Absalom: make speed to depart, lest he overtake us quickly, and bring down evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king,
16 Behold, thy servants are ready to do whatsoever my lord the king shall choose. And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. And the king went forth, and all the people after him; and they tarried in Beth-merhak. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six
19 hundred men which came after him from Gath, passed on before the king. Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return, and abide with the king: for thou art a stranger, and also an exile; return to thine own place. Whereas thou camest but yesterday, should I this day make thee go up and down with us, seeing I go whither I may? return thou, and take back thy brethren; mercy
21 and truth be with thee. And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether for death or for life, even there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, and all the people passed over: the king himself also passed over the brook Kidron, and all
24 the people passed over, toward the way of the wilderness. And, lo, Zadok also came, and all the Levites with him, bearing the ark of the covenant of God; and they set down the ark of God, and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: but if he say thus, I have no delight in thee; behold,
27 here am I, let him do to me as seemeth good unto him. The king said also unto Zadok the priest, Art thou not a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry at the fords of the wilderness, until there come word from you to certify me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they abode there.

30 And David went up by the ascent of the mount of Olives, and wept as he went up; and he had his head covered, and went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.
32 And it came to pass, that when David was come to the top of the ascent where God was worshipped, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: and David said unto him, If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant in time past, so will
35 I now be thy servant: then shalt thou defeat for me the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons,

Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye shall hear. So Hushai David's friend came into the city; and Absalom came into Jerusalem.

16 And when David was a little past the top of the ascent, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred clusters of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. 17 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba, Behold, thine is all that pertaineth unto Mephibosheth. And Ziba said, I do obeisance; let me find favour in thy sight, my lord, O king.

5 And when king David came to Bahurim, behold, there came out thence a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came out, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. 8 And thus said Shimei when he cursed, Begone, begone, thou man of blood, and man of Belial: the LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thine own mischief, because thou art a man of blood. Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. 10 And the king said, What have I to do with you, ye sons of Zeruiah? Because he curseth, and because the LORD hath said unto him, Curse David; who then shall say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more may this Benjamite now do it? let him alone, and let him curse; for the LORD hath bidden him. 12 It may be that the LORD will look on the wrong done unto me, and that the LORD will requite me good for his cursing of me this day. So David and his men went by the way: and Shimei went along on the hill side over against him, and cursed as he went, and threw stones at him, and cast dust. And the king, and all the people that were with him, came weary; and he refreshed himself there.

15 And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king. And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend? And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel have chosen, his will I be, and with him will I abide. 19 And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence. Then said Absalom to Ahithophel, Give your counsel what we shall do. And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong. 22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, was as if a man inquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

17 Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him

while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel.
5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not, speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath
8 given this time is not good. Hushai said moreover, Thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be fallen at the first, that whosoever heareth it will say,
10 There is a slaughter among the people that follow Absalom. And even he that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. But I counsel that all Israel be gathered together unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person.
So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are
13 with him we will not leave so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had ordained to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.
15 Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night at the fords of the wilderness, but in any wise pass over; lest the king be swallowed up, and all the people that are with him. Now Jonathan and Ahimaaz stayed by En-rogel; and a maidservant used to go and tell them; and they went and told king
18 David: for they might not be seen to come into the city. But a lad saw them, and told Absalom: and they went both of them away quickly, and came to the house of a man in Bahurim, who had a well in his court; and they went down thither. And the woman took and spread the covering over the well's mouth, and strewed bruised corn thereon; and nothing was known. And Absalom's servants came to the woman to the house; and they said, Where are Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought
21 and could not find them, they returned to Jerusalem. And it came to pass, after they were departed, that they came up out of the well, and went and told king David; and they said unto David, Arise ye, and pass quickly over the water: for thus hath Ahithophel counselled against you. Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one
23 of them that was not gone over Jordan. And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home, unto his city, and set his house in order, and hanged himself; and he died, and was buried in the sepulchre of his father.

Then David came to Mahanaim. And Absalom passed over Jordan, he and all
25 the men of Israel with him. And Absalom set Amasa over the host instead of Joab. Now Amasa was the son of a man, whose name was Ithra the Israelite, that went in to Abigal the daughter of Nahash, sister to Zeruiah Joab's mother. And Israel and Absalom pitched in the land of Gilead.

And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basons, and 28
earthen vessels, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

And David numbered the people that were with him, and set captains of thousands 18
and captains of hundreds over them. And David sent forth the people, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people said, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but thou art worth ten thousand of us: therefore now it is better that thou be ready to succour us out of the city. And the 4
king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people went out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom. So the people went out into the field 6
against Israel: and the battle was in the forest of Ephraim. And the people of Israel were smitten there before the servants of David, and there was a great slaughter there that day of twenty thousand men. For the battle was there spread over the face of all the country: and the forest devoured more people that day than the sword devoured. And Absalom chanced to meet the servants of David. And Absalom rode 9
upon his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went on. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanging in an oak. And Joab said unto the man that told him, And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle. And the man said unto 12
Joab, Though I should receive a thousand pieces of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise if I had dealt falsely against his life,(and there is no matter hid from the king,) then thou thyself wouldest have stood aloof. Then said Joab, I may not tarry 14
thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom and cast him into the great pit in the 17
forest, and raised over him a very great heap of stones: and all Israel fled every one to his tent. Now Absalom in his life time had taken and reared up for himself the pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called Absalom's monument, unto this day.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, 19
how that the LORD hath avenged him of his enemies. And Joab said unto him, Thou shalt not be the bearer of tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to the Cushite, Go tell the king what thou hast seen. And the Cushite bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again 22
to Joab, But come what may, let me, I pray thee, also run after the Cushite. And

Joab said, Wherefore wilt thou run, my son, seeing that thou wilt have no reward for the tidings? But come what may, said he, I will run. And he said unto him, Run. Then Ahimaaz ran by the way of the Plain, and overran the Cushite.

24 Now David sat between the two gates: and the watchman went up to the roof of the gate unto the wall, and lifted up his eyes, and looked, and, behold, a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth
27 tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well. And he bowed himself before the king with his face to the earth, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their
29 hand against my lord the king. And the king said, Is it well with the young man Absalom? And Ahimaaz answered, When Joab sent the king's servant, even me thy servant, I saw a great tumult, but I knew not what it was. And the king said, Turn aside, and stand here. And he turned aside, and stood still. And, behold, the Cushite came; and the Cushite said, Tidings for my lord the king: for the LORD
32 hath avenged thee this day of all them that rose up against thee. And the king said unto the Cushite, Is it well with the young man Absalom? And the Cushite answered, The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

19 And it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people: for the people heard say that day, The king grieveth for his son. And the people gat them by stealth that day into the city, as people that are ashamed steal away when they flee in battle. And the king covered his face, and the king cried with a loud voice, O my son Absalom,
5 O Absalom, my son, my son! And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; in that thou lovest them that hate thee, and hatest them that love thee. For thou hast declared this day, that princes and servants are nought unto thee: for this day I perceive, that if Absalom had lived, and all we had died
7 this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry a man with thee this night: and that will be worse unto thee than all the evil that hath befallen thee from thy youth until now. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate: and all the people came before the king.

9 Now Israel had fled every man to his tent. And all the people were at strife throughout all the tribes of Israel, saying, The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he is fled out of the land from Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, to bring him to his house. Ye are my brethren, ye are my bone and my flesh: wherefore then are ye the last to bring
13 back the king? And say ye to Amasa, Art thou not my bone and my flesh? God do so to me, and more also, if thou be not captain of the host before me continually

in the room of Joab. And he bowed the heart of all the men of Judah, even as the 14
heart of one man; so that they sent unto the king, saying, Return thou, and all thy
servants. So the king returned, and came to Jordan. And Judah came to Gilgal,
to go to meet the king, to bring the king over Jordan.

And Shimei the son of Gera, the Benjamite, which was of Bahurim, hasted and 16
came down with the men of Judah to meet king David. And there were a thousand
men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen
sons and his twenty servants with him; and they went through Jordan in the presence
of the king. And there went over a ferry boat to bring over the king's household,
and to do what he thought good. And Shimei the son of Gera fell down before the
king, when he was come over Jordan. And he said unto the king, Let not my lord 19
impute iniquity unto me, neither do thou remember that which thy servant did per-
versely the day that my lord the king went out of Jerusalem, that the king should
take it to his heart. For thy servant doth know that I have sinned: therefore,
behold, I am come this day the first of all the house of Joseph to go down to meet
my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei 21
be put to death for this, because he cursed the LORD'S anointed? And David said,
What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries
unto me? shall there any man be put to death this day in Israel? for do not I know
that I am this day king over Israel? And the king said unto Shimei, Thou shalt not
die. And the king sware unto him.

And Mephibosheth the son of Saul came down to meet the king; and he had 24
neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day
the king departed until the day he came home in peace. And it came to pass, when
he was come to Jerusalem to meet the king, that the king said unto him, Wherefore
wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my
servant deceived me: for thy servant said, I will saddle me an ass, that I may ride
thereon, and go with the king; because thy servant is lame. And he hath slandered 27
thy servant unto my lord the king; but my lord the king is as an angel of God: do
therefore what is good in thine eyes. For all my father's house were but dead men
before my lord the king: yet didst thou set thy servant among them that did eat at
thine own table. What right therefore have I yet that I should cry any more unto
the king? And the king said unto him, Why speakest thou any more of thy matters?
I say, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea,
let him take all, forasmuch as my lord the king is come in peace unto his own house.

And Barzillai the Gileadite came down from Rogelim; and he went over Jordan 31
with the king, to conduct him over Jordan. Now Barzillai was a very aged man,
even fourscore years old: and he had provided the king with sustenance while he lay
at Mahanaim; for he was a very great man. And the king said unto Barzillai, Come
thou over with me, and I will sustain thee with me in Jerusalem. And Barzillai said
unto the king, How many are the days of the years of my life, that I should go up
with the king unto Jerusalem? I am this day fourscore years old: can I discern 35
between good and bad? can thy servant taste what I eat or what I drink? can I hear
any more the voice of singing men and singing women? wherefore then should thy
servant be yet a burden unto my lord the king? Thy servant would but just go over
Jordan with the king: and why should the king recompense it me with such a reward?
Let thy servant, I pray thee, turn back again, that I may die in mine own city, by the 37
grave of my father and my mother. But behold, thy servant Chimham; let him go
over with my lord the king; and do to him what shall seem good unto thee. And the
king answered, Chimham shall go over with me, and I will do to him that which
shall seem good unto thee: and whatsoever thou shalt require of me, that will I do
for thee. And all the people went over Jordan, and the king went over: and the 39
king kissed Barzillai, and blessed him; and he returned unto his own place.

40 So the king went over to Gilgal, and Chimham went over with him: and all the
people of Judah brought the king over, and also half the people of Israel. And,
behold, all the men of Israel came to the king, and said unto the king, Why have
our brethren the men of Judah stolen thee away, and brought the king, and his
42 household, over Jordan, and all David's men with him? And all the men of Judah
answered the men of Israel, Because the king is near of kin to us: wherefore then be
ye angry for this matter? have we eaten at all of the king's cost? or hath he given
us any gift? And the men of Israel answered the men of Judah, and said, We have
ten parts in the king, and we have also more right in David than ye: why then did
ye despise us, that our advice should not be first had in bringing back our king?
And the words of the men of Judah were fiercer than the words of the men of Israel.
20 And there happened to be there a man of Belial, whose name was Sheba, the son of
Bichri, a Benjamite: and he blew the trumpet, and said, We have no portion in David,
neither have we inheritance in the son of Jesse: every man to his tents, O Israel.
So all the men of Israel went up from following David, and followed Sheba the son
of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.
3 And David came to his house at Jerusalem; and the king took the ten women
his concubines, whom he had left to keep the house, and put them in ward, and
provided them with sustenance, but went not in unto them. So they were shut up
unto the day of their death, living in widowhood.
4 Then said the king to Amasa, Call me the men of Judah together within three
days, and be thou here present. So Amasa went to call the men of Judah together:
but he tarried longer than the set time which he had appointed him. And David
said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom:
take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and
7 escape out of our sight. And there went out after him Joab's men, and the Chere-
thites and the Pelethites, and all the mighty men: and they went out of Jerusalem,
to pursue after Sheba the son of Bichri. When they were at the great stone which
is in Gibeon, Amasa came to meet them. And Joab was girded with his apparel of
war that he had put on, and thereon was a girdle with a sword fastened upon his loins
9 in the sheath thereof; and as he went forth it fell out. And Joab said to Amasa, Is
it well with thee, my brother? And Joab took Amasa by the beard with his right
hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand:
so he smote him therewith in the belly, and shed out his bowels to the ground, and
struck him not again; and he died. And Joab and Abishai his brother pursued after
11 Sheba the son of Bichri. And there stood by him one of Joab's young men, and said,
He that favoureth Joab, and he that is for David, let him follow Joab. And Amasa
lay wallowing in his blood in the midst of the high way. And when the man saw
that all the people stood still, he carried Amasa out of the high way into the field, and
cast a garment over him, when he saw that every one that came by him stood still.
13 When he was removed out of the high way, all the people went on after Joab, to pur-
sue after Sheba the son of Bichri. And he went through all the tribes of Israel unto
Abel, and to Beth-maacah, and all the Berites: and they were gathered together, and
went also after him. And they came and besieged him in Abel of Beth-maacah, and
they cast up a mount against the city, and it stood against the rampart: and all the
16 people that were with Joab battered the wall, to throw it down. Then cried a wise
woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither,
that I may speak with thee. And he came near unto her; and the woman said, Art
thou Joab? And he answered, I am. Then she said unto him, Hear the words of
thine handmaid. And he answered, I do hear. Then she spake, saying, They were
wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they
19 ended the matter. I am of them that are peaceable and faithful in Israel: thou
seekest to destroy a city and a mother in Israel: why wilt thou swallow up the in-

heritance of the LORD? And Joab answered and said, Far be it, far be it from me, 20
that I should swallow up or destroy. The matter is not so: but a man of the hill
country of Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against
the king, even against David: deliver him only, and I will depart from the city.
And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.
Then the woman went unto all the people in her wisdom. And they cut off the head 22
of Sheba the son of Bichri, and threw it out to Joab. And he blew the trumpet,
and they were dispersed from the city, every man to his tent. And Joab returned to
Jerusalem unto the king.

Officers of David

23 Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites: and Adoram was over the tribute: and Jehoshaphat the son of Ahilud was the recorder: and Sheva was scribe: and Za- 25
dok and Abiathar were priests: and Ira also the Jairite was priest unto David.

Various Memoirs of David's Reign

21 And there was a famine in the days of David three years, year after year; and
David sought the face of the LORD. And the LORD said, It is for Saul, and for his
bloody house, because he put to death the Gibeonites. And the king
called the Gibeonites, and said unto them; (now the Gibeonites were
not of the children of Israel, but of the remnant of the Amorites; and
the children of Israel had sworn unto them: and Saul sought to slay
them in his zeal for the children of Israel and Judah:) and David said 3
unto the Gibeonites, What shall I do for you? and wherewith shall I make atone-
ment, that ye may bless the inheritance of the LORD? And the Gibeonites said unto
him, It is no matter of silver or gold between us and Saul, or his house; neither
is it for us to put any man to death in Israel. And he said, What ye shall say,
that will I do for you. And they said unto the king, The man that consumed us,
and that devised against us, that we should be destroyed from remaining in any of
the borders of Israel, let seven men of his sons be delivered unto us, and we will 6
hang them up unto the LORD in Gibeah of Saul, the chosen of the LORD. And
the king said, I will give them. But the king spared Mephibosheth, the son of
Jonathan the son of Saul, because of the LORD'S oath that was between them,
between David and Jonathan the son of Saul. But the king took the two sons
of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephi-
bosheth; and the five sons of Michal the daughter of Saul, whom she bare to
Adriel the son of Barzillai the Meholathite: and he delivered them into the hands 9
of the Gibeonites, and they hanged them in the mountain before the LORD, and
they fell all seven together: and they were put to death in the days of harvest, in the
first days, at the beginning of barley harvest. And Rizpah the daughter of Aiah
took sackcloth, and spread it for her upon the rock, from the beginning of harvest
until water was poured upon them from heaven; and she suffered neither the birds
of the air to rest on them by day, nor the beasts of the field by night. And it was 11
told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.
And David went and took the bones of Saul and the bones of Jonathan his son from
the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where
the Philistines had hanged them, in the day that the Philistines slew Saul in Gilboa:
and he brought up from thence the bones of Saul and the bones of Jonathan his son;
and they gathered the bones of them that were hanged. And they buried the bones 14
of Saul and Jonathan his son in the country of Benjamin in Zela, in the sepulchre of
Kish his father: and they performed all that the king commanded. And after that
God was intreated for the land.

And the Philistines had war again with Israel; and David went down, and his
servants with him, and fought against the Philistines: and David waxed faint. And 16

Ishbi-benob, which was of the sons of the giant, the weight of whose spear was three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the lamp of Israel.

18 And it came to pass after this, that there was again war with the Philistines at Gob: then Sibbecai the Hushathite slew Saph, which was of the sons of the giant. And there was again war with the Philistines at Gob; and Elhanan the son of Jaare-oregim the Beth-lehemite slew Goliath the Gittite, the staff of whose spear was like
20 a weaver's beam. And there was again war at Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimei David's brother slew him. These four were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

22 And David spake unto the LORD the words of this song in the day that the LORD delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said:

David's Song of Victory

The LORD is my rock, and my fortress, and my deliverer, even mine;
3 The God of my rock, in him will I trust;
My shield, and the horn of my salvation, my high tower, and my refuge;
My saviour, thou savest me from violence.
I will call upon the LORD, who is worthy to be praised:
So shall I be saved from mine enemies.

5 For the waves of death compassed me,
The floods of ungodliness made me afraid.
The cords of Sheol were round about me:
The snares of death came upon me.
In my distress I called upon the LORD,
Yea, I called unto my God:
And he heard my voice out of his temple,
And my cry came into his ears.
8 Then the earth shook and trembled,
The foundations of heaven moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
10 He bowed the heavens also, and came down;
And thick darkness was under his feet.
And he rode upon a cherub, and did fly:
Yea, he was seen upon the wings of the wind.
And he made darkness pavilions round about him,
Gathering of waters, thick clouds of the skies.
13 At the brightness before him coals of fire were kindled.
The LORD thundered from heaven,
And the Most High uttered his voice.
And he sent out arrows, and scattered them;
Lightning, and discomfited them.
16 Then the channels of the sea appeared,
The foundations of the world were laid bare,

By the rebuke of the LORD,
At the blast of the breath of his nostrils.
He sent from on high, he took me;
He drew me out of many waters;
He delivered me from my strong enemy,
From them that hated me;
For they were too mighty for me.
They came upon me in the day of my calamity:
But the LORD was my stay.
He brought me forth also into a large place:
He delivered me, because he delighted in me.

The LORD rewarded me according to my righteousness:
According to the cleanness of my hands hath he recompensed me.
For I have kept the ways of the LORD,
And have not wickedly departed from my God.
For all his judgements were before me:
And as for his statutes, I did not depart from them.
I was also perfect toward him,
And I kept myself from mine iniquity.
Therefore hath the LORD recompensed me according to my righteousness;
According to my cleanness in his eyesight.
With the merciful thou wilt shew thyself merciful,
With the perfect man thou wilt shew thyself perfect;
With the pure thou wilt shew thyself pure;
And with the perverse thou wilt shew thyself froward.
And the afflicted people thou wilt save:
But thine eyes are upon the haughty,
That thou mayest bring them down.

For thou art my lamp, O LORD:
And the LORD will lighten my darkness.
For by thee I run upon a troop:
By my God do I leap over a wall.
As for God, his way is perfect:
The word of the LORD is tried;
He is a shield unto all them that trust in him.
For who is God, save the LORD?
And who is a rock, save our God?
God is my strong fortress:
And he guideth the perfect in his way.
He maketh his feet like hinds' feet:
And setteth me upon my high places.
He teacheth my hands to war;
So that mine arms do bend a bow of brass.
Thou hast also given me the shield of thy salvation:
And thy gentleness hath made me great.
Thou hast enlarged my steps under me,
And my feet have not slipped.
I have pursued mine enemies,
And destroyed them;
Neither did I turn again till they were consumed.
And I have consumed them,

And smitten them through that they cannot arise:
Yea, they are fallen under my feet.
40 For thou hast girded me with strength unto the battle:
Thou hast subdued under me those that rose up against me.
Thou hast also made mine enemies turn their backs unto me,
That I might cut off them that hate me.
They looked, but there was none to save;
Even unto the LORD, but he answered them not.
43 Then did I beat them small as the dust of the earth,
I did stamp them as the mire of the streets, and did spread them abroad.
Thou also hast delivered me from the strivings of my people;
Thou hast kept me to be the head of the nations:
A people whom I have not known shall serve me.
45 The strangers shall submit themselves unto me:
As soon as they hear of me, they shall obey me.
The strangers shall fade away,
And shall come trembling out of their close places.

47 The LORD liveth; and blessed be my rock;
And exalted be the God of the rock of my salvation:
Even the God that executeth vengeance for me,
And bringeth down peoples under me,
And that bringeth me forth from mine enemies:
Yea, thou liftest me up above them that rise up against me:
Thou deliverest me from the violent man.
50 Therefore I will give thanks unto thee, O LORD, among the nations,
And will sing praises unto thy name.
Great deliverance giveth he to his king:
And sheweth lovingkindness to his anointed,
To David and to his seed, for evermore.

The Last Words of David

23 David the son of Jesse saith,
And the man who was raised on high saith,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:

2 The spirit of the LORD spake by me,
And his word was upon my tongue.
The God of Israel said,
The Rock of Israel spake to me:
"One that ruleth over men righteously,
That ruleth in the fear of God,
4 He shall be as the light of the morning, when the sun riseth,
A morning without clouds;
When the tender grass springeth out of the earth,
Through clear shining after rain."
5 For is not my house so with God?
For he hath made with me an everlasting covenant,
Ordered in all things, and sure:
For all my salvation, and all my desire,
Will he not make it to grow?

But the ungodly shall be all of them as thorns to be thrust away, 6
For they cannot be taken with the hand:
But the man that toucheth them must be armed with iron and the staff of a spear;
And they shall be utterly burned with fire in their place.

David's Mighty Men

8 These be the names of the mighty men whom David had: Josheb-basshebeth a Tahchemonite, chief of the captains; the same was Adino the Eznite, against eight hundred slain at one time. And after him was Eleazar the son of Dodai the son of an Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: 10 he arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil. And after him was Shammah the son of Agee a Hararite. And the Philistines were gathered together into a troop, where was a plot of ground full of lentils; and the people 12 fled from the Philistines. But he stood in the midst of the plot, and defended it, and slew the Philistines: and the LORD wrought a great victory. And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam; and the troop of the Philistines were en- 14 camped in the valley of Rephaim. And David was then in the hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, Oh that one would give me water to drink of the well of Beth-lehem, which is by the 16 gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but he would not drink thereof, 17 but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: shall I drink the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did the three mighty men. 18 And Abishai, the brother of Joab, the son of Zeruiah, was chief of the three. And he lifted up his spear against three hundred and slew them, and had a name among the three. Was he not most honourable of the three? therefore he was made their captain: howbeit he attained not unto the first three. And Benaiah the son of 20 Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he slew the two sons of Ariel of Moab: he went down also and slew a lion in the midst of a pit in time of snow: and he slew an 21 Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did 22 Benaiah the son of Jehoiada, and had a name among the three mighty men. He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.

Asahel the brother of Joab was one of 24 the thirty; Elhanan the son of Dodo of Beth-lehem; Shammah the Harodite, Elika the Harodite; Helez the Paltite, Ira the son of Ikkesh the Tekoite; Abiezer the Anathothite, Mebunnai the Hushathite; Zalmon the Ahohite, Maharai the 28 Netophathite; Heleb the son of Baanah the Netophathite, Ittai the son of Ribai of Gibeah of the children of Benjamin; Benaiah a Pirathonite, Hiddai of the brooks of Gaash; Abi-albon the Arbathite, Azmaveth 31 the Barhumite; Eliahba the Shaalbonite, the sons of Jashen, Jonathan; Shammah the Hararite, Ahiam the son of Sharar the Ararite; Eliphelet the son of Ahasbai, the son of the Maacathite, Eliam the son of Ahithophel the Gilonite; Hezro the Car- 35 melite, Paarai the Arbite; Igal the son of Nathan of Zobah, Bani the Gadite; Zelek the Ammonite, Naharai the Beerothite, armourbearers to Joab the son of Zeruiah; Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite: thirty and seven in all.

Story of the Numbering of the People

And again the anger of the LORD was kindled against Israel, and he moved David 24 against them, saying, Go, number Israel and Judah. And the king said to Joab the captain of the host, which was with him, Go now to and fro through all the tribes of

Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the
3 sum of the people. And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and may the eyes of my lord the king see it: but why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to
5 number the people of Israel. And they passed over Jordan, and pitched in Aroer, on the right side of the city that is in the middle of the valley of Gad, and unto Jazer: then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and round about to Zidon, and came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of
8 Judah, at Beer-sheba. So when they had gone to and fro through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the numbering of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: but now, O LORD, put away, I beseech thee, the iniquity of thy servant; for I have done very foolishly. And when David rose up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, Go and speak unto David, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.
13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thy foes while they pursue thee? or shall there be three days' pestilence in thy land? now advise thee, and consider what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies
15 are great: and let me not fall into the hand of man. So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. And when the angel stretched out his hand toward Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: now stay thine hand. And
17 the angel of the LORD was by the threshing-floor of Araunah the Jebusite. And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done perversely: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

And Gad came that day to David, and said unto him, Go up, rear an altar unto
19 the LORD in the threshing-floor of Araunah the Jebusite. And David went up according to the saying of Gad, as the LORD commanded. And Araunah looked forth, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king with his face to the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that the plague may be
22 stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, the oxen for the burnt offering, and the threshing instruments and the furniture of the oxen for the wood: all this, O king, doth Araunah give unto the king. And Araunah said unto the king, The LORD thy God accept thee. And the king said unto Araunah, Nay; but I will verily buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God which cost me nothing. So David bought the threshing-floor and the oxen for fifty
25 shekels of silver. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

REIGN OF SOLOMON

Succession of Solomon

Now king David was old and stricken in years; and they covered him with clothes, 1
but he gat no heat. Wherefore his servants said unto him, Let there be sought
for my lord the king a young virgin: and let her stand before the king,
and cherish him; and let her lie in thy bosom, that my lord the king may
get heat. So they sought for a fair damsel throughout all the coasts
of Israel, and found Abishag the Shunammite, and brought her to the king. And
the damsel was very fair; and she cherished the king, and ministered to him; but
the king knew her not.

Then Adonijah the son of Haggith exalted himself, saying, I will be king: and 5
he prepared him chariots and horsemen, and fifty men to run before him. And his
father had not displeased him at any time in saying, Why hast thou done so? and he
was also a very goodly man; and he was born after Absalom. And he conferred
with Joab the son of Zeruiah, and with Abiathar the priest: and they following
Adonijah helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and 8
Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to
David, were not with Adonijah. And Adonijah slew sheep and oxen and fatlings
by the stone of Zoheleth, which is beside En-rogel; and he called all his brethren
the king's sons, and all the men of Judah the king's servants: but Nathan the prophet,
and Benaiah, and the mighty men, and Solomon his brother, he called not.

Then Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou 11
not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth
it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest
save thine own life, and the life of thy son Solomon. Go and get thee in unto king
David, and say unto him, Didst not thou, my lord, O king, swear unto thine hand-
maid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon
my throne? why then doth Adonijah reign? Behold, while thou yet talkest there 14
with the king, I also will come in after thee, and confirm thy words. And Bath-
sheba went in unto the king into the chamber: and the king was very old; and
Abishag the Shunammite ministered unto the king. And Bath-sheba bowed, and
did obeisance unto the king. And the king said, What wouldest thou? And she
said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid,
saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my
throne. And now, behold, Adonijah reigneth; and thou, my lord the king, knowest 18
it not: and he hath slain oxen and fatlings and sheep in abundance, and hath called
all the sons of the king, and Abiathar the priest, and Joab the captain of the host:
but Solomon thy servant hath he not called. And thou, my lord the king, the eyes of
all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of
my lord the king after him. Otherwise it shall come to pass, when my lord the king 21
shall sleep with his fathers, that I and my son Solomon shall be counted offenders.
And, lo, while she yet talked with the king, Nathan the prophet came in. And they
told the king, saying, Behold, Nathan the prophet. And when he was come in before
the king, he bowed himself before the king with his face to the ground. And Nathan
said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall
sit upon my throne? For he is gone down this day, and hath slain oxen and fatlings 25
and sheep in abundance, and hath called all the king's sons, and the captains of the
host, and Abiathar the priest; and, behold, they eat and drink before him, and say,
God save king Adonijah. But me, even me thy servant, and Zadok the priest, and
Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this
thing done by my lord the king, and thou hast not shewed unto thy servants who should
sit on the throne of my lord the king after him? Then king David answered and 28
said, Call me Bath-sheba. And she came into the king's presence, and stood before

29 the king. And the king sware, and said, As the LORD liveth, who hath redeemed
my soul out of all adversity, verily as I sware unto thee by the LORD, the God of
Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon
my throne in my stead; verily so will I do this day. Then Bath-sheba bowed with
her face to the earth, and did obeisance to the king, and said, Let my lord king David
live for ever. And king David said, Call me Zadok the priest, and Nathan the
33 prophet, and Benaiah the son of Jehoiada. And they came before the king. And
the king said unto them, Take with you the servants of your lord, and cause Solomon
my son to ride upon mine own mule, and bring him down to Gihon: and let Zadok
the priest and Nathan the prophet anoint him there king over Israel: and blow ye
with the trumpet, and say, God save king Solomon. Then ye shall come up after
him, and he shall come and sit upon my throne; for he shall be king in my stead:
36 and I have appointed him to be prince over Israel and over Judah. And Benaiah
the son of Jehoiada answered the king, and said, Amen: the LORD, the God of my
lord the king, say so too. As the LORD hath been with my lord the king, even so be he
with Solomon, and make his throne greater than the throne of my lord king David.
So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada,
and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon
39 king David's mule, and brought him to Gihon. And Zadok the priest took the horn
of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all
the people said, God save king Solomon. And all the people came up after him, and
the people piped with pipes, and rejoiced with great joy, so that the earth rent with
the sound of them. And Adonijah and all the guests that were with him heard it
as they had made an end of eating. And when Joab heard the sound of the trumpet,
42 he said, Wherefore is this noise of the city being in an uproar? While he yet spake,
behold, Jonathan the son of Abiathar the priest came: and Adonijah said, Come
in; for thou art a worthy man, and bringest good tidings. And Jonathan answered
and said to Adonijah, Verily our lord king David hath made Solomon king: and the
king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the
son of Jehoiada, and the Cherethites and the Pelethites, and they have caused him
45 to ride upon the king's mule: and Zadok the priest and Nathan the prophet have
anointed him king in Gihon: and they are come up from thence rejoicing, so that
the city rang again. This is the noise that ye have heard. And also Solomon sitteth
on the throne of the kingdom. And moreover the king's servants came to bless our
lord king David, saying, Thy God make the name of Solomon better than thy name,
and make his throne greater than thy throne: and the king bowed himself upon the
48 bed. And also thus said the king, Blessed be the LORD, the God of Israel, which
hath given one to sit on my throne this day, mine eyes even seeing it. And all the
guests of Adonijah were afraid, and rose up, and went every man his way. And
Adonijah feared because of Solomon; and he arose, and went, and caught hold on
51 the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth
king Solomon: for, lo, he hath laid hold on the horns of the altar, saying, Let king
Solomon swear unto me this day that he will not slay his servant with the sword.
And Solomon said, If he shall shew himself a worthy man, there shall not an hair of
him fall to the earth: but if wickedness be found in him, he shall die. So king
Solomon sent, and they brought him down from the altar. And he came and did
obeisance to king Solomon: and Solomon said unto him, Go to thine house.

2 Now the days of David drew nigh that he should die; and he charged Solomon
his son, saying, I go the way of all the earth: be thou strong therefore, and shew
thyself a man; and keep the charge of the LORD thy God, to walk in his ways, to
keep his statutes, and his commandments, and his judgements, and his testimonies,
according to that which is written in the law of Moses, that thou mayest prosper in
4 all that thou doest, and whithersoever thou turnest thyself: that the LORD may

establish his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. Moreover thou knowest also what Joab the son of Zeruiah did unto me, even what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled from Absalom thy brother. And, behold, there is with thee Shimei the son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless, for thou art a wise man; and thou wilt know what thou oughtest to do unto him, and thou shalt bring his hoar head down to the grave with blood.

And David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

And Solomon sat upon the throne of David his father; and his kingdom was established greatly. Then Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably. He said moreover, I have somewhat to say unto thee. And she said, Say on. And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD. And now I ask one petition of thee, deny me not. And she said unto him, Say on. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife. And Bath-sheba said, Well; I will speak for thee unto the king. Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a throne to be set for the king's mother; and she sat on his right hand. Then she said, I ask one small petition of thee; deny me not. And the king said unto her, Ask on, my mother: for I will not deny thee. And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife. And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah. Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore as the LORD liveth, who hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, surely Adonijah shall be put to death this day. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him, that he died. And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou wast afflicted in all wherein my father was afflicted. So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

And the tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the Tent of the LORD, and caught hold on the horns of the altar. And it was told king Solomon, Joab is fled unto the

Tent of the LORD, and, behold, he is by the altar. Then Solomon sent Benaiah the
30 son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the Tent of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the blood, which Joab shed
32 without cause, from me and from my father's house. And the LORD shall return his blood upon his own head, because he fell upon two men more righteous and better than he, and slew them with the sword, and my father David knew it not, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. So shall their blood return upon the head of Joab, and upon the head of his seed for ever: but unto David, and unto his seed, and unto
34 his house, and unto his throne, shall there be peace for ever from the LORD. Then Benaiah the son of Jehoiada went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness. And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For on the day thou goest out, and passest over the brook Kidron, know thou for certain that thou shalt surely die: thy blood shall be upon thine own head. And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And
39 Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish, son of Maacah, king of Gath And they told Shimei, saying, Behold, thy servants be in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish, to seek his servants: and Shimei went, and brought his servants from Gath. And it was told Solomon
42 that Shimei had gone from Jerusalem to Gath, and was come again. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for certain, that on the day thou goest out, and walkest abroad any whither, thou shalt surely die? and thou saidst unto me, The saying that I have heard is good. Why then hast thou not kept the oath of
44 the LORD, and the commandment that I have charged thee with? The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head. But king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever. So the king commanded Benaiah the son of Jehoiada; and he went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

3 And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about. Only the people sacrificed in the high places, because there was no house built for the name of the LORD until those days. And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in the high places.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne,

Solomon on the Throne

as it is this day. And now, O LORD my God, thou hast made thy servant king in- 7
stead of David my father: and I am but a little child; I know not how to go out or
come in. And thy servant is in the midst of thy people which thou hast chosen,
a great people, that cannot be numbered nor counted for multitude. Give thy ser-
vant therefore an understanding heart to judge thy people, that I may discern be-
tween good and evil; for who is able to judge this thy great people? And the 10
speech pleased the Lord, that Solomon had asked this thing. And God said unto
him, Because thou hast asked this thing, and hast not asked for thyself long life;
neither hast asked riches for thyself, nor hast asked the life of thine enemies; but
hast asked for thyself understanding to discern judgement; behold, I have done
according to thy word: lo, I have given thee a wise and an understanding heart; so
that there hath been none like thee before thee, neither after thee shall any arise like
unto thee. And I have also given thee that which thou hast not asked, both riches 13
and honour, so that there shall not be any among the kings like unto thee, all thy
days. And if thou wilt walk in my ways, to keep my statutes and my command-
ments, as thy father David did walk, then I will lengthen thy days. And Solomon
awoke, and, behold, it was a dream: and he came to Jerusalem, and stood before
the ark of the covenant of the LORD, and offered up burnt offerings, and offered
peace offerings, and made a feast to all his servants.

Then came there two women, that were harlots, unto the king, and stood before 16
him. And the one woman said, Oh my lord, I and this woman dwell in one house;
and I was delivered of a child with her in the house. And it came to pass the third
day after I was delivered, that this woman was delivered also; and we were together;
there was no stranger with us in the house, save we two in the house. And this
woman's child died in the night; because she overlaid it. And she arose at mid- 20
night, and took my son from beside me, while thine handmaid slept, and laid it in
her bosom, and laid her dead child in my bosom. And when I rose in the morning
to give my child suck, behold, it was dead: but when I had considered it in the morn-
ing, behold, it was not my son, which I did bear. And the other woman said, Nay;
but the living is my son, and the dead is thy son. And this said, No; but the dead
is thy son, and the living is my son. Thus they spake before the king. Then said 23
the king, The one saith, This is my son that liveth, and thy son is the dead: and the
other saith, Nay; but thy son is the dead, and my son is the living. And the king
said, Fetch me a sword. And they brought a sword before the king. And the king
said, Divide the living child in two, and give half to the one, and half to the other.
Then spake the woman whose the living child was unto the king, for her bowels 26
yearned upon her son, and she said, Oh my lord, give her the living child, and in
no wise slay it. But the other said, It shall be neither mine nor thine; divide it.
Then the king answered and said, Give her the living child, and in no wise slay it:
she is the mother thereof. And all Israel heard of the judgement which the king had
judged; and they feared the king: for they saw that the wisdom of God was in
him, to do judgement.

Officers of Solomon

4 And king Solomon was king over all
Israel. And these were the princes which
he had; Azariah the son of Zadok, the
priest; Elihoreph and Ahijah, the sons of
Shisha, scribes; Jehoshaphat the son of
4 Ahilud, the recorder; and Benaiah the son of
Jehoiada was over the host; and Zadok and
Abiathar were priests: and Azariah the
son of Nathan was over the officers; and
Zabud the son of Nathan was priest, and
the king's friend; and Ahishar was over
the household; and Adoniram the son of
Abda was over the levy.

And Solomon had twelve officers over 7
all Israel, which provided victuals for the
king and his household: each man had to
make provision for a month in the year.
And these are their names: Ben-hur, in
the hill country of Ephraim: Ben-deker, in
Makaz, and in Shaalbim, and Beth-

10 shemesh, and Elon-beth-hanan: Ben-
hesed, in Arubboth; to him pertained
Socoh, and all the land of Hepher: Ben-
abinadab, in all the height of Dor; he had
Taphath the daughter of Solomon to wife:
12 Baana the son of Ahilud, in Taanach and
Megiddo, and all Beth-shean which is
beside Zarethan, beneath Jezreel, from
Beth-shean to Abel-meholah as far as be-
13 yond Jokmeam: Ben-geber, in Ramoth-
gilead; to him pertained the towns of Jair
the son of Manasseh, which are in Gilead;
even to him pertained the region of Argob,
which is in Bashan, threescore great cities
with walls and brasen bars: Ahinadab the
son of Iddo, in Mahanaim: Ahimaaz, in
Naphtali; he also took Basemath the
daughter of Solomon to wife: Baana the
son of Hushai, in Asher and Bealoth:
Jehoshaphat the son of Paruah, in Issachar:
Shimei the son of Ela, in Benjamin: Geber
the son of Uri, in the land of Gilead, the
country of Sihon king of the Amorites and
of Og king of Bashan; and he was the
only officer which was in the land. Judah
and Israel were many, as the sand which
is by the sea in multitude, eating and
drinking and making merry.

21 And Solomon ruled over all the kingdoms from the River unto the land of the
Philistines, and unto the border of Egypt: they brought presents, and served Solomon
all the days of his life. And Solomon's provision for one day was thirty measures
of fine flour, and threescore measures of meal; ten fat oxen, and twenty oxen out of
the pastures, and an hundred sheep, beside harts, and gazelles, and roebucks, and
fatted fowl. For he had dominion over all the region on this side the River, from
Tiphsah even to Gaza, over all the kings on this side the River: and he had peace
25 on all sides round about him. And Judah and Israel dwelt safely, every man under
his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.
And Solomon had forty thousand stalls of horses for his chariots, and twelve thou-
sand horsemen. And those officers provided victual for king Solomon, and for all
that came unto king Solomon's table, every man in his month: they let nothing be
lacking. Barley also and straw for the horses and swift steeds brought they unto
the place where the officers were, every man according to his charge.
29 And God gave Solomon wisdom and understanding exceeding much, and large-
ness of heart, even as the sand that is on the sea shore. And Solomon's wisdom
excelled the wisdom of all the children of the east, and all the wisdom of Egypt.
For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol,
and Darda, the sons of Mahol: and his fame was in all the nations round about.
32 And he spake three thousand proverbs: and his songs were a thousand and five.
And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that
springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things,
and of fishes. And there came of all peoples to hear the wisdom of Solomon, from
all kings of the earth, which had heard of his wisdom.

5 And Hiram king of Tyre sent his servants unto Solomon; for he had heard that
they had anointed him king in the room of his father: for Hiram was ever a lover of
David. And Solomon sent to Hiram, saying, Thou knowest how that
Solomon and the Temple David my father could not build an house for the name of the LORD his
God for the wars which were about him on every side, until the LORD put
them under the soles of his feet. But now the LORD my God hath given me rest on
5 every side; there is neither adversary, nor evil occurrent. And, behold, I purpose to
build an house for the name of the LORD my God, as the LORD spake unto David, my
father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build
the house for my name. Now therefore command thou that they hew me cedar
trees out of Lebanon; and my servants shall be with thy servants; and I will give
thee hire for thy servants according to all that thou shalt say: for thou knowest that
7 there is not among us any that can skill to hew timber like unto the Zidonians. And
it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly,
and said, Blessed be the LORD this day, which hath given unto David a wise son

over this great people. And Hiram sent to Solomon, saying, I have heard the message which thou hast sent unto me: I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon 9
unto the sea: and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household. So Hiram gave Solomon timber of cedar and timber of fir according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his house- 11
hold, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And the LORD gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together.

And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a 14
month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand that were hewers in the mountains; besides Solomon's chief officers that were over the work, three thousand and three hundred, which bare rule over the people that wrought in the work. And the king commanded, and they hewed 17
out great stones, costly stones, to lay the foundation of the house with wrought stone. And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house.

Specification of the Temple and the Palace

6 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of
2 the LORD. And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the
4 house. And for the house he made windows of fixed lattice-work. And against the wall of the house he built stories round about, against the walls of the house round about, both of the temple and of the oracle: and he made side-chambers round about:
6 the nethermost story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for on the outside he made rebatements in the wall of the house round about, that the beams should not have hold in the walls of the
7 house. And the house, when it was in building, was built of stone made ready at the quarry: and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. The door for the middle side-chambers was in the right side of the house: and they went up by winding stairs into the middle chambers, and out of the middle into the third. So 9
he built the house, and finished it; and he covered the house with beams and planks of cedar. And he built the stories against all the house, each five cubits high: and they rested on the house with timber of cedar.

And the word of the LORD came to Solomon, saying, Concerning this house which 12
thou art in building, if thou wilt walk in my statutes, and execute my judgements, and keep all my commandments to walk in them; then will I establish my word with thee, which I spake unto David thy father. And I will dwell among the children of Israel, and will not forsake my people Israel.

So Solomon built the house, and finished 14
it. And he built the walls of the house within with boards of cedar; from the floor of the house unto the walls of the ceiling, he covered them on the inside with wood: and he covered the floor of the house with boards of fir. And he built twenty 16
cubits on the hinder part of the house with boards of cedar from the floor unto the walls: he even built them for it within, for an oracle, even for the most holy place. And the house, that is, the temple before the oracle, was forty cubits long. And there 18
was cedar on the house within, carved with

knops and open flowers: all was cedar; there was no stone seen. And he prepared an oracle in the midst of the house within, to set there the ark of the covenant of the
20 LORD. And within the oracle was a space of twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with pure gold: and he covered the altar with cedar. So Solomon overlaid the house within with pure gold: and he drew chains of gold across before the oracle; and he overlaid it
22 with gold. And the whole house he overlaid with gold, until all the house was finished: also the whole altar that belonged to the oracle he overlaid with gold. And in the oracle he made two cherubim of olive
24 wood, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubim were of one measure and
26 one form. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubim within the inner house: and the wings of the cherubim were stretched forth, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another
28 in the midst of the house. And he overlaid the cherubim with gold. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without. And the floor of the house he overlaid with
31 gold, within and without. And for the entering of the oracle he made doors of olive wood: the lintel and door posts were a fifth part of the wall. So he made two doors of olive wood; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold; and he spread the gold upon the
33 cherubim, and upon the palm trees. So also made he for the entering of the temple door posts of olive wood, out of a fourth part of the wall; and two doors of fir wood; the two leaves of the one door were folding, and the two leaves of the other door were
35 folding. And he carved thereon cherubim and palm trees and open flowers: and he overlaid them with gold fitted upon the graven work. And he built the inner court with three rows of hewn stone, and a row
37 of cedar beams. In the fourth year was the foundation of the house of the LORD laid, in the month Ziv. And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

And Solomon was building his own house thirteen years, and he finished all his house. For he built the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above over the forty and five beams, that were upon the pillars; fifteen in a row. And there were prospects in three rows, and light was over against light in three ranks. And all the doors and posts were square in prospect: and light was over against light in three ranks. And he made e the porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits; and a porch before them; and pillars and thick beams before them. And he made the porch of the throne where he might judge, even the porch of judgement: and it was covered with cedar from floor to floor. And his house where he might 8 dwell, the other court within the porch, was of the like work. He made also an house for Pharaoh's daughter, (whom Solomon had taken to wife,) like unto this porch. All these were of costly stones, even of hewn stone, according to measure, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside unto the great court. And the n foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above were costly stones, even hewn stone, according to measure, and cedar wood. And the great court round about had three rows of hewn stone, and a row of cedar beams; like as the inner court of the house of the LORD, and the porch of the house.

And king Solomon sent and fetched 1 Hiram out of Tyre. He was the son of a widow woman of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning, to work all works in brass. And he came to king Solomon, and wrought all his work. For 1 he fashioned the two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits compassed either of them about. And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was

five cubits, and the height of the other
17 chapiter was five cubits. There were nets
of checker work, and wreaths of chain work,
for the chapiters which were upon the top
of the pillars; seven for the one chapiter,
and seven for the other chapiter. So he
made the pillars; and there were two rows
round about upon the one network, to
cover the chapiters that were upon the top
of the pillars: and so did he for the other
19 chapiter. And the chapiters that were
upon the top of the pillars in the porch were
of lily work, four cubits. And there were
chapiters above also upon the two pillars,
close by the belly which was beside the net-
work: and the pomegranates were two
hundred, in rows round about upon the
21 other chapiter. And he set up the pillars
at the porch of the temple: and he set up
the right pillar, and called the name thereof
Jachin: and he set up the left pillar,
and called the name thereof Boaz. And
upon the top of the pillars was lily work:
so was the work of the pillars finished.
23 And he made the molten sea of ten cubits
from brim to brim, round in compass, and
the height thereof was five cubits: and a
line of thirty cubits compassed it round
about. And under the brim of it round
about there were knops which did compass
it, for ten cubits, compassing the sea round
about: the knops were in two rows, cast
25 when it was cast. It stood upon twelve
oxen, three looking toward the north,
and three looking toward the west, and three
looking toward the south, and three look-
ing toward the east: and the sea was set
upon them above, and all their hinder parts
were inward. And it was an handbreadth
thick; and the brim thereof was wrought
like the brim of a cup, like the flower of a
27 lily: it held two thousand baths. And he
made the ten bases of brass; four cubits
was the length of one base, and four cubits
the breadth thereof, and three cubits the
height of it. And the work of the bases
was on this manner: they had borders;
and there were borders between the ledges:
29 and on the borders that were between the
ledges were lions, oxen, and cherubim;
and upon the ledges there was a pedestal
above: and beneath the lions and oxen
were wreaths of hanging work. And every
base had four brasen wheels, and axles of
brass: and the four feet thereof had under-
setters: beneath the laver were the under-
setters molten, with wreaths at the side of
31 each. And the mouth of it within the
chapiter and above was a cubit: and the
mouth thereof was round after the work of a
pedestal, a cubit and an half: and also
upon the mouth of it were gravings, and
their borders were foursquare, not round.
And the four wheels were underneath the
borders; and the axletrees of the wheels
were in the base: and the height of a wheel
was a cubit and half a cubit. And the 33
work of the wheels was like the work of a
chariot wheel: their axletrees, and their
felloes, and their spokes, and their naves,
were all molten. And there were four un-
dersetters at the four corners of each base:
the undersetters thereof were of the base
itself. And in the top of the base was there 35
a round compass of half a cubit high: and
on the top of the base the stays thereof and
the borders thereof were of the same.
And on the plates of the stays thereof, and
on the borders thereof, he graved cheru-
bim, lions, and palm trees, according to the
space of each, with wreaths round about.
After this manner he made the ten bases: 37
all of them had one casting, one measure,
and one form. And he made ten lavers
of brass: one laver contained forty baths:
and every laver was four cubits: and upon
every one of the ten bases one laver. And
he set the bases, five on the right side of the
house, and five on the left side of the house:
and he set the sea on the right side of the
house eastward, toward the south. And 40
Hiram made the lavers, and the shovels,
and the basons. So Hiram made an end
of doing all the work that he wrought for
king Solomon in the house of the LORD:
the two pillars, and the two bowls of the
chapiters that were on the top of the pillars;
and the two networks to cover the two bowls
of the chapiters that were on the top of the
pillars; and the four hundred pomegranates 42
for the two networks; two rows of pome-
granates for each network, to cover the two
bowls of the chapiters that were upon the
pillars; and the ten bases, and the ten lavers
on the bases; and the one sea, and the
twelve oxen under the sea; and the pots, 45
and the shovels, and the basons: even all
these vessels, which Hiram made for king
Solomon, in the house of the LORD, were
of burnished brass. In the plain of Jordan
did the king cast them, in the clay ground
between Succoth and Zarethan. And Solo-
mon left all the vessels unweighed, because
they were exceeding many: the weight of
the brass could not be found out. And 48
Solomon made all the vessels that were in
the house of the LORD: the golden altar,
and the table whereupon the shewbread
was, of gold; and the candlesticks, five on
the right side, and five on the left, before

the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold; and
50 the cups, and the snuffers, and the basons, and the spoons, and the firepans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple, of gold. Thus all the work that king Solomon wrought in the house of the LORD was finished. And Solomon brought in the things which David his father had dedicated, even the silver, and the gold, and the vessels, and put them in the treasuries of the house of the LORD.

8 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon
3 at the feast, in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the LORD, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark,
6 sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were
9 not seen without: and there they are, unto this day. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD filled the house of the LORD.

12 Then spake Solomon, The LORD hath said that he would dwell in the thick darkness. I have surely built thee an house of habitation, a place for thee to dwell in for ever. And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood. And he said, Blessed be the LORD, the God of Israel, which spake with his mouth unto David my father, and hath with
16 his hand fulfilled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be there; but I chose David to be over my people Israel. Now it was in the heart of David my father to build an house for the name of the LORD, the God of Israel. But the LORD said unto David my father, Whereas it was in thine heart to
19 build an house for my name, thou didst well that it was in thine heart: nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house for my name. And the LORD hath established his word that he spake; for I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. And there have I set a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said:

O LORD, the God of Israel, there is no God like thee, in heaven above, or on earth beneath; who keepest covenant and mercy with thy servants, that walk before thee with all their heart: who hast kept with thy servant David my father that which thou didst promise him: yea, thou spakest with thy mouth, and hast fulfilled it with
25 thine hand, as it is this day. Now therefore, O LORD, the God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall

not fail thee a man in my sight to sit on the throne of Israel; if only thy children take heed to their way, to walk before me as thou hast walked before me. Now there- 26
fore, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded! Yet have thou respect unto the prayer of thy servant, 28
and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day: that thine eyes may be open towards this house night and day, even toward the place whereof thou hast said, My name shall be there: to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplication of thy servant, and of thy people 30
Israel, when they shall pray toward this place: yea, hear thou in heaven thy dwelling place; and when thou hearest, forgive. If a man sin against his neighbour, and an oath be laid upon him to cause him to swear, and he come and swear before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his own head; and justifying the righteous, to give him according to his righteousness. When thy people Israel be smitten down 33
before the enemy, because they have sinned against thee; if they turn again to thee, and confess thy name, and pray and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, 35
and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance. If there be 37
in the land famine, if there be pestilence, if there be blasting or mildew, locust or caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy 39
dwelling place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover concerning the stranger, that is not of thy people Israel, when he shall come out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy mighty hand, and of thy 42
stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all the peoples of the earth may know thy name, to fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name. If thy people go out to battle against their enemy, by whatsoever way 44
thou shalt send them, and they pray unto the LORD toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captive unto the land of the enemy, far off or near; yet if they shall bethink themselves in the land whither 47
they are carried captive, and turn again, and make supplication unto thee in the land of them that carried them captive, saying, We have sinned, and have done perversely, we have dealt wickedly; if they return unto thee with all their heart and with all their soul in the land of their enemies, which carried them captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which

49 thou hast chosen, and the house which I have built for thy name: then hear thou their
prayer and their supplication in heaven thy dwelling place, and maintain their cause;
and forgive thy people which have sinned against thee, and all their transgressions
wherein they have transgressed against thee; and give them compassion before those
who carried them captive, that they may have compassion on them: for they be thy
people, and thine inheritance, which thou broughtest forth out of Egypt, from the
52 midst of the furnace of iron: that thine eyes may be open unto the supplication of
thy servant, and unto the supplication of thy people Israel, to hearken unto them
whensoever they cry unto thee. For thou didst separate them from among all the
peoples of the earth, to be thine inheritance, as thou spakest by the hand of Moses
thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.
54 And it was so, that when Solomon had made an end of praying all this prayer
and supplication unto the LORD, he arose from before the altar of the LORD, from
kneeling on his knees with his hands spread forth toward heaven. And he stood,
and blessed all the congregation of Israel with a loud voice, saying: Blessed be the
LORD, that hath given rest unto his people Israel, according to all that he promised:
there hath not failed one word of all his good promise, which he promised by the
57 hand of Moses his servant. The LORD our God be with us, as he was with our fathers:
let him not leave us, nor forsake us: that he may incline our hearts unto him, to
walk in all his ways, and to keep his commandments, and his statutes, and his judge-
ments, which he commanded our fathers. And let these my words, wherewith I
have made supplication before the LORD, be nigh unto the LORD our God day and
night, that he maintain the cause of his servant, and the cause of his people Israel,
as every day shall require: that all the peoples of the earth may know that the LORD,
61 he is God; there is none else. Let your heart therefore be perfect with the LORD
our God, to walk in his statutes, and to keep his commandments, as at this day.
And the king, and all Israel with him, offered sacrifice before the LORD. And
Solomon offered for the sacrifice of peace offerings, which he offered unto the LORD,
two and twenty thousand oxen, and an hundred and twenty thousand sheep. So
64 the king and all the children of Israel dedicated the house of the LORD. The same
day did the king hallow the middle of the court that was before the house of the
LORD; for there he offered the burnt offering, and the meal offering, and the fat of
the peace offerings: because the brasen altar that was before the LORD was too little to
65 receive the burnt offering, and the meal offering, and the fat of the peace offerings. So
Solomon held the feast at that time, and all Israel with him, a great congregation, from
the entering in of Hamath unto the brook of Egypt, before the LORD our God, seven
days and seven days, even fourteen days. On the eighth day he sent the people away,
and they blessed the king, and went unto their tents joyful and glad of heart for all
the goodness that the LORD had shewed unto David his servant, and to Israel his people.
9 And it came to pass, when Solomon had finished the building of the house of the
LORD, and the king's house, and all Solomon's desire which he was pleased to do,
that the LORD appeared to Solomon the second time, as he had appeared unto him
at Gibeon. And the LORD said unto him, I have heard thy prayer and thy supplica-
tion, that thou hast made before me: I have hallowed this house, which thou hast
built, to put my name there for ever; and mine eyes and mine heart shall be there
4 perpetually. And as for thee, if thou wilt walk before me, as David thy father walked,
in integrity of heart, and in uprightness, to do according to all that I have commanded
thee, and wilt keep my statutes and my judgements; then I will establish the throne
of thy kingdom over Israel for ever; according as I promised to David thy father,
6 saying, There shall not fail thee a man upon the throne of Israel. But if ye shall
turn away from following me, ye or your children, and not keep my commandments
and my statutes which I have set before you, but shall go and serve other gods, and
worship them: then will I cut off Israel out of the land which I have given them;

and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all peoples: and though this house be 8
so high, yet shall every one that passeth by it be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? And they shall answer, Because they forsook the LORD their God, which brought forth their fathers out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath the LORD brought all this evil upon them.

And it came to pass at the end of twenty years, wherein Solomon had built the 10
two houses, the house of the LORD and the king's house, (now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast 13
given me, my brother? And he called them the land of Cabul, unto this day. And Hiram sent to the king sixscore talents of gold.

And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. Pharaoh king of Egypt had gone up, and taken 16
Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a portion unto his daughter, Solomon's wife. And Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tamar in the wilderness, in the land, and all the store cities that Solomon had, and the cities for his chariots, and the cities for his horsemen, and that which Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion. As for all the 20
people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, which were not of the children of Israel; their children that were left after them in the land, whom the children of Israel were not able utterly to destroy, of them did Solomon raise a levy of bondservants, unto this day. But of the children of Israel did Solomon make no bondservants: but they were the men of war, and his servants, and his princes, and his captains, and rulers of his chariots and of his horsemen. These were the chief officers that were over Solomon's work, five 23
hundred and fifty, which bare rule over the people that wrought in the work. But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo. And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, burning incense therewith, upon the altar that was before the LORD. So he finished the house.

And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, 26
on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

Solomon's Greatness

10 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king which he told her not. And when the queen of 4
Sheba had seen all the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It

was a true report that I heard in mine own land of thine acts, and of thy wisdom.
7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and,
behold, the half was not told me: thy wisdom and prosperity exceedeth the fame
which I heard. Happy are thy men, happy are these thy servants, which stand
continually before thee, and that hear thy wisdom. Blessed be the LORD thy God,
which delighted in thee, to set thee on the throne of Israel: because the LORD loved
10 Israel for ever, therefore made he thee king, to do judgement and justice. And
she gave the king an hundred and twenty talents of gold, and of spices very great
store, and precious stones: there came no more such abundance of spices as these
which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that
brought gold from Ophir, brought in from Ophir great plenty of almug trees and
12 precious stones. And the king made of the almug trees pillars for the house of the
LORD, and for the king's house, harps also and psalteries for the singers: there
came no such almug trees, nor were seen, unto this day. And king Solomon gave to the
queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave
her of his royal bounty. So she turned, and went to her own land, she and her servants.
14 Now the weight of gold that came to Solomon in one year was six hundred three-
score and six talents of gold, beside that which the chapmen brought, and the traffic
of the merchants, and of all the kings of the mingled people, and of the governors of
the country. And king Solomon made two hundred targets of beaten gold: six hun-
dred shekels of gold went to one target. And he made three hundred shields of
beaten gold; three pound of gold went to one shield: and the king put them in the
18 house of the forest of Lebanon. Moreover the king made a great throne of ivory,
and overlaid it with the finest gold. There were six steps to the throne, and the
top of the throne was round behind: and there were stays on either side by the place
of the seat, and two lions standing beside the stays. And twelve lions stood there
on the one side and on the other upon the six steps: there was not the like made in
21 any kingdom. And all king Solomon's drinking vessels were of gold, and all the
vessels of the house of the forest of Lebanon were of pure gold: none were of silver;
it was nothing accounted of in the days of Solomon. For the king had at sea a
navy of Tarshish with the navy of Hiram: once every three years came the navy of
Tarshish, bringing gold, and silver, ivory, and apes, and peacocks. So king Solo-
24 mon exceeded all the kings of the earth in riches and in wisdom. And all the earth
sought the presence of Solomon, to hear his wisdom, which God had put in his
heart. And they brought every man his present, vessels of silver, and vessels of
gold, and raiment, and armour, and spices, horses, and mules, a rate year by year.
And Solomon gathered together chariots and horsemen: and he had a thousand
and four hundred chariots, and twelve thousand horsemen, which he bestowed in
27 the chariot cities, and with the king at Jerusalem. And the king made silver to be
in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in
the lowland, for abundance. And the horses which Solomon had were brought out
of Egypt; and the king's merchants received them in droves, each drove at a price.
And a chariot came up and went out of Egypt for six hundred shekels of silver, and
an horse for an hundred and fifty: and so for all the kings of the Hittites, and for
the kings of Syria, did they bring them out by their means.

Fall of Solomon

11 Now king Solomon loved many strange women, together with the daughter of
Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;
of the nations concerning which the LORD said unto the children of
Israel, Ye shall not go among them, neither shall they come among you:
for surely they will turn away your heart after their gods: Solomon
3 clave unto these in love. And he had seven hundred wives, princesses, and three
hundred concubines: and his wives turned away his heart. For it came to pass,

when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did that which was evil 6
in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for Molech the abomination of the children of Ammon. And so did he for all his strange wives, which burned incense and sacrificed unto their gods.

And the LORD was angry with Solomon, because his heart was turned away from 9
the LORD, the God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for 12
David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

And the LORD raised up an adversary unto Solomon, Hadad the Edomite: he 14
was of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, and had smitten every male in Edom; (for Joab and all Israel remained there six months, until he had cut off every male in Edom;) that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. And they arose 18
out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. And the sister of Tahpenes bare him Genubath his son, 20
whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's house among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me depart in any wise.

And God raised up another adversary unto him, Rezon the son of Eliada, which 23
had fled from his lord Hadadezer king of Zobah: and he gathered men unto him, and became captain over a troop, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

And Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, 26
whose mother's name was Zeruah, a widow woman, he also lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breach of the city of David his father. And the man Jeroboam was a mighty man of valour: and Solomon saw the young man that he was industrious, and he gave him charge over all the labour of the house of Joseph. And it came to pass at that time, 29
when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; now Ahijah had clad himself with a new garment; and they two were alone in the field. And Ahijah laid hold of the new garment that was on him,

Revolt of Ten Tribes

and rent it in twelve pieces. And he said to Jeroboam, Take thee ten pieces: for thus
saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand
32 of Solomon, and will give ten tribes to thee: (but he shall have one tribe, for my
servant David's sake, and for Jerusalem's sake, the city which I have chosen out of
all the tribes of Israel:) because that they have forsaken me, and have worshipped
Ashtoreth the goddess of the Zidonians, Chemosh the god of Moab, and Milcom the
god of the children of Ammon; and they have not walked in my ways, to do that
which is right in mine eyes, and to keep my statutes and my judgements, as did
34 David his father. Howbeit I will not take the whole kingdom out of his hand: but
I will make him prince all the days of his life, for David my servant's sake, whom I
chose, because he kept my commandments and my statutes: but I will take the
kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto
his son will I give one tribe, that David my servant may have a lamp alway before
me in Jerusalem, the city which I have chosen me to put my name there. And I will
take thee, and thou shalt reign according to all that thy soul desireth, and shalt be
38 king over Israel. And it shall be, if thou wilt hearken unto all that I command
thee, and wilt walk in my ways, and do that which is right in mine eyes, to keep my
statutes and my commandments, as David my servant did; that I will be with thee,
and will build thee a sure house, as I built for David, and will give Israel unto thee.
And I will for this afflict the seed of David, but not for ever. Solomon sought there-
fore to kill Jeroboam: but Jeroboam arose, and fled into Egypt, unto Shishak king
of Egypt, and was in Egypt until the death of Solomon.

41 Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they
not written in the book of the acts of Solomon? And the time that Solomon reigned
in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and
was buried in the city of David his father: and Rehoboam his son reigned in his stead.

BOOK IX. — THE SCHISM AND KINGDOMS OF JUDAH AND ISRAEL SIDE BY SIDE

I. — THE REVOLUTION OF JEROBOAM

12 And Rehoboam went to Shechem: for all Israel were come to Shechem to make
him king. And it came to pass, when Jeroboam the son of Nebat heard of it, (for
he was yet in Egypt, whither he had fled from the presence of king Solo-
Division of the Kingdom mon, and Jeroboam dwelt in Egypt, and they sent and called him;) that
Jeroboam and all the congregation of Israel came, and spake unto Re-
hoboam, saying, Thy father made our yoke grievous: now therefore make thou the
grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we
5 will serve thee. And he said unto them, Depart yet for three days, then come again to
me. And the people departed. And king Rehoboam took counsel with the old men, that
had stood before Solomon his father while he yet lived, saying, What counsel give
ye me to return answer to this people? And they spake unto him, saying, If thou
wilt be a servant unto this people this day, and wilt serve them, and answer them,
8 and speak good words to them, then they will be thy servants for ever. But he for-
sook the counsel of the old men which they had given him, and took counsel with
the young men that were grown up with him, that stood before him. And he said
unto them, What counsel give ye, that we may return answer to this people, who
have spoken to me, saying, Make the yoke that thy father did put upon us lighter?
10 And the young men that were grown up with him spake unto him, saying, Thus
shalt thou say unto this people that spake unto thee, saying, Thy father made our
yoke heavy, but make thou it lighter unto us; thus shalt thou speak unto them, My
little finger is thicker than my father's loins. And now whereas my father did lade

you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came to 12
Rehoboam the third day, as the king bade, saying, Come to me again the third day.
And the king answered the people roughly, and forsook the counsel of the old men
which they had given him; and spake to them after the counsel of the young men,
saying, My father made your yoke heavy, but I will add to your yoke: my father
chastised you with whips, but I will chastise you with scorpions. So the king hearkened 15
not unto the people; for it was a thing brought about of the LORD, that he might es-
tablish his word, which the LORD spake by the hand of Ahijah the Shilonite to Jero-
boam the son of Nebat. And when all Israel saw that the king hearkened not unto
them, the people answered the king, saying, What portion have we in David? neither
have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine
own house, David. So Israel departed unto their tents. But as for the children of 17
Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then
king Rehoboam sent Adoram, who was over the levy; and all Israel stoned him with
stones, that he died. And king Rehoboam made speed to get him up to his chariot,
to flee to Jerusalem. So Israel rebelled against the house of David, unto this day.
And it came to pass, when all Israel heard that Jeroboam was returned, that they 20
sent and called him unto the congregation, and made him king over all Israel: there
was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of
Judah, and the tribe of Benjamin, an hundred and fourscore thousand chosen men,
which were warriors, to fight against the house of Israel, to bring the kingdom again
to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the 22
man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and
unto all the house of Judah and Benjamin, and to the rest of the people, saying, Thus
saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel:
return every man to his house; for this thing is of me. So they hearkened unto the
word of the LORD, and returned and went their way, according to the word of the LORD.

Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein; 25
and he went out from thence, and built Penuel. And Jeroboam said in his heart,
Now shall the kingdom return to the house of David: if this people
go up to offer sacrifices in the house of the LORD at Jerusalem, then **Israel: Jeroboam**
shall the heart of this people turn again unto their lord, even unto Reho-
boam king of Judah; and they shall kill me, and return to Rehoboam king of Judah.
Whereupon the king took counsel, and made two calves of gold; and he said unto 28
them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which
brought thee up out of the land of Egypt. And he set the one in Beth-el, and the
other put he in Dan. And this thing became a sin: for the people went to worship
before the one, even unto Dan. And he made houses of high places, and made priests 31
from among all the people, which were not of the sons of Levi. And Jeroboam or-
dained a feast in the eighth month, on the fifteenth day of the month, like unto the
feast that is in Judah, and he went up unto the altar; so did he in Beth-el, sacri-
ficing unto the calves that he had made: and he placed in Beth-el the priests of
the high places which he had made. And he went up unto the altar which he had 33
made in Beth-el on the fifteenth day in the eighth month, even in the month which
he had devised of his own heart: and he ordained a feast for the children of Israel,
and went up unto the altar, to burn incense.

Story of the Man of God and the Old Prophet of Beth-el

13 And, behold, there came a man of God out of Judah by the word of the LORD
unto Beth-el: and Jeroboam was standing by the altar to burn incense. And he

cried against the altar by the word of the LORD, and said, O altar, altar, thus saith the LORD: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon
3 thee, and men's bones shall they burn upon thee. And he gave a sign the same day, saying, This is the sign which the LORD hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when the king heard the saying of the man of God, which he cried against the altar in Beth-el, that Jeroboam put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not draw
5 it back again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. And the king answered and said unto the man of God, Intreat now the favour of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God intreated the LORD, and the king's hand was restored him again, and became as it was before. And the king said unto the man of God, Come
8 home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the LORD, saying, Thou shalt eat no bread, nor drink water, neither return by the way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and one of his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them also they told unto their father. And their father said unto them, What way went he? Now his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle
14 me the ass. So they saddled him the ass: and he rode thereon. And he went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this
17 place: for it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. And he said unto him, I also am a prophet as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. So he went back with him, and did
20 eat bread in his house, and drank water. And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast been disobedient unto the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place of the which he said to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of
23 thy fathers. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it; the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.
26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the mouth of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him. And he spake to his

sons, saying, Saddle me the ass. And they saddled it. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of 29
the man of God, and laid it upon the ass, and brought it back: and he came to the city of the old prophet, to mourn, and to bury him. And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones. For the saying which he cried by the word of the LORD against 32
the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

After this thing Jeroboam returned not from his evil way, but made again from among all the people priests of the high places: whosoever would, he consecrated him, that there might be priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth. Israel

Story of Ahijah and the Wife of Jeroboam

At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his 14
wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there is Ahijah the prophet, which spake concerning me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, and went to Shiloh, 4
and came to the house of Ahijah. Now Ahijah could not see; for his eyes were set by reason of his age. And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to inquire of thee concerning her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman. And it was so, when Ahijah heard the sound of her feet, as she 6
came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the LORD, the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done evil above all that were before 9
thee, and hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man child, him that is shut up and him that is left at large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone. Him that dieth of 11
Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. Arise thou therefore, get thee to thine house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave: because in him there is found some good thing toward the LORD, the God of Israel, in the house of Jeroboam. Moreover the LORD shall raise him up a king over Israel, 14
who shall cut off the house of Jeroboam that day: but what? even now. For the LORD shall smite Israel, as a reed is shaken in the water; and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the River; because they have made their Asherim, provoking the LORD to anger. And he shall give Israel up because of the sins of Jeroboam, which he hath sinned, 16

17 and wherewith he hath made Israel to sin. And Jeroboam's wife arose, and de-
parted, and came to Tirzah: and as she came to the threshold of the house, the child
died. And all Israel buried him, and mourned for him; according to the word of
the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold,
Israel they are written in the book of the chronicles of the kings of Israel. And
the days which Jeroboam reigned were two and twenty years: and he
slept with his fathers, and Nadab his son reigned in his stead.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and
one years old when he began to reign, and he reigned seventeen years in Jerusalem,
the city which the LORD had chosen out of all the tribes of Israel, to put
Judah: Rehoboam his name there: and his mother's name was Naamah the Ammonitess.
And Judah did that which was evil in the sight of the LORD; and they
provoked him to jealousy with their sins which they committed, above all that their
23 fathers had done. For they also built them high places, and pillars, and Asherim, on
every high hill, and under every green tree; and there were also sodomites in the land:
they did according to all the abominations of the nations which the LORD drave out be-
fore the children of Israel. And it came to pass in the fifth year of king Rehoboam, that
Shishak king of Egypt came up against Jerusalem: and he took away the treasures
of the house of the LORD, and the treasures of the king's house; he even took away
27 all: and he took away all the shields of gold which Solomon had made. And king
Rehoboam made in their stead shields of brass, and committed them to the hands of
the captains of the guard, which kept the door of the king's house. And it was so,
that as oft as the king went into the house of the LORD, the guard bare them, and
brought them back into the guard chamber. Now the rest of the acts of Rehoboam,
and all that he did, are they not written in the book of the chronicles of the kings of
30 Judah? And there was war between Rehoboam and Jeroboam continually. And
Rehoboam slept with his fathers, and was buried with his fathers in the city of
David: and his mother's name was Naamah the Ammonitess. And Abijam his son
reigned in his stead.

15 Now in the eighteenth year of king Jeroboam the son of Nebat began Abijam to
reign over Judah. Three years reigned he in Jerusalem: and his mother's name
was Maacah the daughter of Abishalom. And he walked in all the sins
Judah: Abijam of his father, which he had done before him: and his heart was not
perfect with the LORD his God, as the heart of David his father. Never-
theless for David's sake did the LORD his God give him a lamp in Jerusalem, to set
5 up his son after him, and to establish Jerusalem: because David did that which was
right in the eyes of the LORD, and turned not aside from anything that he commanded
him all the days of his life, save only in the matter of Uriah the Hittite. Now there
was war between Rehoboam and Jeroboam all the days of his life. And the rest of
the acts of Abijam, and all that he did, are they not written in the book of the chroni-
cles of the kings of Judah? And there was war between Abijam and Jeroboam.
And Abijam slept with his fathers; and they buried him in the city of David: and
Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel began Asa to reign over
Judah. And forty and one years reigned he in Jerusalem: and his mother's name
was Maacah the daughter of Abishalom. And Asa did that which was
Judah: Asa right in the eyes of the LORD, as did David his father. And he put
away the sodomites out of the land, and removed all the idols that his
fathers had made. And also Maacah his mother he removed from being queen,
because she had made an abominable image for an Asherah; and Asa cut down
14 her image, and burnt it at the brook Kidron. But the high places were not taken

away: nevertheless the heart of Asa was perfect with the LORD all his days. And 15
he brought into the house of the LORD the things that his father had dedicated,
and the things that himself had dedicated, silver, and gold, and vessels. And there
was war between Asa and Baasha king of Israel all their days. And Baasha king
of Israel went up against Judah, and built Ramah, that he might not suffer any
to go out or come in to Asa king of Judah. Then Asa took all the silver and the 18
gold that were left in the treasures of the house of the LORD, and the treasures
of the king's house, and delivered them into the hand of his servants: and king
Asa sent them to Ben-hadad, the son of Tabrimmon, the son of Hezion, king
of Syria, that dwelt at Damascus, saying, There is a league between me and
thee, between my father and thy father: behold, I have sent unto thee a present
of silver and gold; go, break thy league with Baasha king of Israel, that he may
depart from me. And Ben-hadad hearkened unto king Asa, and sent the captains 20
of his armies against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-
maacah, and all Chinneroth, with all the land of Naphtali. And it came to pass,
when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.
Then king Asa made a proclamation unto all Judah; none was exempted: and they
carried away the stones of Ramah, and the timber thereof, wherewith Baasha had
builded; and king Asa built therewith Geba of Benjamin, and Mizpah. Now the 23
rest of all the acts of Asa, and all his might, and all that he did, and the cities which
he built, are they not written in the book of the chronicles of the kings of Judah?
But in the time of his old age he was diseased in his feet. And Asa slept with his
fathers, and was buried with his fathers in the city of David his father: and Jeho-
shaphat his son reigned in his stead.

And Nadab the son of Jeroboam began to reign over Israel in the second year of 25
Asa king of Judah, and he reigned over Israel two years. And he did that which
was evil in the sight of the LORD, and walked in the way of his father,
and in his sin wherewith he made Israel to sin. And Baasha the son Israel: Nadab
of Ahijah, of the house of Issachar, conspired against him; and Baasha
smote him at Gibbethon, which belonged to the Philistines; for Nadab and
all Israel were laying siege to Gibbethon. Even in the third year of Asa king of 28
Judah did Baasha slay him, and reigned in his stead. And it came to pass that, as
soon as he was king, he smote all the house of Jeroboam; he left not to Jeroboam
any that breathed, until he had destroyed him; according unto the saying of the
LORD, which he spake by the hand of his servant Ahijah the Shilonite: for the sins
of Jeroboam which he sinned, and wherewith he made Israel to sin; because of his
provocation wherewith he provoked the LORD, the God of Israel, to anger. Now the 31
rest of the acts of Nadab, and all that he did, are they not written in the book of the
chronicles of the kings of Israel? And there was war between Asa and Baasha king
of Israel all their days.

In the third year of Asa king of Judah began Baasha the son of Ahijah to reign
over all Israel in Tirzah, and reigned twenty and four years. And he did that which
was evil in the sight of the LORD, and walked in the way of Jeroboam,
and in his sin wherewith he made Israel to sin. And the word of the Israel: Baasha 16
LORD came to Jehu the son of Hanani against Baasha, saying, Foras-
much as I exalted thee out of the dust, and made thee prince over my people Israel;
and thou hast walked in the way of Jeroboam, and hast made my people Israel to
sin, to provoke me to anger with their sins; behold, I will utterly sweep away Baasha
and his house; and I will make thy house like the house of Jeroboam the son of
Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth 4
of his in the field shall the fowls of the air eat. Now the rest of the acts of Baasha,
and what he did, and his might, are they not written in the book of the chronicles of
the kings of Israel? And Baasha slept with his fathers, and was buried in Tirzah;

7 and Elah his son reigned in his stead. And moreover by the hand of the prophet
Jehu the son of Hanani came the word of the LORD against Baasha, and against
his house, both because of all the evil that he did in the sight of the LORD, to pro-
voke him to anger with the work of his hands, in being like the house of Jeroboam,
and because he smote him.

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha
to reign over Israel in Tirzah, and reigned two years. And his servant Zimri, captain
of half his chariots, conspired against him: now he was in Tirzah, drink-
Israel: Elah ing himself drunk in the house of Arza, which was over the household
in Tirzah: and Zimri went in and smote him, and killed him, in the
11 twenty and seventh year of Asa king of Judah, and reigned in his stead. And it
came to pass, when he began to reign, as soon as he sat on his throne, that he
smote all the house of Baasha: he left him not a single man child, neither of his
kinsfolks, nor of his friends. Thus did Zimri destroy all the house of Baasha,
according to the word of the LORD, which he spake against Baasha by Jehu the
prophet, for all the sins of Baasha, and the sins of Elah his son, which they sinned,
and wherewith they made Israel to sin, to provoke the LORD, the God of Israel, to
14 anger with their vanities. Now the rest of the acts of Elah, and all that he did, are
they not written in the book of the chronicles of the kings of Israel?

II.—FROM THE REVOLUTION OF OMRI TO THE REVOLUTION OF JEHU

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days
in Tirzah. Now the people were encamped against Gibbethon, which belonged to
the Philistines. And the people that were encamped heard say, Zimri
Israel: Zimri hath conspired, and hath also smitten the king: wherefore all Israel
made Omri, the captain of the host, king over Israel that day in the
camp. And Omri went up from Gibbethon, and all Israel with him, and they
18 besieged Tirzah. And it came to pass, when Zimri saw that the city was taken,
that he went into the castle of the king's house, and burnt the king's house over him
with fire, and died, for his sins which he sinned in doing that which was evil in the
sight of the LORD, in walking in the way of Jeroboam, and in his sin which he
did, to make Israel to sin. Now the rest of the acts of Zimri, and his treason
that he wrought, are they not written in the book of the chronicles of the kings of
Israel?

21 Then were the people of Israel divided into two parts: half of the people followed
Tibni the son of Ginath, to make him king; and half followed Omri. But the
people that followed Omri prevailed against the people that followed
Israel: Omri Tibni the son of Ginath: so Tibni died, and Omri reigned. In the
thirty and first year of Asa king of Judah began Omri to reign over
Israel, and reigned twelve years: six years reigned he in Tirzah. And he bought
the hill Samaria of Shemer for two talents of silver; and he built on the hill, and
called the name of the city which he built, after the name of Shemer, the owner of
25 the hill, Samaria. And Omri did that which was evil in the sight of the LORD,
and dealt wickedly above all that were before him. For he walked in all the way
of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to
provoke the LORD, the God of Israel, to anger with their vanities. Now the rest
of the acts of Omri which he did, and his might that he shewed, are they not written
in the book of the chronicles of the kings of Israel? So Omri slept with his fathers,
and was buried in Samaria: and Ahab his son reigned in his stead.

And in the thirty and eighth year of Asa king of Judah began Ahab the son of 29
Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria
twenty and two years. And Ahab the son of Omri did that which was
evil in the sight of the LORD above all that were before him. And it Israel: Ahab
came to pass, as if it had been a light thing for him to walk in the sins of
Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king
of the Zidonians, and went and served Baal, and worshipped him. And he reared 32
up an altar for Baal in the house of Baal, which he had built in Samaria. And
Ahab made the Asherah; and Ahab did yet more to provoke the LORD, the God
of Israel, to anger than all the kings of Israel that were before him.

In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof with 34
the loss of Abiram his firstborn, and set up the gates thereof with the loss of his youngest
son Segub; according to the word of the LORD, which he spake by the hand of Joshua
the son of Nun.

The Story of Elijah the Tishbite

And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, **17**
As the LORD, the God of Israel, liveth, before whom I stand, there shall not be dew
nor rain these years, but according to my word. And the word of the LORD came unto
him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook
Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; 5
and I have commanded the ravens to feed thee there. So he went and did according
unto the word of the LORD: for he went and dwelt by the brook Cherith, that is
before Jordan. And the ravens brought him bread and flesh in the morning, and
bread and flesh in the evening; and he drank of the brook. And it came to pass after
a while, that the brook dried up, because there was no rain in the land.

And the word of the LORD came unto him, saying, Arise, get thee to Zarephath, 8
which belongeth to Zidon, and dwell there: behold, I have commanded a widow
woman there to sustain thee. So he arose and went to Zarephath; and when he came
to the gate of the city, behold, a widow woman was there gathering sticks: and he
called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may
drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray 11
thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth,
I have not a cake, but an handful of meal in the barrel, and a little oil in the cruse:
and, behold, I am gathering two sticks, that I may go in and dress it for me and my
son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as
thou hast said: but make me thereof a little cake first, and bring it forth unto me,
and afterward make for thee and for thy son. For thus saith the LORD, the God of 14
Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the
day that the LORD sendeth rain upon the earth. And she went and did according
to the saying of Elijah: and she, and he, and her house, did eat many days. The
barrel of meal wasted not, neither did the cruse of oil fail, according to the word of
the LORD, which he spake by Elijah. And it came to pass after these things, that 17
the son of the woman, the mistress of the house, fell sick; and his sickness was so
sore, that there was no breath left in him. And she said unto Elijah, What have I
to do with thee, O thou man of God? thou art come unto me to bring my sin to
remembrance, and to slay my son! And he said unto her, Give me thy son. And
he took him out of her bosom, and carried him up into the chamber, where he abode,
and laid him upon his own bed. And he cried unto the LORD, and said, O LORD 20
my God, hast thou also brought evil upon the widow with whom I sojourn, by slay-
ing her son? And he stretched himself upon the child three times, and cried unto
the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him
again. And the LORD hearkened unto the voice of Elijah; and the soul of the child

23 came into him again, and he revived. And Elijah took the child, and brought him
down out of the chamber into the house, and delivered him unto his mother: and
Elijah said, See, thy son liveth. And the woman said to Elijah, Now I know that
thou art a man of God, and that the word of the LORD in thy mouth is truth.

18 And it came to pass after many days, that the word of the LORD came to Elijah,
in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the
earth. And Elijah went to shew himself unto Ahab. And the famine was sore in
Samaria. And Ahab called Obadiah, which was over the household. (Now Oba-
diah feared the LORD greatly: for it was so, when Jezebel cut off the prophets of the
LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and
5 fed them with bread and water.) And Ahab said unto Obadiah, Go through the
land, unto all the fountains of water, and unto all the brooks: peradventure we may
find grass and save the horses and mules alive, that we lose not all the beasts. So
they divided the land between them to pass throughout it: Ahab went one way by
himself, and Obadiah went another way by himself. And as Obadiah was in the
way, behold, Elijah met him: and he knew him, and fell on his face, and said, Is it
8 thou, my lord Elijah? And he answered him, It is I: go, tell thy lord, Behold,
Elijah is here. And he said, Wherein have I sinned, that thou wouldest deliver thy
servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no
nation or kingdom, whither my lord hath not sent to seek thee: and when they said,
He is not here, he took an oath of the kingdom and nation, that they found thee not.
12 And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to
pass, as soon as I am gone from thee, that the spirit of the LORD shall carry thee
whither I know not; and so when I come and tell Ahab, and he cannot find thee, he
shall slay me: but I thy servant fear the LORD from my youth. Was it not told my
lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred
men of the LORD'S prophets by fifty in a cave, and fed them with bread and water?
14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.
And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew
myself unto him to-day. So Obadiah went to meet Ahab, and told him: and Ahab
went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said
unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled
Israel; but thou, and thy father's house, in that ye have forsaken the command-
19 ments of the LORD, and thou hast followed the Baalim. Now therefore send, and
gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and
fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together
unto mount Carmel. And Elijah came near unto all the people, and said, How long
halt ye between two opinions? if the LORD be God, follow him: but if Baal, then
22 follow him. And the people answered him not a word. Then said Elijah unto the
people, I, even I only, am left a prophet of the LORD; but Baal's prophets are four
hundred and fifty men. Let them therefore give us two bullocks; and let them
choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and
put no fire under: and I will dress the other bullock, and lay it on the wood, and put
24 no fire under. And call ye on the name of your god, and I will call on the name of
the LORD: and the God that answereth by fire, let him be God. And all the people
answered and said, It is well spoken. And Elijah said unto the prophets of Baal,
Choose you one bullock for yourselves, and dress it first; for ye are many; and call
on the name of your god, but put no fire under. And they took the bullock which
was given them, and they dressed it, and called on the name of Baal from morning
even until noon, saying, O Baal, hear us. But there was no voice, nor any that
27 answered. And they leaped about the altar which was made. And it came to pass
at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he

is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with 28
knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the LORD that was thrown down. And Elijah took twelve 31
stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and 33
cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrels with water, and pour it on the burnt offering, and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering 36
of the evening oblation, that Elijah the prophet came near, and said, O LORD, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou, LORD, art God, and that thou hast turned their heart back again. Then the fire of the LORD fell, 38
and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is God; the LORD, he is God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is the 41
sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, 44
there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all **19**
the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat 4
down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, 7
and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave,

and lodged there; and, behold, the word of the LORD came to him, and he said unto
10 him, What doest thou here, Elijah? And he said, I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not
12 in the earthquake: and after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.
15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay: and him that
18 escapeth from the sword of Jehu shall Elisha slay. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee?
21 And he returned from following him, and took the yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

[*Continued below, page 336.*

Story of Ben-hadad, Ahab, and the Prophets

20 And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria, and fought against it. And he sent messengers to Ahab king of Israel, into the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said, It is according to thy saying, my lord, O king; I am thine, and
5 all that I have. And the messengers came again, and said, Thus speaketh Ben-hadad, saying, I sent indeed unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; but I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it
7 in their hand, and take it away. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders and all the people said unto him, Hearken thou not, neither consent. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.
10 And Ben hadad sent unto him, and said, The gods do so unto me, and more also, if

the dust of Samaria shall suffice for handfuls for all the people that follow me. And
the king of Israel answered and said, Tell him, Let not him that girdeth on his
armour boast himself as he that putteth it off. And it came to pass, when Ben- 12
hadad heard this message, as he was drinking, he and the kings, in the pavil-
ions, that he said unto his servants, Set yourselves in array. And they set them-
selves in array against the city. And, behold, a prophet came near unto Ahab king
of Israel, and said, Thus saith the LORD, Hast thou seen all this great multitude?
behold, I will deliver it into thine hand this day; and thou shalt know that I am the
LORD. And Ahab said, By whom? And he said, Thus saith the LORD, By the 14
young men of the princes of the provinces. Then he said, Who shall begin the
battle? And he answered, Thou. Then he mustered the young men of the princes
of the provinces, and they were two hundred and thirty-two: and after them he mus-
tered all the people, even all the children of Israel, being seven thousand. And they
went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he
and the kings, the thirty and two kings that helped him. And the young men of 17
the princes of the provinces went out first; and Ben-hadad sent out, and they told
him, saying, There are men come out from Samaria. And he said, Whether they
be come out for peace, take them alive; or whether they be come out for war, take
them alive. So these went out of the city, the young men of the princes of the provinces,
and the army which followed them. And they slew every one his man; and the 20
Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on
an horse with horsemen. And the king of Israel went out, and smote the horses and
chariots, and slew the Syrians with a great slaughter. And the prophet came near
to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see
what thou doest: for at the return of the year the king of Syria will come up against thee.

And the servants of the king of Syria said unto him, Their god is a god of the hills; 23
therefore they were stronger than we: but let us fight against them in the plain, and
surely we shall be stronger than they. And do this thing; take the kings away,
every man out of his place, and put captains in their room: and number thee an army,
like the army that thou hast lost, horse for horse, and chariot for chariot: and we will
fight against them in the plain, and surely we shall be stronger than they. And he
hearkened unto their voice, and did so. And it came to pass at the return of the year, 26
that Ben-hadad mustered the Syrians, and went up to Aphek, to fight against Israel.
And the children of Israel were mustered, and were victualled, and went against
them: and the children of Israel encamped before them like two little flocks of kids;
but the Syrians filled the country. And a man of God came near and spake unto
the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The
LORD is a god of the hills, but he is not a god of the valleys; therefore will I deliver
all this great multitude into thine hand, and ye shall know that I am the LORD. And 29
they encamped one over against the other seven days. And so it was, that in the seventh
day the battle was joined; and the children of Israel slew of the Syrians an hundred
thousand footmen in one day. But the rest fled to Aphek, into the city; and the wall
fell upon twenty and seven thousand men that were left. And Ben-hadad fled, and
came into the city, into an inner chamber. And his servants said unto him, Behold 31
now, we have heard that the kings of the house of Israel are merciful kings: let us,
we pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the
king of Israel: peradventure he will save thy life. So they girded sackcloth on their
loins, and put ropes on their heads, and came to the king of Israel, and said, Thy
servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he
is my brother. Now the men observed diligently, and hasted to catch whether it 33
were his mind; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring
him. Then Ben-hadad came forth to him: and he caused him to come up into the
chariot. And Ben-hadad said unto him, The cities which my father took from thy

father I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. And I, said Ahab, will let thee go with this covenant. So he made a covenant with him, and let him go.

35 And a certain man of the sons of the prophets said unto his fellow by the word of the LORD, Smite me, I pray thee. And the man refused to smite him. Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. Then he found another man, and said
38 Smite me, I pray thee. And the man smote him, smiting and wounding him. So the prophet departed, and waited for the king by the way, and disguised himself with his headband over his eyes. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be
40 missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgement be; thyself hast decided it. And he hasted, and took the headband away from his eyes; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for
43 his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria.

The Story of Elijah the Tishbite (*continued*)

21 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers
4 unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said unto
6 him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart
8 be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, and let them bear witness against him, saying, Thou
11 didst curse God and the king. And then carry him out, and stone him, that he die. And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And the two men, sons of Belial, came in and sat before him: and the men of Belial bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned
14 him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth

the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to 17
meet Ahab king of Israel, which dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? and thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab 20
said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to do that which is evil in the sight of the LORD. Behold, I will bring evil upon thee, and will utterly sweep thee away, and will cut off from Ahab every man child, and him that is shut up and him that is left at large in Israel: and I will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin. And of Jezebel also spake 23
the LORD, saying, The dogs shall eat Jezebel by the rampart of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.* And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

[*Continued below, page 339.*

Story of Micaiah and the Battle of Ramoth-gilead

And they continued three years without war between Syria and Israel. And it 22
came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth-gilead is ours, and we be still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Inquire, 5
I pray thee, at the word of the LORD to-day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. But Jehoshaphat said, Is there not here besides a prophet of the LORD, that we might inquire of him? And the king of Israel 8
said unto Jehoshaphat, There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Fetch quickly Micaiah the son of Imlah. Now the king of Israel and Jehoshaphat the king of Judah sat each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him 11
horns of iron, and said, Thus saith the LORD, With these shalt thou push the Syrians, until they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king. And the messenger that went to call Micaiah spake unto him, saying, Behold now,

* But there was none like unto Ahab, which did sell himself to do that which was evil in the sight of the LORD, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all that the Amorites did, whom the LORD cast out before the children of Israel.

the words of the prophets declare good unto the king with one mouth: let thy word,
14 I pray thee, be like the word of one of them, and speak thou good. And Micaiah
said, As the LORD liveth, what the LORD saith unto me, that will I speak. And
when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-
gilead to battle, or shall we forbear? And he answered him, Go up, and prosper;
and the LORD shall deliver it into the hand of the king. And the king said unto him,
How many times shall I adjure thee that thou speak unto me nothing but the truth
17 in the name of the LORD? And he said, I saw all Israel scattered upon the mountains,
as sheep that have no shepherd: and the LORD said, These have no master; let them
return every man to his house in peace. And the king of Israel said to Jehoshaphat,
Did I not tell thee that he would not prophesy good concerning me, but evil? And
he said, Therefore hear thou the word of the LORD: I saw the LORD sitting on his
throne, and all the host of heaven standing by him on his right hand and on his left.
20 And the LORD said, Who shall entice Ahab, that he may go up and fall at Ramoth-
gilead? And one said on this manner; and another said on that manner. And there
came forth a spirit, and stood before the LORD, and said, I will entice him. And
the LORD said unto him, Wherewith? And he said, I will go forth, and will be a
lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him,
23 and shalt prevail also: go forth, and do so. Now therefore, behold, the LORD hath
put a lying spirit in the mouth of all these thy prophets; and the LORD hath spoken
evil concerning thee. Then Zedekiah the son of Chenaanah came near, and smote
Micaiah on the cheek, and said, Which way went the spirit of the LORD from me
to speak unto thee? And Micaiah said, Behold, thou shalt see on that day, when
26 thou shalt go into an inner chamber to hide thyself. And the king of Israel said,
Take Micaiah, and carry him back unto Amon the governor of the city, and to
Joash the king's son; and say, Thus saith the king, Put this fellow in the prison,
and feed him with bread of affliction and with water of affliction, until I come in peace.
And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me.
And he said, Hear, ye peoples, all of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-
gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and go
into the battle; but put thou on thy robes. And the king of Israel disguised himself,
and went into the battle. Now the king of Syria had commanded the thirty and
two captains of his chariots, saying, Fight neither with small nor great, save only with
32 the king of Israel. And it came to pass, when the captains of the chariots saw Je-
hoshaphat, that they said, Surely it is the king of Israel; and they turned aside to
fight against him: and Jehoshaphat cried out. And it came to pass, when the cap-
tains of the chariots saw that it was not the king of Israel, that they turned back
from pursuing him. And a certain man drew his bow at a venture, and smote the
king of Israel between the joints of the harness: wherefore he said unto the driver of
his chariot, Turn thine hand, and carry me out of the host; for I am sore wounded.
35 And the battle increased that day: and the king was stayed up in his chariot against
the Syrians, and died at even: and the blood ran out of the wound into the bottom
of the chariot. And there went a cry throughout the host about the going down of
the sun, saying, Every man to his city, and every man to his country. So the king died,
and was brought to Samaria; and they buried the king in Samaria. And they washed
the chariot by the pool of Samaria; and the dogs licked up his blood; and they washed
the armour; according unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which
Israel he built, and all the cities that he built, are they not written in the book
of the chronicles of the kings of Israel? So Ahab slept with his fathers:
and Ahaziah his son reigned in his stead.

And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of 41
Ahab king of Israel. Jehoshaphat was thirty and five years old when he began
to reign; and he reigned twenty and five years in Jerusalem. And his
mother's name was Azubah the daughter of Shilhi. And he walked in all **Judah: Jehoshaphat**
the way of Asa his father; he turned not aside from it, doing that which
was right in the eyes of the LORD: howbeit the high places were not taken away; the
people still sacrificed and burnt incense in the high places. And Jehoshaphat made 44
peace with the king of Israel. Now the rest of the acts of Jehoshaphat, and his
might that he shewed, and how he warred, are they not written in the book of the
chronicles of the kings of Judah? And the remnant of the sodomites, which remained
in the days of his father Asa, he put away out of the land. And there was no king
in Edom: a deputy was king. Jehoshaphat made ships of Tarshish to go to Ophir 48
for gold: but they went not; for the ships were broken at Ezion-geber. Then said
Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in
the ships. But Jehoshaphat would not. And Jehoshaphat slept with his fathers,
and was buried with his fathers in the city of David his father: and Jehoram his son
reigned in his stead.

Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth 51
year of Jehoshaphat king of Judah, and he reigned two years over Israel. And he
did that which was evil in the sight of the LORD, and walked in the way
of his father, and in the way of his mother, and in the way of Jero- **Israel: Ahaziah**
boam the son of Nebat, wherein he made Israel to sin. And he served
Baal, and worshipped him, and provoked to anger the LORD, the God of Israel,
according to all that his father had done.

The Story of Elijah the Tishbite (*continued*)

And Moab rebelled against Israel after the death of Ahab. And Ahaziah fell 1
down through the lattice in his upper chamber that was in Samaria, and was sick:
and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of
Ekron whether I shall recover of this sickness. But the angel of the LORD said to
Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and
say unto them, Is it because there is no God in Israel, that ye go to inquire of Baal-
zebub the god of Ekron? Now therefore thus saith the LORD, Thou shalt not come 4
down from the bed whither thou art gone up, but shalt surely die. And Elijah de-
parted. And the messengers returned unto him, and he said unto them, Why is it
that ye are returned? And they said unto him, There came up a man to meet us,
and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus
saith the LORD, Is it because there is no God in Israel, that thou sendest to inquire
of Baal-zebub the god of Ekron? therefore thou shalt not come down from the bed
whither thou art gone up, but shalt surely die. And he said unto them, What manner 7
of man was he which came up to meet you, and told you these words? And they
answered him, He was an hairy man, and girt with a girdle of leather about his
loins. And he said, It is Elijah the Tishbite. Then the king sent unto him a captain
of fifty with his fifty. And he went up to him: and, behold, he sat on the top of the
hill. And he spake unto him, O man of God, the king hath said, Come down.
And Elijah answered and said to the captain of fifty, If I be a man of God, let fire 10
come down from heaven, and consume thee and thy fifty. And there came down
fire from heaven, and consumed him and his fifty. And again he sent unto him
another captain of fifty with his fifty. And he answered and said unto him, O man
of God, thus hath the king said, Come down quickly. And Elijah answered and
said unto them, If I be a man of God, let fire come down from heaven, and consume
thee and thy fifty. And the fire of God came down from heaven, and consumed him

13 and his fifty. And again he sent the captain of a third fifty with his fifty. And the
third captain of fifty went up, and came and fell on his knees before Elijah, and besought
him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty
thy servants, be precious in thy sight. Behold, there came fire down from heaven, and
consumed the two former captains of fifty with their fifties: but now let my life be pre-
15 cious in thy sight. And the angel of the LORD said unto Elijah, Go down with him: be
not afraid of him. And he arose, and went down with him unto the king. And he said
unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of
Baal-zebub the god of Ekron, is it because there is no God in Israel to inquire of his word?
therefore thou shalt not come down from the bed whither thou art gone up, but shalt
17 surely die. So he died according to the word of the LORD which Elijah had spoken.

History

And Jehoram began to reign in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

The Story of Elijah the Tishbite (*continued*)

2 And it came to pass when the LORD would take up Elijah by a whirlwind into
heaven, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha,
Tarry here, I pray thee; for the LORD hath sent me as far as Beth-el. And Elisha
said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went
down to Beth-el. And the sons of the prophets that were at Beth-el came forth to
Elisha, and said unto him, Knowest thou that the LORD will take away thy master
4 from thy head to-day? And he said, Yea, I know it; hold ye your peace. And
Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to
Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee.
So they came to Jericho. And the sons of the prophets that were at Jericho came
near to Elisha, and said unto him, Knowest thou that the LORD will take away thy
master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.
6 And Elijah said unto him, Tarry here, I pray thee; for the LORD hath sent me to
Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee.
And they two went on. And fifty men of the sons of the prophets went, and stood
over against them afar off: and they two stood by Jordan. And Elijah took his
mantle, and wrapped it together, and smote the waters, and they were divided hither
9 and thither, so that they two went over on dry ground. And it came to pass, when
they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before
I be taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit
be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see
me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.
11 And it came to pass, as they still went on, and talked, that, behold, there appeared a
chariot of fire, and horses of fire, which parted them both asunder; and Elijah went
up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my
father, the chariots of Israel and the horsemen thereof! And he saw him no more:
and he took hold of his own clothes, and rent them in two pieces. He took up also
the mantle of Elijah that fell from him, and went back, and stood by the bank of
14 Jordan. And he took the mantle of Elijah that fell from him, and smote the waters,
and said, Where is the LORD, the God of Elijah? and when he also had smitten the
waters, they were divided hither and thither: and Elisha went over. And when the
sons of the prophets which were at Jericho over against him saw him, they said, The
spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed them-
16 selves to the ground before him. And they said unto him, Behold now, there be with
thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest

peradventure the spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they 17
urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And they came back to him, while he tarried at Jericho; and he said unto them, Did I not say unto you, Go not?

Stories of Elisha the Prophet

The Healing of the Waters

And the men of the city said unto Elisha, Behold, we pray thee, the situation of this 19
city is pleasant, as my lord seeth: but the water is naught, and the land miscarrieth. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast salt therein, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or miscarrying. So the waters were healed unto this day, according to the word of Elisha which he spake.

The Mocking Children

And he went up from thence unto Beth-el: and as he was going up by the way, 23
there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he looked behind him and saw them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eigh- 3
teenth year of Jehoshaphat king of Judah, and reigned twelve years. And he did that which was evil in the sight of the LORD; but not like his father, and like his mother: for he put away the pillar of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin; he departed not therefrom.

Israel: Jehoram

Stories of Elisha (*continued*)

The Water Trenches

Now Mesha king of Moab was a sheep-master; and he rendered unto the king of 4
Israel the wool of an hundred thousand lambs, and of an hundred thousand rams. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And king Jehoram went out of Samaria at that time, and mustered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, my horses as thy horses. And he said, Which way shall we go up? And he answered, 8
The way of the wilderness of Edom. So the king of Israel went, and the king of Judah, and the king of Edom: and they made a circuit of seven days' journey: and there was no water for the host, nor for the beasts that followed them. And the king of Israel said, Alas! for the LORD hath called these three kings together to deliver them into the hand of Moab. But Jehoshaphat said, Is there not here a prophet of 11
the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Elisha the son of Shaphat is here, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the 13
prophets of thy father, and to the prophets of thy mother. And the king of Israel

said unto him, Nay: for the LORD hath called these three kings together to deliver them into the hand of Moab. And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king
15 of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said, Thus saith the LORD, Make this valley full of trenches. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water: and ye shall drink, both ye and your cattle and your beasts.
18 And this is but a light thing in the sight of the LORD: he will also deliver the Moabites into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all fountains of water, and mar every good piece of land with stones. And it came to pass in the morning, about the time of offering the oblation, that, behold, there came water by the way of Edom, and the country was filled with water.
21 Now when all the Moabites heard that the kings were come up to fight against them, they gathered themselves together, all that were able to put on armour, and upward, and stood on the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water over against them as red as blood: and they said, This is blood; the kings are surely destroyed, and they have smitten each man
24 his fellow: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: and they went forward into the land smiting the Moabites. And they beat down the cities; and on every good piece of land they cast every man his stone, and filled it; and they stopped all the fountains of water, and felled all the good trees: until in Kir-hareseth only they left the stones thereof; howbeit the slingers went about it,
26 and smote it. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew sword, to break through unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there came great wrath upon Israel: and they departed from him, and returned to their own land.

The Vessels of Oil

4 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead: and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two children to be bondmen. And Elisha said unto her, What shall I do for thee? tell me; what hast thou in the house? And she said, Thine handmaid hath not any thing in the house,
3 save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said
7 unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.

The Shunammite Woman

8 And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make, I pray thee, a little chamber on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he

shall turn in thither. And it fell on a day, that he came thither, and he turned into 11
the chamber and lay there. And he said to Gehazi his servant, Call this Shunammite.
And when he had called her, she stood before him. And he said unto him, Say now
unto her, Behold, thou hast been careful for us with all this care; what is to be done
for thee? wouldest thou be spoken for to the king, or to the captain of the host?
And she answered, I dwell among mine own people. And he said, What then is to 14
be done for her? And Gehazi answered, Verily she hath no son, and her husband is
old. And he said, Call her. And when he had called her, she stood in the door.
And he said, At this season, when the time cometh round, thou shalt embrace a son.
And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And
the woman conceived, and bare a son at that season, when the time came round, as
Elisha had said unto her.

And when the child was grown, it fell on a day, that he went out to his father to 18
the reapers. And he said unto his father, My head, my head. And he said to his
servant, Carry him to his mother. And when he had taken him, and brought him
to his mother, he sat on her knees till noon, and then died. And she went up, and
laid him on the bed of the man of God, and shut the door upon him, and went out.
And she called unto her husband, and said, Send me, I pray thee, one of the servants,
and one of the asses, that I may run to the man of God, and come again. And he said, 23
Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath. And she
said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and
go forward; slacken me not the riding, except I bid thee. So she went, and came
unto the man of God to mount Carmel. And it came to pass, when the man of God
saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunam-
mite: run, I pray thee, now to meet her, and say unto her, Is it well with thee? is 26
it well with thy husband? is it well with the child? And she answered, It is well.
And when she came to the man of God to the hill, she caught hold of his feet. And
Gehazi came near to thrust her away; but the man of God said, Let her alone: for
her soul is vexed within her; and the LORD hath hid it from me, and hath not told
me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive
me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, 29
and go thy way: if thou meet any man, salute him not; and if any salute thee, answer
him not again: and lay my staff upon the face of the child. And the mother of the
child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he
arose, and followed her. And Gehazi passed on before them, and laid the staff upon
the face of the child; but there was neither voice, nor hearing. Wherefore he re-
turned to meet him, and told him, saying, The child is not awaked. And when Elisha 32
was come into the house, behold, the child was dead, and laid upon his bed. He
went in therefore, and shut the door upon them twain, and prayed unto the LORD.
And he went up, and lay upon the child, and put his mouth upon his mouth, and his
eyes upon his eyes, and his hands upon his hands: and he stretched himself upon
him; and the flesh of the child waxed warm. Then he returned, and walked in the 35
house once to and fro; and went up, and stretched himself upon him: and the child
sneezed seven times, and the child opened his eyes. And he called Gehazi, and said,
Call this Shunammite. So he called her. And when she was come in unto him, he
said, Take up thy son. Then she went in, and fell at his feet, and bowed herself
to the ground; and she took up her son, and went out.

Death in the Pot

And Elisha came again to Gilgal: and there was a dearth in the land; and the 38
sons of the prophets were sitting before him: and he said unto his servant, Set on
the great pot, and seethe pottage for the sons of the prophets. And one went out into

the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.
40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

The Feeding of the Hundred Men

42 And there came a man from Baal-shalishah, and brought the man of God bread of the firstfruits, twenty loaves of barley, and fresh ears of corn in his sack. And he said, Give unto the people, that they may eat. And his servant said, What, should I set this before an hundred men? But he said, Give the people, that they may eat; for thus saith the LORD, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

Naaman and Gehazi

5 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given victory unto Syria: he was also a mighty man of valour, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! then would he recover him of his
4 leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his
7 leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that
9 there is a prophet in Israel. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the
12 LORD his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather
14 then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold now, I know that there is no God in all the earth, but in Israel:
16 now therefore, I pray thee, take a present of thy servant. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, If not, yet I pray thee let there be given to thy servant

two mules' burden of earth; for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon 18
thy servant; when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath 20
spared this Naaman the Syrian, in not receiving at his hands that which he brought: as the LORD liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw one running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. 22
My master hath sent me, saying, Behold, even now there be come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bare them before him. And when he came to the hill, he took them from their hand, and 24
bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and menservants and maidservants? The leprosy 27
therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

The Axe-head that swam

And the sons of the prophets said unto Elisha, Behold now, the place where we **6**
dwell before thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe-head 5
fell into the water: and he cried, and said, Alas, my master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither, and made the iron to swim. And he said, Take it up to thee. So he put out his hand, and took it.

The Expedition against Elisha

Now the king of Syria warred against Israel; and he took counsel with his servants, 8
saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down. And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice. And the heart of the king of Syria was sore troubled for this thing; and he called his 11
servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, Nay, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither 14
horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone

forth, behold, an host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear
17 not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.
19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?
22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

The Siege of Samaria

24 And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, say-
27 ing, Help, my lord, O king. And he said, If the LORD do not help thee, whence shall I help thee? out of the threshing-floor, or out of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son,
30 that we may eat him: and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes; (now he was passing by upon the wall;) and the people looked, and, behold, he had sackcloth within upon his flesh. Then he said, God do so to me, and more also, if the head of Elisha the
32 son of Shaphat shall stand on him this day. But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold the door fast against him: is not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; why should I wait for the LORD any
7 longer? And Elisha said, Hear ye the word of the LORD: thus saith the LORD, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then the captain on whose hand the king leaned answered the man of God, and said, Behold, if the LORD should make windows in heaven, might this thing be? And he said, Behold thou shalt see it with thine eyes, but shalt not eat thereof.

3 Now there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save

us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the outermost part of the camp of the Syrians, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us: now therefore come, let us go and tell the king's household. So they came and called unto the porters of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were. And the porters called; and they told it to the king's household within. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall take them alive, and get into the city. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it; behold, they are as all the multitude of Israel that are consumed:) and let us send and see. They took therefore two chariots with horses; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the camp of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD. And the king appointed the captain on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died as the man of God had said, who spake when the king came down to him. And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria; and that captain answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? and he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof: it came to pass even so unto him; for the people trode upon him in the gate, and he died.

6 7 8 10 13 15 18 20

The Shunammite Woman's Estate

Now Elisha had spoken unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did according to the word of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land. Now the king was talking with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And it came to pass, as he was telling the king how he had restored to life

8 3

him that was dead, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this
6 is the woman, and this is her son, whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

Hazael's Visit to Elisha

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this sickness? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria
10 hath sent me to thee, saying, Shall I recover of this sickness? And Elisha said unto him, Go, say unto him, Thou shalt surely recover; howbeit the LORD hath shewed me that he shall surely die. And he settled his countenance stedfastly upon him, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash in pieces their little ones, and rip up their
13 women with child. And Hazael said, But what is thy servant, which is but a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria. Then he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover. And it came to pass on the morrow, that he took the coverlet, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.
Judah: Jehoram Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for he had the daughter of Ahab to wife: and he
19 did that which was evil in the sight of the LORD. Howbeit the LORD would not destroy Judah, for David his servant's sake, as he promised him to give unto him a lamp for his children alway. In his days Edom revolted from under the hand of Judah, and made a king over themselves. Then Joram passed over to Zair, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled to their tents.
22 So Edom revolted from under the hand of Judah, unto this day. Then did Libnah revolt at the same time. And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. Two and twenty years old was Ahaziah
Judah: Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah the daughter of Omri king of Israel. And he walked in the way of the house of Ahab, and did that which was evil in the sight of the LORD, as did the house of Ahab: for he was the son in law of the house
28 of Ahab. And he went with Joram the son of Ahab to war against Hazael king of Syria at Ramoth-gilead: and the Syrians wounded Joram. And king Joram returned to be healed in Jezreel of the wounds which the Syrians had given him at Ramah,

when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

And Elisha the prophet called one of the sons of the prophets, and said unto him, 9
Gird up thy loins, and take this vial of oil in thine hand, and go to Ramoth-gilead.
And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the vial of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; 5
and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD, the God of Israel, I have anointed thee king over the people of the LORD, even over Israel.
And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab 8
every man child, and him that is shut up and him that is left at large in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled. Then Jehu came forth to the servants of his lord: and one said unto him, Is 11
all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man and what his talk was. And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew the trumpet, saying, Jehu is king.

Conspiracy of Jehu against both Judah and Israel

So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. 14
(Now Joram kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:
but king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If this be your mind, then let none escape and go forth out of the city, to go to tell it in Jezreel. So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. 16
And Ahaziah king of Judah was come down to see Joram. Now the watchman stood on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to 19
them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And they made ready his chariot. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw 22
Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew his bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to 25

Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot: and they smote him at the ascent of Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her eyes, and tired her head, and looked out at the window. And as Jehu entered in at the gate, she said, Is it peace, thou Zimri, thy master's murderer? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink; and he said, See
35 now to this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall the dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

10 Now Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, even the elders, and unto them that brought up the sons of Ahab, saying, And now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; look ye out the best and meetest of your master's sons, and set
4 him on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, the two kings stood not before him: how then shall we stand? And he that was over the household, and he that was over the city, the elders also, and they that brought up the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any man king: do thou
6 that which is good in thine eyes. Then he wrote a letter the second time to them, saying, If ye be on my side, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew them, even seventy persons, and put their heads in
8 baskets, and sent them unto him to Jezreel. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who smote
10 all these? Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah. So Jehu smote all that remained of the house of Ahab in Jezreel, and all his great men, and his familiar friends, and his priests, until he left him none remaining. And he arose and departed, and went
13 to Samaria. And as he was at the shearing house of the shepherds in the way, Jehu

met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah: and we go down to salute the children of the king and the children of the queen. And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

And when he was departed thence, he lighted on Jehonadab the son of Rechab 15
coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot. And when he came to Samaria, he smote all that remained unto Ahab 17
in Samaria, till he had destroyed him, according to the word of the LORD, which he spake to Elijah. And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his worshippers, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Sanctify a solemn assembly for Baal. And they 20
proclaimed it. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was filled from one end to another. And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, 23
into the house of Baal; and he said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. And they went in to offer sacrifices and burnt offerings. Now Jehu had appointed him fourscore men without, and said, If any of the men whom I bring into your hands escape, he that letteth him go, his life shall be for the life of him. And it 25
came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the pillars that were in the house of Baal, and burned them. And they brake down the pillar of Baal, 27
and brake down the house of Baal, and made it a draught house, unto this day.

III. — FALL OF ISRAEL: PARTIAL RESTORATION OF JUDAH

Thus Jehu destroyed Baal out of Israel. Howbeit from the sins of Jeroboam the 28
son of Nebat, wherewith he made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan.
Israel: Jehu
And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy sons of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the LORD, the God of Israel, 31
with all his heart: he departed not from the sins of Jeroboam, wherewith he made Israel to sin. In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of Arnon, even Gilead and Bashan. Now the rest of the acts of Jehu, and all that 34
he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

11 Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bedchamber; and they hid him from Athaliah, so that he was not slain. And he was with her hid in the house of the LORD six years: and Athaliah reigned over the land.

Judah: Athaliah

4 And in the seventh year Jehoiada sent and fetched the captains over hundreds, of the Carites and of the guard, and brought them to him into the house of the LORD; and he made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. And he commanded them, saying, This is the thing that ye shall do: a third part of you, that come in on the sabbath, shall be 6 keepers of the watch of the king's house; and a third part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, and be a barrier. And the two companies of you, even all that go forth on the sabbath, shall keep the watch of the house of the LORD about the king. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain: and be ye with the king when he 9 goeth out, and when he cometh in. And the captains over hundreds did according to all that Jehoiada the priest commanded: and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath, and came to Jehoiada the priest. And the priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in the house 11 of the LORD. And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king. And when Athaliah heard the noise of the guard and of the people, she came to the people into the house 14 of the LORD: and she looked, and, behold, the king stood by the pillar, as the manner was, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason. And Jehoiada the priest commanded the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks; and him that followeth her slay with the sword: for the priest said, Let her not be 16 slain in the house of the LORD. So they made way for her; and she went by the way of the horses' entry to the king's house: and there was she slain.

And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people. And all the people of the land went to the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD. 19 And he took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings. So all the people of the land rejoiced, and the city was quiet: and they slew Athaliah with the sword at the king's house.

12 Jehoash was seven years old when he began to reign. In the seventh year of Jehu began Jehoash to reign; and he reigned forty years in Jerusalem: and his mother's name was Zibiah of Beer-sheba. And Jehoash did that which was right in the eyes of the LORD all his days wherein Jehoiada the priest instructed him. Howbeit the high places were not taken away: the people still sacrificed and burnt incense in the high places.

Judah: Jehoash

And Jehoash said to the priests, All the money of the hallowed things that is 4
brought into the house of the LORD, in current money, the money of the persons for
whom each man is rated, and all the money that it cometh into any man's heart to
bring into the house of the LORD, let the priests take it to them, every man from his
acquaintance: and they shall repair the breaches of the house, wheresoever any
breach shall be found. But it was so, that in the three and twentieth year of king 6
Jehoash the priests had not repaired the breaches of the house. Then king Jehoash
called for Jehoiada the priest, and for the other priests, and said unto them, Why
repair ye not the breaches of the house? now therefore take no more money from
your acquaintance, but deliver it for the breaches of the house. And the priests
consented that they should take no more money from the people, neither repair the
breaches of the house. But Jehoiada the priest took a chest, and bored a hole in the 9
lid of it, and set it beside the altar, on the right side as one cometh into the house of
the LORD: and the priests that kept the door put therein all the money that was
brought into the house of the LORD. And it was so, when they saw that there was
much money in the chest, that the king's scribe and the high priest came up, and
they put up in bags and told the money that was found in the house of the LORD.
And they gave the money that was weighed out into the hands of them that did the 11
work, that had the oversight of the house of the LORD: and they paid it out to the
carpenters and the builders, that wrought upon the house of the LORD, and to the
masons and the hewers of stone, and for buying timber and hewn stone to repair
the breaches of the house of the LORD, and for all that was laid out for the house to
repair it. But there were not made for the house of the LORD cups of silver, snuffers, 13
basons, trumpets, any vessels of gold, or vessels of silver, of the money that was
brought into the house of the LORD: for they gave that to them that did the work,
and repaired therewith the house of the LORD. Moreover they reckoned not with
the men, into whose hand they delivered the money to give to them that did the
work: for they dealt faithfully. The money for the guilt offerings, and the money
for the sin offerings, was not brought into the house of the LORD: it was the priests'.

Then Hazael king of Syria went up, and fought against Gath, and took it: and 17
Hazael set his face to go up to Jerusalem. And Jehoash king of Judah took all the
hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of
Judah, had dedicated, and his own hallowed things, and all the gold that was found
in the treasures of the house of the LORD, and of the king's house, and sent it to
Hazael king of Syria: and he went away from Jerusalem. Now the rest of the acts of 19
Joash, and all that he did, are they not written in the book of the chronicles of the kings
of Judah? And his servants arose, and made a conspiracy, and smote Joash at the
house of Millo, on the way that goeth down to Silla. For Jozacar the son of Shimeath,
and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried
him with his fathers in the city of David: and Amaziah his son reigned in his stead.

In the three and twentieth year of Joash the son of Ahaziah, king of Judah, **13**
Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seven-
teen years. And he did that which was evil in the sight of the LORD, **Israel: Jehoahaz**
and followed the sins of Jeroboam the son of Nebat, wherewith he made
Israel to sin; he departed not therefrom. And the anger of the LORD
was kindled against Israel, and he delivered them into the hand of Hazael king of
Syria, and into the hand of Ben-hadad the son of Hazael, continually. And Jehoa- 4
haz besought the LORD, and the LORD hearkened unto him: for he saw the oppres-
sion of Israel, how that the king of Syria oppressed them.* For he left not to Jehoa- 7

* And the LORD gave Israel a saviour, so that they went out from under the hand of the 5
Syrians: and the children of Israel dwelt in their tents, as beforetime. Nevertheless they de-
parted not from the sins of the house of Jeroboam, wherewith he made Israel to sin, but walked
therein: and there remained the Asherah also in Samaria.

haz of the people save fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria destroyed them, and made them like the dust in threshing. Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin: but he walked therein. Now the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah,

Israel: Jehoash

13 are they not written in the book of the chronicles of the kings of Israel? And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

Stories of Elisha (*concluded*)

The Death of Elisha

14 Now Elisha was fallen sick of his sickness whereof he died: and Joash the king of Israel came down unto him, and wept over him, and said, My father, my father, the chariots of Israel and the horsemen thereof! And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow: and he put his hand upon it. And Elisha

17 laid his hands upon the king's hands. And he said, Open the window eastward: and he opened it. Then Elisha said, Shoot: and he shot. And he said, The LORD's arrow of victory, even the arrow of victory over Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20 And Elisha died, and they buried him. Now the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band; and they cast the man into the sepulchre of Elisha: and as soon as the man touched the bones of Elisha, he revived, and stood up on his feet.

22 And Hazael king of Syria oppressed Israel all the days of Jehoahaz. But the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. And Hazael king of Syria died; and Ben-hadad his son reigned in his stead. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash smite him, and recovered the cities of Israel.

Israel: Jehoash

14 In the second year of Joash son of Joahaz king of Israel began Amaziah the son of Joash king of Judah to reign. He was twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddin of Jerusalem. And he did that which was right in the eyes of the LORD, yet not like David his father: he did according to all that Joash his father had done. Howbeit the high places were

Judah: Amaziah

5 not taken away: the people still sacrificed and burnt incense in the high places. And it came to pass, as soon as the kingdom was established in his hand, that he slew his servants which had slain the king his father: but the children of the murderers he

put not to death: according to that which is written in the book of the law of Moses, as the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin. He slew of Edom in the Valley of Salt ten thousand, and took Sela by war, and called the name of it Joktheel, unto this day.

Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, 8
king of Israel, saying, Come, let us look one another in the face. And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory thereof, 10
and abide at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee? But Amaziah would not hear. So Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel; and they fled every man to his tent. And Jehoash king of Israel 13
took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, the hostages also, and returned to Samaria.

Now the rest of the acts of Jehoash which he did, and his might, and how he 15
fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead. **Israel**

And Amaziah the son of Joash king of Judah lived after the death of Jehoash 17
son of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah? And they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent after him to Lachish, and slew him there. And they brought him upon horses: and he was buried at Jerusalem with his fathers in the city of David. And all the people of Judah took Azariah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Elath, and restored it to Judah, after that the king slept with his fathers. **Judah: Amaziah**

In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son 23
of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin. He restored the border of Israel from the entering in of Hamath unto the sea of the Arabah, according to the word of the LORD, the God of Israel, which he spake by the hand of his servant Jonah the son of Amittai, the prophet, which was of Gath-hepher. For the LORD saw the affliction of Israel, 26
that it was very bitter: for there was none shut up nor left at large, neither was there any helper for Israel. And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash. Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which had belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? And Jeroboam slept with his fathers, even with the kings of Israel; and Zechariah his son reigned in his stead. **Israel: Jeroboam**

In the twenty and seventh year of Jeroboam king of Israel began Azariah son of 15
Amaziah king of Judah to reign. Sixteen years old was he when he began to reign;

and he reigned two and fifty years in Jerusalem: and his mother's name was Jecoliah
3 of Jerusalem. And he did that which was right in the eyes of the LORD, according
to all that his father Amaziah had done. Howbeit the high places were
Judah: Azariah or Uzziah
not taken away: the people still sacrificed and burnt incense in the high
places. And the LORD smote the king, so that he was a leper unto the
day of his death, and dwelt in a several house. And Jotham the king's
6 son was over the household, judging the people of the land. Now the rest of the acts
of Azariah, and all that he did, are they not written in the book of the chronicles of the
kings of Judah? And Azariah slept with his fathers; and they buried him with his
fathers in the city of David: and Jotham his son reigned in his stead.

8 In the thirty and eighth year of Azariah king of Judah did Zechariah the son of
Jeroboam reign over Israel in Samaria six months. And he did that which was evil
in the sight of the LORD, as his fathers had done: he departed not from
Israel: Zechariah
the sins of Jeroboam the son of Nebat, wherewith he made Israel to
sin. And Shallum the son of Jabesh conspired against him, and smote
11 him before the people, and slew him, and reigned in his stead. Now the rest of the
acts of Zechariah, behold, they are written in the book of the chronicles of the kings of
Israel. This was the word of the LORD which he spake unto Jehu, saying, Thy sons
to the fourth generation shall sit upon the throne of Israel. And so it came to pass.

13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah
king of Judah; and he reigned the space of a month in Samaria. And Menahem
the son of Gadi went up from Tirzah, and came to Samaria, and
Israel: Shallum
smote Shallum the son of Jabesh in Samaria, and slew him, and
reigned in his stead. Now the rest of the acts of Shallum, and his
conspiracy which he made, behold, they are written in the book of the chronicles
of the kings of Israel. Then Menahem smote Tiphsah, and all that were therein,
and the borders thereof, from Tirzah: because they opened not to him, therefore
he smote it; and all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son
of Gadi to reign over Israel, and reigned ten years in Samaria. And he did that
which was evil in the sight of the LORD: he departed not all his days
Israel: Menahem
from the sins of Jeroboam the son of Nebat, wherewith he made
Israel to sin. There came against the land Pul the king of Assyria;
and Menahem gave Pul a thousand talents of silver, that his hand might be with
20 him to confirm the kingdom in his hand. And Menahem exacted the money of Israel,
even of all the mighty men of wealth, of each man fifty shekels of silver, to give
to the king of Assyria. So the king of Assyria turned back, and stayed not there in
the land. Now the rest of the acts of Menahem, and all that he did, are they not
written in the book of the chronicles of the kings of Israel? And Menahem
slept with his fathers; and Pekahiah his son reigned in his stead.

23 In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began
to reign over Israel in Samaria, and reigned two years. And he did that which was
evil in the sight of the LORD: he departed not from the sins of Jeroboam
Israel: Pekahiah
the son of Nebat, wherewith he made Israel to sin. And Pekah the
son of Remaliah, his captain, conspired against him, and smote him
in Samaria, in the castle of the king's house, with Argob and Arieh; and with him
were fifty men of the Gileadites: and he slew him, and reigned in his stead. Now
the rest of the acts of Pekahiah, and all that he did, behold, they are written in
the book of the chronicles of the kings of Israel.

27 In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah
began to reign over Israel in Samaria, and reigned twenty years. And he did that
which was evil in the sight of the LORD: he departed not from the sins of Jero-
boam the son of Nebat, wherewith he made Israel to sin. In the days of Pekah

king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. Now the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

Israel: Pekah

In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerusha the daughter of Zadok. And he did that which was right in the eyes of the LORD: he did according to all that his father Uzziah had done. Howbeit the high places were not taken away: the people still sacrificed and burned incense in the high places. He built the upper gate of the house of the LORD. Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

Judah: Jotham

In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. Twenty years old was Ahaz when he began to reign; and he reigned sixteen years in Jerusalem: and he did not that which was right in the eyes of the LORD his God, like David his father. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him. At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there, unto this day. So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: and the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin. And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw the altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar: according to all that king Ahaz had sent from Damascus, so did Urijah the priest make it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king drew near unto the altar, and offered thereon. And he burnt his burnt offering and his meal offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And the brasen altar, which was before the LORD, he brought from the forefront of the house, from between his altar and the house of the LORD, and put it on the north side of his altar. And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meal offering, and the king's burnt offering, and his meal offering, with the burnt offering of all the people of the land, and their meal offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood

Judah: Ahaz

of the sacrifice: but the brasen altar shall be for me to inquire by. Thus did Urijah the priest, according to all that king Ahaz commanded. And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stone. And the covered way for the sabbath that they had built in the house, and the king's entry without, turned he unto the house of the LORD, because of the king of Assyria. Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

Israel: Hoshea

17 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel, and reigned nine years. And he did that which was evil in the sight of the LORD, yet not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and brought him presents. And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and offered no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes.

Fall of Israel

7 And it was so, because the children of Israel had sinned against the LORD their God, which brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the nations, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they made. And the children of Israel did secretly things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up pillars and Asherim upon every high hill, and under every green tree: and there they burnt incense in all the high places, as did the nations whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: and they served idols, whereof the LORD had said unto them, Ye shall not do this thing. Yet the LORD testified unto Israel, and unto Judah, by the hand of every prophet, and of every seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by the hand of my servants the prophets. Notwithstanding they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in the LORD their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity, and became vain, and went after the nations that were round about them, concerning whom the LORD had charged them that they should not do like them. And they forsook all the commandments of the LORD their God, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do that which was evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them

sin a great sin. And the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the LORD removed Israel out of his 23
sight, as he spake by the hand of all his servants the prophets. So Israel was carried away out of their own land to Assyria, unto this day.

And the king of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was, at the beginning of their dwelling there, that they feared not 25
the LORD: therefore the LORD sent lions among them, which killed some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast carried away, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria 27
commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. So one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, 30
and the men of Hamath made Ashima, and the Avvites made Nibhaz and Tartak, and the Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the LORD, and made unto them from among themselves priests of the high places, which sacrificed for them in the houses of the high places. They feared the LORD, and served their own gods, after the manner of 33
the nations from among whom they had been carried away. Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law or after the commandment which the LORD commanded the children of Jacob, whom he named Israel; with whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: but the LORD, who 36
brought you up out of the land of Egypt with great power and with a stretched out arm, him shall ye fear, and unto him shall ye bow yourselves, and to him shall ye sacrifice: and the statutes and the ordinances, and the law and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods: and the covenant that I have made with you ye shall not forget; neither 38
shall ye fear other gods: but the LORD your God shall ye fear; and he shall deliver you out of the hand of all your enemies. Howbeit they did not hearken, but they did after their former manner. So these nations feared the LORD, and served their graven images; their children likewise, and their children's children, as did their fathers, so do they unto this day.

BOOK X.—THE KINGDOM OF JUDAH TO ITS CAPTIVITY

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that **18**
Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years **Hezekiah**
in Jerusalem: and his mother's name was Abi the daughter of Zechariah.
And he did that which was right in the eyes of the LORD, according to all that David his father had done. He removed the high places, and brake the pillars, and cut down 4
the Asherah: and he brake in pieces the brasen serpent that Moses had made; for

unto those days the children of Israel did burn incense to it; and it was called Nehushtan. He trusted in the LORD, the God of Israel; so that after him was none like him
6 among all the kings of Judah, nor among them that were before him. For he clave to the LORD, he departed not from following him, but kept his commandments, which the LORD commanded Moses. And the LORD was with him; whithersoever he went forth he prospered: and he rebelled against the king of Assyria, and served him not.
He smote the Philistines unto Gaza and the borders thereof, from the tower of the watchmen to the fenced city.

9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel,
11 Samaria was taken. And the king of Assyria carried Israel away unto Assyria, and put them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the LORD their God, but transgressed his covenant, even all that Moses the servant of the LORD commanded, and would not hear it, nor do it.

13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty
15 talents of gold. And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. And the king of Assyria sent Tartan and Rab-saris and Rabshakeh from Lachish to king Hezekiah with a great army unto Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the
18 upper pool, which is in the high way of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebnah the scribe, and Joah the son of Asaph the recorder. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, but they are but vain words, There is counsel and strength for the war. Now on whom
21 dost thou trust, that thou hast rebelled against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jeru-
23 salem, Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without the LORD against this place to destroy it? The LORD said unto me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebnah, and Joah unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and speak not with us in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall,
28 to eat their own dung, and to drink their own water with you? Then Rabshakeh

stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear ye
the word of the great king, the king of Assyria. Thus saith the king, Let not Heze- 29
kiah deceive you; for he shall not be able to deliver you out of his hand: neither
let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us,
and this city shall not be given into the hand of the king of Assyria. Hearken not to
Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come
out to me; and eat ye every one of his vine, and every one of his fig tree, and drink
ye every one the waters of his own cistern; until I come and take you away to a land
like your own land, a land of corn and wine, a land of bread and vineyards, a land 32
of oil olive and of honey, that ye may live, and not die: and hearken not unto Heze-
kiah, when he persuadeth you, saying, The LORD will deliver us. Hath any of the
gods of the nations ever delivered his land out of the hand of the king of Assyria?
Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim,
of Hena, and Ivvah? have they delivered Samaria out of my hand? Who are they 35
among all the gods of the countries, that have delivered their country out of my hand,
that the LORD should deliver Jerusalem out of my hand? But the people held their
peace, and answered him not a word: for the king's commandment was, saying,
Answer him not. Then came Eliakim the son of Hilkiah, which was over the house-
hold, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah
with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and **19**
covered himself with sackcloth, and went into the house of the LORD. And he sent
Eliakim, which was over the household, and Shebna the scribe, and the elders of the
priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they
said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke,
and of contumely: for the children are come to the birth, and there is not strength
to bring forth. It may be the LORD thy God will hear all the words of Rabshakeh, 4
whom the king of Assyria his master hath sent to reproach the living God, and will
rebuke the words which the LORD thy God hath heard: wherefore lift up thy prayer
for the remnant that is left. So the servants of king Hezekiah came to Isaiah. And
Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be
not afraid of the words that thou hast heard, wherewith the servants of the king of
Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear 7
a rumour, and shall return to his own land; and I will cause him to fall by the sword
in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah:
for he had heard that he was departed from Lachish. And when he heard say of
Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent
messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of 10
Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jeru-
salem shall not be given into the hand of the king of Assyria. Behold, thou hast
heard what the kings of Assyria have done to all lands, by destroying them utterly:
and shalt thou be delivered? Have the gods of the nations delivered them, which
my fathers have destroyed, Gozan, and Haran, and Rezeph, and the children of
Eden which were in Telassar? Where is the king of Hamath, and the king of Arpad, 13
and the king of the city of Sepharvaim, of Hena, and Ivvah? And Hezekiah received
the letter from the hand of the messengers, and read it: and Hezekiah went up unto
the house of the LORD, and spread it before the LORD. And Hezekiah prayed before
the LORD, and said, O LORD, the God of Israel, that sittest upon the cherubim, thou
art the God, even thou alone, of all the kingdoms of the earth; thou hast made
heaven and earth. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, 16
and see: and hear the words of Sennacherib, wherewith he hath sent him to reproach
the living God. Of a truth, LORD, the kings of Assyria have laid waste the nations

18 and their lands, and have cast their gods into the fire: for they were no gods, but
the work of men's hands, wood and stone: therefore they have destroyed them.
Now therefore, O LORD our God, save thou us, I beseech thee, out of his hand,
that all the kingdoms of the earth may know that thou art the LORD God, even thou
only.

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD,
the God of Israel, Whereas thou hast prayed to me against Sennacherib king of
Assyria, I have heard thee. This is the word that the LORD hath spoken concern-
ing him: The virgin daughter of Zion hath despised thee and laughed thee to scorn;
the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached
and blasphemed? and against whom hast thou exalted thy voice and lifted up thine
23 eyes on high? even against the Holy One of Israel. By thy messengers thou hast
reproached the Lord, and hast said, With the multitude of my chariots am I come
up to the height of the mountains, to the innermost parts of Lebanon; and I will cut
down the tall cedars thereof, and the choice fir trees thereof: and I will enter into
his farthest lodging place, the forest of his fruitful field. I have digged and drunk
strange waters, and with the sole of my feet will I dry up all the rivers of Egypt.
25 Hast thou not heard how I have done it long ago, and formed it of ancient times?
now have I brought it to pass, that thou shouldest be to lay waste fenced cities into
ruinous heaps. Therefore their inhabitants were of small power, they were dismayed
and confounded; they were as the grass of the field, and as the green herb, as the
grass on the housetops, and as corn blasted before it be grown up. But I know thy
sitting down, and thy going out, and thy coming in, and thy raging against me.
28 Because of thy raging against me, and for that thine arrogancy is come up into mine
ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will
turn thee back by the way by which thou camest. And this shall be the sign unto
thee: ye shall eat this year that which groweth of itself, and in the second year that
which springeth of the same; and in the third year sow ye, and reap, and plant vine-
30 yards, and eat the fruit thereof. And the remnant that is escaped of the house of
Judah shall again take root downward, and bear fruit upward. For out of Jeru-
salem shall go forth a remnant, and out of mount Zion they that shall escape: the
zeal of the LORD shall perform this. Therefore thus saith the LORD concerning
the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither
33 shall he come before it with shield, nor cast a mount against it. By the way that
he came, by the same shall he return, and he shall not come unto this city, saith the
LORD. For I will defend this city to save it, for mine own sake, and for my servant
David's sake.

And it came to pass that night, that the angel of the LORD went forth, and smote
in the camp of the Assyrians an hundred fourscore and five thousand: and when men
36 arose early in the morning, behold, they were all dead corpses. So Sennacherib king
of Assyria departed, and went and returned, and dwelt at Nineveh. And it came
to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech
and Sharezer smote him with the sword: and they escaped into the land of Ararat.
And Esar-haddon his son reigned in his stead.

20 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of
Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order;
for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto
the LORD, saying, Remember now, O LORD, I beseech thee, how I have walked before
thee in truth and with a perfect heart, and have done that which is good in thy sight.
And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the
5 middle part of the city, that the word of the LORD came to him, saying, Turn again,
and say to Hezekiah the prince of my people, Thus saith the LORD, the God of David
thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee:

on the third day thou shalt go up unto the house of the LORD. And I will add unto 6
thy days fifteen years; and I will deliver thee and this city out of the hand of the king
of Assyria; and I will defend this city for mine own sake, and for my servant David's
sake. And Isaiah said, Take a cake of figs. And they took and laid it on the boil,
and he recovered. And Hezekiah said unto Isaiah, What shall be the sign that the
LORD will heal me, and that I shall go up unto the house of the LORD the third day?
And Isaiah said, This shall be the sign unto thee from the LORD, that the LORD will 9
do the thing that he hath spoken: shall the shadow go forward ten steps, or go back
ten steps? And Hezekiah answered, It is a light thing for the shadow to decline
ten steps: nay, but let the shadow return backward ten steps. And Isaiah the
prophet cried unto the LORD: and he brought the shadow ten steps backward, by
which it had gone down on the dial of Ahaz.

At that time Berodach-baladan the son of Baladan, king of Babylon, sent letters 12
and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And
Hezekiah hearkened unto them, and shewed them all the house of his precious things,
the silver, and the gold, and the spices, and the precious oil, and the house of his
armour, and all that was found in his treasures: there was nothing in his house, nor
in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet 14
unto king Hezekiah, and said unto him, What said these men? and from whence came
they unto thee? And Hezekiah said, They are come from a far country, even from
Babylon. And he said, What have they seen in thine house? And Hezekiah an-
swered, All that is in mine house have they seen: there is nothing among my treasures
that I have not shewed them. And Isaiah said unto Hezekiah, Hear the word of the
LORD. Behold, the days come, that all that is in thine house, and that which thy 17
fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall
be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt
beget, shall they take away; and they shall be eunuchs in the palace of the king of
Babylon. Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou
hast spoken. He said moreover, Is it not so, if peace and truth shall be in my days?

Now the rest of the acts of Hezekiah, and all his might, and how he made the 20
pool, and the conduit, and brought water into the city, are they not written in the book
of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and
Manasseh his son reigned in his stead.

Manasseh was twelve years old when he began to reign; and he reigned five and 21
fifty years in Jerusalem: and his mother's name was Hephzi-bah. And he did that
which was evil in the sight of the LORD, after the abominations of the
heathen, whom the LORD cast out before the children of Israel. For he **Manasseh**
built again the high places which Hezekiah his father had destroyed; and he reared up
altars for Baal, and made an Asherah, as did Ahab king of Israel, and worshipped all
the host of heaven, and served them. And he built altars in the house of the LORD, 4
whereof the LORD said, In Jerusalem will I put my name. And he built altars for all the
host of heaven in the two courts of the house of the LORD. And he made his son to
pass through the fire, and practised augury, and used enchantments, and dealt with
them that had familiar spirits, and with wizards: he wrought much evil in the sight
of the LORD, to provoke him to anger. And he set the graven image of Asherah, that 7
he had made, in the house of which the LORD said to David and to Solomon his son,
In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will
I put my name for ever: neither will I cause the feet of Israel to wander any more
out of the land which I gave their fathers; if only they will observe to do according
to all that I have commanded them, and according to all the law that my servant
Moses commanded them. But they hearkened not: and Manasseh seduced them 9
to do that which is evil more than did the nations, whom the LORD destroyed before
the children of Israel. And the LORD spake by his servants the prophets, saying,

Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made
12 Judah also to sin with his idols: therefore thus saith the LORD, the God of Israel, Behold, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And I will cast off the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall
15 become a prey and a spoil to all their enemies; because they have done that which is evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.
17 Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem: and his mother's name was Meshullemeth the daughter of Haruz of Jotbah. And he did that which was evil in the sight of the LORD, as did Manasseh his father. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: and he forsook the LORD, the God of his fathers, and walked not in the way of the LORD.

Amon

23 And the servants of Amon conspired against him, and put the king to death in his own house. But the people of the land slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead. Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

22 Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah the daughter of Adaiah of Bozkath. And he did that which was right in the eyes of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

Josiah

3 And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, Go up to Hilkiah the high priest, that he may sum the money which is brought into the house of the LORD, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the workmen that have the oversight of the house of the LORD: and let them give it to the workmen which are in the house of
6 the LORD, to repair the breaches of the house; unto the carpenters, and to the builders, and to the masons; and for buying timber and hewn stone to repair the house. Howbeit there was no reckoning made with them of the money that was delivered into their hand; for they dealt faithfully. And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah
9 delivered the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen that have the oversight of the house of the LORD. And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of
12 the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan

the scribe, and Asaiah the king's servant, saying, Go ye, inquire of the LORD for me, 13
and for the people, and for all Judah, concerning the words of this book that is found:
for great is the wrath of the LORD that is kindled against us, because our fathers have
not hearkened unto the words of this book, to do according unto all that which is
written concerning us. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, 14
and Asaiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah,
the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the second
quarter;) and they communed with her. And she said unto them, Thus saith the
LORD, the God of Israel: Tell ye the man that sent you unto me, Thus saith the
LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even
all the words of the book which the king of Judah hath read: because they have for- 17
saken me, and have burned incense unto other gods, that they might provoke me to
anger with all the work of their hands; therefore my wrath shall be kindled against
this place, and it shall not be quenched. But unto the king of Judah, who sent you
to inquire of the LORD, thus shall ye say to him, Thus saith the LORD, the God of
Israel: As touching the words which thou hast heard, because thine heart was tender, 19
and thou didst humble thyself before the LORD, when thou heardest what I spake
against this place, and against the inhabitants thereof, that they should become a
desolation and a curse, and hast rent thy clothes, and wept before me; I also have
heard thee, saith the LORD. Therefore, behold, I will gather thee to thy fathers, and
thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil
which I will bring upon this place. And they brought the king word again.

And the king sent, and they gathered unto him all the elders of Judah and of **23**
Jerusalem. And the king went up to the house of the LORD, and all the men of Judah
and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and
all the people, both small and great: and he read in their ears all the words of the
book of the covenant which was found in the house of the LORD. And the king stood 3
by the pillar, and made a covenant before the LORD, to walk after the LORD, and to
keep his commandments, and his testimonies, and his statutes, with all his heart, and
all his soul, to confirm the words of this covenant that were written in this book:
and all the people stood to the covenant. And the king commanded Hilkiah the high
priest, and the priests of the second order, and the keepers of the door, to bring forth
out of the temple of the LORD all the vessels that were made for Baal, and for the
Asherah, and for all the host of heaven: and he burned them without Jerusalem in the
fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the 5
idolatrous priests, whom the kings of Judah had ordained to burn incense in the high
places in the cities of Judah, and in the places round about Jerusalem; them also
that burned incense unto Baal, to the sun, and to the moon, and to the planets, and
to all the host of heaven. And he brought out the Asherah from the house of the
LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron,
and stamped it small to powder, and cast the powder thereof upon the graves of the
common people. And he brake down the houses of the sodomites, that were in the 7
house of the LORD, where the women wove hangings for the Asherah. And he
brought all the priests out of the cities of Judah, and defiled the high places where
the priests had burned incense, from Geba to Beer-sheba; and he brake down the
high places of the gates that were at the entering in of the gate of Joshua the governor
of the city, which were on a man's left hand at the gate of the city. Nevertheless the 9
priests of the high places came not up to the altar of the LORD in Jerusalem, but they
did eat unleavened bread among their brethren. And he defiled Topheth, which is
in the valley of the children of Hinnom, that no man might make his son or his daughter
to pass through the fire of Molech. And he took away the horses that the kings of
Judah had given to the sun, at the entering in of the house of the LORD, by the cham-
ber of Nathan-melech the chamberlain, which was in the precincts; and he burned

12 the chariots of the sun with fire. And the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king break down, and beat them down from thence, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of Moab, and for Milcom
14 the abomination of the children of Ammon, did the king defile. And he brake in pieces the pillars, and cut down the Asherim, and filled their places with the bones of men. Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, even that altar and the high place he brake down; and he burned the high place and stamped it small to powder, and
16 burned the Asherah. And as Josiah turned himself, he spied the sepulchres that were there in the mount; and he sent, and took the bones out of the sepulchres, and burned them upon the altar, and defiled it, according to the word of the LORD which the man of God proclaimed, who proclaimed these things. Then he said, What monument is that which I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou
18 hast done against the altar of Beth-el. And he said, Let him be; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the priests of the high places that were there, upon the altars, and burned men's bones upon them; and he returned to Jerusalem.

21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in this book of the covenant. Surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah was this passover kept to the LORD in Jerusalem. Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might confirm the words of the law which were written in the book that
25 Hilkiah the priest found in the house of the LORD. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city which I have chosen, even Jerusalem, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? In his days Pharaoh-necoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done. And Pharaoh-necoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jeru-

Jehoahaz

salem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaoh-necoh made Eliakim the son of Josiah king in the room of Josiah his father, and changed his name to Jehoiakim: but he took Jehoahaz away; and he came to Egypt, and died there. And Jehoiakim gave the silver and the gold to 35
Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-necoh.

Jehoiakim was twenty and five years old when he began to reign: and he reigned eleven years in Jerusalem: and his mother's name was Zebidah the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of
Jehoiakim
the LORD, according to all that his fathers had done. In his days 24
Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the LORD sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by the hand of his servants the prophets. Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and 4
also for the innocent blood that he shed; for he filled Jerusalem with innocent blood: and the LORD would not pardon. Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the brook of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

Jehoiachin was eighteen years old when he began to reign; and he reigned in 8
Jerusalem three months: and his mother's name was Nehushta the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of
Jehoiachin
the LORD, according to all that his father had done. At that time the
servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came unto the city, while his 11
servants were besieging it; and Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. And he carried away all Jerusalem, 14
and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and the smiths; none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon; and the king's mother, and the king's wives, and his officers, and the chief men of the land, carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven 16
thousand, and the craftsmen and the smiths a thousand, all of them strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Zedekiah was twenty and one years old when he began to reign; and he reigned 18
eleven years in Jerusalem: and his mother's name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of
Zedekiah
the LORD, according to all that Jehoiakim had done. For through the
anger of the LORD did it come to pass in Jerusalem and Judah, until he had cast them out from his presence: and Zedekiah rebelled against the king of Babylon. And it 25
came to pass in the ninth year of his reign, in the tenth month, in the tenth day of

the month, that Nebuchadnezzar king of Babylon came, he and all his army, against
2 Jerusalem, and encamped against it; and they built forts against it round about. So
the city was besieged unto the eleventh year of king Zedekiah. On the ninth day
of the fourth month the famine was sore in the city, so that there was no bread for
the people of the land. Then a breach was made in the city, and all the men of
war fled by night by the way of the gate between the two walls, which was by the
king's garden: (now the Chaldeans were against the city round about:) and the
5 king went by the way of the Arabah. But the army of the Chaldeans pursued after
the king, and overtook him in the plains of Jericho: and all his army was scattered
from him. Then they took the king, and carried him up unto the king of Babylon
to Riblah; and they gave judgement upon him. And they slew the sons of Zedekiah
before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and
carried him to Babylon.

8 Now in the fifth month, on the seventh day of the month, which was the nineteenth
year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of
the guard, a servant of the king of Babylon, unto Jerusalem: and he
burnt the house of the LORD, and the king's house; and all the houses of
Jerusalem, even every great house, burnt he with fire. And all the army
of the Chaldeans, that were with the captain of the guard, brake down the walls of
11 Jerusalem round about. And the residue of the people that were left in the city, and
those that fell away, that fell to the king of Babylon, and the residue of the multitude,
did Nebuzaradan the captain of the guard carry away captive. But the captain of the
guard left of the poorest of the land to be vinedressers and husbandmen. And the
pillars of brass that were in the house of the LORD, and the bases and the brasen sea
that were in the house of the LORD, did the Chaldeans break in pieces, and carry the
14 brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the
spoons, and all the vessels of brass wherewith they ministered, took they away. And
the firepans, and the basons; that which was of gold, in gold, and that which was of
silver, in silver, the captain of the guard took away. The two pillars, the one sea, and
the bases, which Solomon had made for the house of the LORD; the brass of all these
17 vessels was without weight. The height of the one pillar was eighteen cubits, and
a chapiter of brass was upon it: and the height of the chapiter was three cubits;
with network and pomegranates upon the chapiter round about, all of brass: and
like unto these had the second pillar with network. And the captain of the guard
took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers
19 of the door: and out of the city he took an officer that was set over the men of war;
and five men of them that saw the king's face, which were found in the city; and the
scribe, the captain of the host, which mustered the people of the land; and threescore
men of the people of the land, that were found in the city. And Nebuzaradan the
captain of the guard took them, and brought them to the king of Babylon to Riblah.
21 And the king of Babylon smote them, and put them to death at Riblah in the land of
Hamath. So Judah was carried away captive out of his land. And as for the
people that were left in the land of Judah, whom Nebuchadnezzar king of Babylon
had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan,
governor.

Fall of Judah

23 Now when all the captains of the forces, they and their men, heard that the king
of Babylon had made Gedaliah governor, they came to Gedaliah to Mizpah, even
Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son
of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite, they and
their men. And Gedaliah sware to them and to their men, and said unto them, Fear
not because of the servants of the Chaldeans: dwell in the land, and serve the king
25 of Babylon, and it shall be well with you. But it came to pass in the seventh month,
that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and

ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldeans that were with him at Mizpah. And all the people, both small and great, and the captains of the forces, arose, and came to Egypt: for they were afraid of the Chaldeans.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin 27
king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon. And he changed his prison garments, and did eat bread before him continually all the days of his life. And for his allowance, there was a continual allowance given him of the 30
king, every day a portion, all the days of his life.

SUPPLEMENT.—STORIES OF THE EXILE

The Story of Tobit

The Book of the Words of Tobit, the son of Tobiel, the son of Ananiel, the son of 1
Aduel, the son of Gabael, of the seed of Asiel, of the tribe of Naphtali: who in the days of Enemessar king of the Assyrians was carried away captive out of Thisbe, which is on the right hand of Kedesh Naphtali, in Galilee, above Asher.

I, Tobit, walked in the ways of truth and righteousness all the days of my life, and 3
I did many almsdeeds to my brethren and my nation, who went with me into the land of the Assyrians, to Nineveh. And when I was in mine own country, in the land of Israel, while I was yet young, — all the tribe of Naphtali my father fell away from the house of Jerusalem (which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, and the temple of the habitation of the Most High was hallowed and built therein for all ages), and all the tribes which fell away together sacrificed to 5
the heifer Baal, and so did the house of Naphtali my father, — and I alone went often to Jerusalem at the feasts, as it hath been ordained unto all Israel by an everlasting decree, having the firstfruits and the tenths of mine increase, and that which was first shorn; and I gave them at the altar to the priests the sons of Aaron. The tenth part of all mine increase I gave to the sons of Levi, who ministered at Jerusalem: and the second tenth part I sold away, and went, and spent it each year at Jerusalem: and 8
the third I gave unto them to whom it was meet, as Deborah my father's mother had commanded me, because I was left an orphan by my father. And when I became a man, I took to wife Anna of the seed of our own family, and of her I begat Tobias. And when I was carried away captive to Nineveh, all my brethren and those that were of my kindred did eat of the bread of the Gentiles: but I kept myself from eating, because I remembered God with all my soul.

And the Most High gave me grace and favour in the sight of Enemessar, and I was 13
his purveyor. And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages of Media, ten talents of silver. And when Enemessar was dead, Sennacherib his son reigned in his stead; and in his time the highways were troubled, and I could no more go into Media. And in the days of Enemessar I did many alms-
deeds to my brethren: I gave my bread to the hungry, and my garments to the 17
naked: and if I saw any of my race dead, and cast forth on the wall of Nineveh, I buried him. And if Sennacherib the king slew any, when he came fleeing from Judæa, I buried them privily; for in his wrath he slew many; and the bodies were sought for by the king, and were not found. But one of the Ninevites went and shewed to the king concerning me, how that I buried them, and hid myself; and when I knew that I was sought for to be put to death, I withdrew myself for fear. And all 20

my goods were forcibly taken away, and there was nothing left unto me, save my wife
21 Anna and my son Tobias. And there passed not five and fifty days, before two of his sons slew him, and they fled into the mountains of Ararat. And Sarchedonus his son reigned in his stead; and he appointed over all the accounts of his kingdom, and over all his affairs, Achiacharus my brother Anael's son. And Achiacharus made request for me, and I came to Nineveh. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto himself: but he was my brother's son.

2 Now when I was come home again, and my wife Anna was restored unto me, and my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, and I sat down to eat. And I saw abundance of meat, and I said to my son, Go and bring what poor man soever thou shalt find of our brethren, who is mindful of the Lord; and, lo, I tarry for thee. And he came, and said, Father, one of our race is strangled, and is cast out in the market-
4 place. And before I had tasted aught, I sprang up, and took him up into a chamber until the sun was set. And I returned, and washed myself, and ate my bread in heaviness, and remembered the prophecy of Amos, as he said,

Your feasts shall be turned into mourning,
And all your mirth into lamentation.

And I wept; and when the sun was set, I went and made a grave, and buried him.
8 And my neighbours mocked me, and said, He is no longer afraid to be put to death for this matter: and yet he fled away: and, lo, he burieth the dead again. And the same night I returned from burying him, and slept by the wall of my courtyard, being polluted; and my face was uncovered: and I knew not that there were sparrows in the wall; and, mine eyes being open, the sparrows muted warm dung into mine eyes, and white films came in mine eyes; and I went to the physicians, and they helped me not: but Achiacharus did nourish me, until he went into Elymais.

11 And my wife Anna did spin in the women's chambers, and did send the work back to the owners. And they on their part paid her wages, and gave her also besides a kid. But when it came to my house, it began to cry, and I said unto her, From whence is this kid? is it stolen? render it to the owners; for it is not lawful to eat anything that is stolen. But she said, It hath been given me for a gift more than the wages. And I did not believe her, and I bade her render it to the owners; and I was abashed at her. But she answered and said unto me, Where are thine alms
3 and thy righteous deeds? behold, thou and all thy works are known. And I was grieved and wept, and prayed in sorrow, saying:

"O Lord, thou art righteous, and all thy works and all thy ways are mercy and truth, and thou judgest true and righteous judgement for ever. Remember me, and look on me; take not vengeance on me for my sins and mine ignorances, and the sins of my fathers, which sinned before thee: for they disobeyed thy commandments; and thou gavest us for a spoil, and for captivity, and for death, and for a proverb of
5 reproach to all the nations among whom we are dispersed. And now many are thy judgements, true are they; that thou shouldest deal with me according to my sins and the sins of my fathers: because we did not keep thy commandments, for we walked not in truth before thee. And now deal with me according to that which is pleasing in thy sight, command my spirit to be taken from me, that I may be released, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and there is much sorrow in me: command that I be now released from my distress, and go to the everlasting place: turn not thy face away from me."

7 The same day it happened unto Sarah the daughter of Raguel in Ecbatana of Media, that she also was reproached by her father's maidservants; because that she

had been given to seven husbands, and Asmodæus the evil spirit slew them, before they had lain with her. And they said unto her, Dost thou not know that thou stranglest thy husbands? thou hast had already seven husbands, and thou hast had no profit of any one of them. Wherefore dost thou scourge us? if they be dead, go thy ways with them; let us never see of thee either son or daughter. When she heard 10 these things, she was grieved exceedingly, so that she thought to have hanged herself: and she said, I am the only daughter of my father; if I do this, it shall be a reproach unto him, and I shall bring down his old age with sorrow to the grave. And she prayed by the window, and said, "Blessed art thou, O Lord my God, and blessed is thy holy and honourable name for ever: let all thy works praise thee for ever. And now, Lord, I have set mine eyes and my face toward thee: command that I be released from the earth, and that I no more hear reproach. Thou knowest, Lord, 14 that I am pure from all sin with man, and that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, and he hath no child that shall be his heir, nor brother near him, nor son belonging to him, that I should keep myself for a wife unto him: seven husbands of mine are dead already; why should I live? And if it pleaseth thee not to slay me, command some regard to be had of me, and pity taken of me, and that I hear no more reproach."

And the prayer of both was heard before the glory of the great God. Raphael 16 also was sent to heal them both, to scale away the white films from Tobit's eyes, and to give Sarah the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodæus the evil spirit; because it belonged to Tobias that he should inherit her. The selfsame time did Tobit return and enter into his house, and Sarah the daughter of Raguel came down from her upper chamber.

In that day Tobit remembered concerning the money which he had left in trust with 4 Gabael in Rages of Media, and he said in himself, I have asked for death; why do I not call my son Tobias, that I may shew to him of the money before I die? And he called him and said:

"My child, when I die, bury me: and despise not thy mother; honour her all the days of thy life, and do that which is pleasing unto her, and grieve her not. Remember, my child, that she hath seen many dangers for thee, when thou wast in her womb. When she is dead, bury her by me in one grave. My child, be mindful of 5 the Lord our God all thy days, and let not thy will be set to sin and to transgress his commandments: do righteousness all the days of thy life, and follow not the ways of unrighteousness. For if thou doest the truth, thy doings shall prosperously succeed to thee, and to all them that do righteousness.

"Give alms of thy substance; and when thou givest alms, let not thine eye be 7 envious: turn not away thy face from any poor man, and the face of God shall not be turned away from thee. As thy substance is, give alms of it according to thine abundance: if thou have little, be not afraid to give alms according to that little: for thou layest up a good treasure for thyself against the day of necessity: because alms delivereth from death, and suffereth not to come into darkness. Alms is a good gift in the sight of the Most High for all that give it.

"Beware, my child, of all whoredom, and take first a wife of the seed of thy 12 fathers, and take not a strange wife, which is not of thy father's tribe: for we are the sons of the prophets. Noah, Abraham, Isaac, Jacob, our fathers of old time, remember, my child, that they all took wives of their brethren, and were blessed in their children, and their seed shall inherit the land. And now, my child, love thy brethren, and scorn not in thy heart thy brethren, and the sons and the daughters of thy people, to take a wife of them: for in scornfulness is destruction and much trouble, and in naughtiness is decay and great want: for naughtiness is the mother of famine.

"Let not the wages of any man, which shall work for thee, tarry with thee, but 14 render it unto him out of hand: and if thou serve God, recompense shall be made

unto thee. Take heed to thyself, my child, in all thy works, and be discreet in all
15 thy behaviour. And what thou thyself hatest, do to no man.

"Drink not wine unto drunkenness, and let not drunkenness go with thee on thy way. Give of thy bread to the hungry, and of thy garments to them that are naked: of all thine abundance give alms; and let not thine eye be envious when thou givest alms. Pour out thy bread on the burial of the just, and give nothing to sinners.

"Ask counsel of every man that is wise, and despise not any counsel that is profit-
19 able. And bless the Lord thy God at all times, and ask of him that thy ways may be made straight, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will. And now, my child, remember my commandments, and let them not be blotted out of thy mind.

20 "And now I shew thee of the ten talents of silver, which I left in trust with Gabael the son of Gabrias at Rages of Media. And fear not, my child, because we are made poor: thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight."

5 And Tobias answered and said unto him, Father, I will do all things, whatsoever thou hast commanded me: but how shall I be able to receive the money, seeing I know him not? And he gave him the handwriting, and said unto him, Seek thee a man which shall go with thee, and I will give him wages, whiles I yet live: and go and receive the money. And he went to seek a man, and found Raphael which was an angel; and he knew it not; and he said unto him, Can I go with thee to Rages of
6 Media? and knowest thou the places well? And the angel said unto him, I will go with thee, and I know the way well: and I have lodged with our brother Gabael. And Tobias said unto him, Wait for me, and I will tell my father. And he said unto him, Go, and tarry not. And he went in and said to his father, Behold, I have found one which will go with me. But he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 And he called him, and he came in, and they saluted one another. And Tobit said unto him, Brother, of what tribe and of what family art thou? Shew me. And he said unto him, Seekest thou a tribe and a family, or a hired man which shall go with thy son? And Tobit said unto him, I would know, brother, thy kindred and thy name. And he said, I am Azarias, the son of Ananias the great, of thy brethren.
13 And he said unto him, Welcome, brother; and be not angry with me, because I sought to know thy tribe and family: and thou art my brother, of an honest and good lineage: for I knew Ananias and Jathan, the sons of Shemaiah the great, when we went together to Jerusalem to worship, and offered the firstborn, and the tenths of our increase; and they went not astray in the error of our brethren: my brother, thou art of a great stock. But tell me, what wages shall I give thee? a drachma a day, and those things
15 that be necessary for thee, as unto my son? And moreover, if ye return safe and sound, I will add something to thy wages. And so they consented. And he said to Tobias, Prepare thyself for the journey, and God prosper you. And his son prepared what was needful for the journey, and his father said unto him, Go thou with this man; but God, which dwelleth in heaven, shall prosper your journey; and may his angel go with you. And they both went forth to depart, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our child? is he not the staff of our hand, in going in and out before us? Be not greedy to add money to money: but let it be as refuse in respect of our child. For as the Lord hath given us to live, so doth it suffice us. And Tobit said to her, Take no care, my sister; he shall return safe and sound, and thine eyes shall see him. For a good angel shall go with him, and his journey shall be prospered, and he shall return safe and sound. And she made an end of weeping.

Now as they went on their journey, they came at eventide to the river Tigris, and 6
they lodged there. But the young man went down to wash himself, and a fish leaped
out of the river, and would have swallowed up the young man. But the angel said
unto him, Take hold on the fish. And the young man caught hold of the fish, and
cast it up on the land. And the angel said unto him, Cut the fish open, and take the
heart and the liver and the gall, and put them up safely. And the young man did 5
as the angel commanded him; but they roasted the fish, and ate it. And they both
went on their way, till they drew near to Ecbatana. And the young man said to the
angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish?
And he said unto him, Touching the heart and the liver, if a devil or an evil spirit
trouble any, we must make a smoke thereof before the man or the woman, and the
party shall be no more vexed. But as for the gall, it is good to anoint a man that hath 8
white films in his eyes, and he shall be healed.

But when they drew nigh unto Rages, the angel said to the young man, Brother,
to-day we shall lodge with Raguel, and he is thy kinsman; and he hath an only
daughter, named Sarah. I will speak for her, that she should be given thee for a wife.
For to thee doth the inheritance of her appertain, and thou only art of her kindred: 11
and the maid is fair and wise. And now hear me, and I will speak to her father;
and when we return from Rages we will celebrate the marriage: for I know that
Raguel may in no wise marry her to another according to the law of Moses, or else
he shall be liable to death, because it appertaineth unto thee to take the inheritance,
rather than any other. Then the young man said unto the angel, Brother Azarias, 13
I have heard that this maid hath been given to seven men, and that they all perished
in the bride-chamber. And now I am the only son of my father, and I am afraid,
lest I go in and die, even as those before me: for a devil loveth her, which hurteth no
man, but those which come unto her: and now I fear lest I die, and bring my father's
and my mother's life to the grave with sorrow because of me: and they have no other
son to bury them. But the angel said unto him, Dost thou not remember the words 15
which thy father commanded thee, that thou shouldest take a wife of thine own
kindred? and now hear me, brother; for she shall be thy wife; and make thou no
reckoning of the devil: for this night shall she be given thee to wife. And when thou
shalt come into the bride-chamber, thou shalt take the ashes of incense, and shalt lay
upon them some of the heart and liver of the fish, and shalt make a smoke therewith:
and the devil shall smell it, and flee away, and never come again any more. But 17
when thou goest nigh unto her, rise up both of you, and cry to God which is merciful,
and he shall save you, and have mercy on you. Fear not, for she was prepared for
thee from the beginning; and thou shalt save her, and she shall go with thee. And
I suppose that thou shalt have children of her. And when Tobias heard these things,
he loved her, and his soul clave to her exceedingly.

And they came to Ecbatana, and arrived at the house of Raguel. But Sarah met 7
them; and she saluted them, and they her; and she brought them into the house.
And he said to Edna his wife, How like is the young man to Tobit my cousin. And
Raguel asked them, From whence are ye, brethren? And they said unto him, We
are of the sons of Naphtali, which are captives in Nineveh. And he said unto them,
Know ye Tobit our brother? But they said, We know him. And he said unto
them, Is he in good health? But they said, He is both alive, and in good health: 5
and Tobias said, He is my father. And Raguel sprang up, and kissed him, and
wept, and blessed him, and said unto him, Thou art the son of an honest and good
man. And when he had heard that Tobit had lost his sight, he was grieved, and
wept; and Edna his wife and Sarah his daughter wept. And they received them 8
gladly; and they killed a ram of the flock, and set store of meat before them.

But Tobias said to Raphael, Brother Azarias, speak of those things of which thou
didst talk in the way, and let the matter be finished. And he communicated the thing

to Raguel: and Raguel said to Tobias, Eat and drink, and make merry: for it apper-
11 taineth unto thee to take my child. Howbeit I will shew thee the truth. I have given my child to seven men, and whensoever they came in unto her, they died in the night. But for the present be merry. And Tobias said, I will taste nothing here, until ye make covenant and enter into covenant with me. And Raguel said, Take her to thyself from henceforth according to the manner: thou art her brother, and she
13 is thine: but the merciful God shall give all good success to you. And he called his daughter Sarah, and took her by the hand, and gave her to be wife to Tobias, and said, Behold, take her to thyself after the law of Moses, and lead her away to thy father. And he blessed them; and he called Edna his wife, and took a book, and wrote an instrument, and sealed it. And they began to eat.

16 And Raguel called his wife Edna, and said unto her, Sister, prepare the other chamber, and bring her in thither. And she did as he bade her, and brought her in thither: and she wept, and she received the tears of her daughter, and said unto her, Be of good comfort, my child; the Lord of heaven and earth give thee favour for this thy sorrow: be of good comfort, my daughter.

8 And when they had finished their supper, they brought Tobias in unto her. But as he went, he remembered the words of Raphael, and took the ashes of the incense, and put the heart and the liver of the fish thereupon, and made a smoke therewith. But when the devil smelled the smell, he fled into the uppermost parts of Egypt, and the angel bound him. But after they were both shut in together, Tobias rose up from the bed, and said, Sister, arise, and let us pray that the Lord may have mercy
5 on us. And Tobias began to say,

"Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. Thou madest Adam, and gavest him Eve his wife for a helper and a stay: of them came the seed of men: thou didst say, It is not good that the man should be alone; let us make him a helper like
7 unto him. And now, O Lord, I take not this my sister for lust, but in truth: command that I may find mercy and grow old with her." And she said with him, Amen. And they slept both that night.

And Raguel arose, and went and digged a grave, saying, Lest he also should die. And Raguel came into his house, and said to Edna his wife, Send one of the maid-servants, and let them see whether he be alive: but if not, that we may bury him,
13 and no man know it. So the maidservant opened the door, and went in, and found them both sleeping, and came forth and told them that he was alive. And Raguel blessed God, saying:

"Blessed art thou, O God, with all pure and holy blessing; and let thy saints bless thee, and all thy creatures; and let all thine angels and thine elect bless thee
16 for ever. Blessed art thou, because thou hast made me glad; and it hath not befallen me as I suspected; but thou hast dealt with us according to thy great mercy. Blessed art thou, because thou hast had mercy on two that were the only begotten children of their parents: shew them mercy, O Lord; accomplish their life in health with gladness and mercy."

18 But he commanded his servants to fill the grave. And he kept the wedding feast for them fourteen days. And before the days of the wedding feast were finished, Raguel sware unto him, that he should not depart till the fourteen days of the wedding feast were fulfilled; and that then he should take the half of his goods, and go in safety to his father; and the rest, said he, when I and my wife shall die.

9 And Tobias called Raphael, and said unto him, Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and receive the money for me, and bring him to the wedding feast: because Raguel hath sworn that I shall not depart; and my father counteth the days; and if I tarry long, he will be sorely
5 grieved. And Raphael went on his way, and lodged with Gabael, and gave him the

handwriting: but he brought forth the bags with their seals, and gave them to him. And they rose up early in the morning together, and came to the wedding feast: and Tobias blessed his wife.

And Tobit his father made his count every day: and when the days of the journey 10
were expired, and they came not, he said, Is he perchance detained? or is Gabael perchance dead, and there is no man to give him the money? And he was sorely grieved. But his wife said unto him, The child hath perished, seeing he tarrieth long; and she began to bewail him, and said, I care for nothing, my child, since I have let thee go, the light of mine eyes. And Tobit saith unto her, Hold thy peace, take no care; he is in good health. And she said unto him, Hold thy peace, deceive 7
me not; my child hath perished. And she went out every day into the way by which they went, and did eat no bread in the day-time, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding feast were expired, which Raguel had sworn that he should spend there.

But Tobias said unto Raguel, Send me away, for my father and my mother look no more to see me. But his father in law said unto him, Abide with me, and I will 8
send to thy father, and they shall declare unto him how things go with thee. And Tobias saith, No; but send me away to my father. But Raguel arose, and gave him Sarah his wife, and half his goods, servants and cattle and money; and he blessed them, and sent them away, saying, The God of heaven shall prosper you, my children, before I die. And he said to his daughter, Honour thy father and thy 12
mother in law; they are now thy parents; let me hear a good report of thee. And he kissed her. And Edna said to Tobias, The Lord of heaven restore thee, dear brother, and grant to me that I may see thy children of my daughter Sarah, that I may rejoice before the Lord: and, behold, I commit my daughter unto thee in special trust: vex her not.

After these things Tobias also went his way, blessing God because he had prospered 11
his journey; and he blessed Raguel and Edna his wife. And he went on his way till they drew near unto Nineveh. And Raphael said to Tobias, Knowest thou not, brother, how thou didst leave thy father? Let us run forward before thy wife, and prepare the house. But take in thy hand the gall of the fish. And they went their way, and the dog went after them. And Anna sat looking about toward the way 5
for her son. And she espied him coming, and said to his father, Behold, thy son cometh, and the man that went with him. And Raphael said, I know, Tobias, that thy father will open his eyes. Do thou therefore anoint his eyes with the gall, and being pricked therewith, he shall rub, and shall make the white films to fall away, and he shall see thee.

And Anna ran unto him, and fell upon the neck of her son, and said unto him, 9
I have seen thee, my child; from henceforth I will die. And they wept both. And Tobit went forth toward the door, and stumbled: but his son ran unto him, and took hold of his father: and he strake the gall on his father's eyes, saying, Be of good cheer, my father. But when his eyes began to smart, he rubbed them; and the white films scaled away from the corners of his eyes; and he saw his son, and fell upon his neck. And he wept, and said, Blessed art thou, O God, and blessed is thy 14
name for ever, and blessed are all thy holy angels; for thou didst scourge, and didst have mercy on me: behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

And Tobit went out to meet his daughter in law at the gate of Nineveh, rejoicing, and blessing God: and they which saw him go marvelled, because he had received his sight. And Tobit gave thanks before them, because God had shewed mercy on 17
him. And when Tobit came near to Sarah his daughter in law, he blessed her, saying, Welcome, daughter: blessed is God which hath brought thee unto us, and

blessed are thy father and thy mother. And there was joy to all his brethren which were at Nineveh. And Achiacharus, and Nasbas his brother's son, came: and Tobias' wedding feast was kept seven days with great gladness.

12 And Tobit called his son Tobias, and said unto him, See, my child, that the man which went with thee have his wages, and thou must give him more. And he said unto him, Father, it is no harm to me to give him the half of those things which I have brought: for he hath led me for thee in safety, and he cured my wife, and brought my money, and likewise cured thee. And the old man said, It is due unto him. And he called the angel, and said unto him, Take the half of all that ye have brought.

6 Then he called them both privily, and said unto them:

"Bless God, and give him thanks, and magnify him, and give him thanks in the sight of all that live, for the things which he hath done with you. It is good to bless God and exalt his name, shewing forth with honour the works of God; and be not slack to give him thanks. It is good to keep close the secret of a king, but to reveal
8 gloriously the works of God. Do good, and evil shall not find you. Good is prayer with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: alms doth deliver from death, and it shall purge away all sin. They that do alms and righteousness shall be filled with life; but they that sin are enemies to their own life.

11 "Surely I will keep close nothing from you. I have said, It is good to keep close the secret of a king, but to reveal gloriously the works of God. And now, when thou didst pray, and Sarah thy daughter in law, I did bring the memorial of your prayer before the Holy One: and when thou didst bury the dead, I was with thee likewise. And when thou didst not delay to rise up, and leave thy dinner, that thou mightest
14 go and cover the dead, thy good deed was not hid from me: but I was with thee. And now God did send me to heal thee and Sarah thy daughter in law. I AM RAPHAEL, one of the seven holy angels, which present the prayers of the saints, and go in before the glory of the Holy One."

And they were both troubled, and fell upon their faces; for they were afraid. And he said unto them, Be not afraid, ye shall have peace; but bless God for ever.
18 For not of any favour of mine, but by the will of your God I came; wherefore bless him for ever. All these days did I appear unto you; and I did neither eat nor drink, but ye saw a vision. And now give God thanks: because I ascend to him that sent me: and write in a book all the things which have been done. And they rose up, and saw him no more. And they confessed the great and wonderful works of God,
13 and how the angel of the Lord had appeared unto them. And Tobit wrote a prayer for rejoicing, and said:

Blessed is God that liveth for ever,
And blessed is his kingdom.
For he scourgeth, and sheweth mercy:
He leadeth down to the grave, and bringeth up again:
And there is none that shall escape his hand.

3 Give thanks unto him before the Gentiles, ye children of Israel:
For he hath scattered us among them.
There declare his greatness,
And extol him before all the living:
Because he is our Lord,
And God is our Father for ever.
And he will scourge us for our iniquities, and will again shew mercy,
And will gather us out of all the nations among whom ye are scattered.

If ye turn to him with your whole heart and with your whole soul, 6
To do truth before him,
Then will he turn unto you,
And will not hide his face from you.
And see what he will do with you,
And give him thanks with your whole mouth,
And bless the Lord of righteousness,
And exalt the everlasting King.
I in the land of my captivity give him thanks,
And shew his strength and majesty to a nation of sinners.
Turn, ye sinners, and do righteousness before him:
Who can tell if he will accept you and have mercy on you?
I exalt my God, 7
And my soul doth exalt the King of heaven,
And it shall rejoice in his greatness.

Let all men speak, and let them give him thanks in Jerusalem.
O Jerusalem, the holy city,
He will scourge thee for the works of thy sons,
And will again have mercy on the sons of the righteous.
Give thanks to the Lord with goodness, 10
And bless the everlasting King,
That his tabernacle may be builded in thee again with joy,
And that he may make glad in thee those that are captives,
And love in thee for ever those that are miserable.
Many nations shall come from far to the name of the Lord God
With gifts in their hands, even gifts to the King of heaven;
Generations of generations shall praise thee,
And sing songs of rejoicing.
Cursed are all they that hate thee; 12
Blessed shall be all they that love thee for ever.
Rejoice and be exceeding glad for the sons of the righteous:
For they shall be gathered together and shall bless the Lord of the righteous.
O blessed are they that love thee;
They shall rejoice for thy peace:
Blessed are all they that sorrowed for all thy scourges:
Because they shall rejoice for thee,
When they have seen all thy glory;
And they shall be made glad for ever.
Let my soul bless God the great King. 15
For Jerusalem shall be builded with sapphires and emeralds and precious stones;
Thy walls and towers and battlements with pure gold.
And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.
And all her streets shall say, Hallelujah, and give praise,
Saying, Blessed is God, which hath exalted thee for ever.

And Tobit made an end of giving thanks. And he was eight and fifty years old 14
when he lost his sight; and after eight years he received it again: and he gave alms, and he feared the Lord God more and more, and gave thanks unto him. Now he grew very old; and he called his son, and the six sons of his son, and said unto him:

"My child, take thy sons: behold, I am grown old, and am ready to depart out
4 of this life. Go into Media, my child, for I surely believe all the things which Jonah
the prophet spake of Nineveh, that it shall be overthrown, but in Media there shall
rather be peace for a season; and that our brethren shall be scattered in the earth
from the good land; and Jerusalem shall be desolate, and the house of God in it
shall be burned up, and shall be desolate for a time; and God shall again have mercy
on them, and bring them back into the land, and they shall build the house, but not
like to the former house, until the times of that age be fulfilled; and afterward they
shall return from the places of their captivity, and build up Jerusalem with honour,
and the house of God shall be built in it for ever with a glorious building, even as the
6 prophets spake concerning it. And all the nations shall turn to fear the Lord God
truly, and shall bury their idols. And all the nations shall bless the Lord, and his
people shall give thanks unto God, and the Lord shall exalt his people; and all they
that love the Lord God in truth and righteousness shall rejoice, shewing mercy to
our brethren. And now, my child, depart from Nineveh, because those things which
the prophet Jonah spake shall surely come to pass. But keep thou the law and the
ordinances, and shew thyself merciful and righteous, that it may be well with thee.
10 And bury me decently, and thy mother with me; and dwell ye no longer at Nineveh.
See, my child, what Aman did to Achiacharus that nourished him, how out of light
he brought him into darkness, and all the recompense that he made him: and Achia-
charus was saved, but the other had his recompense, and he went down into darkness.
Manasses gave alms, and escaped the snare of death which he set for him: but Aman
fell into the snare, and perished. And now, my children, consider what alms doeth,
and how righteousness doth deliver."

And while he was saying these things, he gave up the ghost in the bed; but he was
12 a hundred and eight and fifty years old; and he buried him magnificently. And
when Anna died, he buried her with his father. But Tobias departed with his wife
and his sons to Ecbatana unto Raguel his father in law, and he grew old in honour,
and he buried his father and mother in law magnificently, and he inherited their
substance, and his father Tobit's. And he died at Ecbatana of Media, being a hun-
dred and seven and twenty years old. And before he died he heard of the destruction
of Nineveh, which Nebuchadnezzar and Ahasuerus took captive; and before his death
he rejoiced over Nineveh.

Story of Esther

1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned,
from India even unto Ethiopia, over an hundred and seven and twenty provinces:)
that in those days, when the king Ahasuerus sat on the throne of his kingdom, which
was in Shushan the palace, in the third year of his reign, he made a feast unto all his
princes and his servants; the power of Persia and Media, the nobles and princes of
4 the provinces, being before him: when he shewed the riches of his glorious kingdom
and the honour of his excellent majesty many days, even an hundred and fourscore
days. And when these days were fulfilled, the king made a feast unto all the people
that were present in Shushan the palace, both great and small, seven days, in the court
of the garden of the king's palace; there were hangings of white cloth, of green, and
of blue, fastened with cords of fine linen and purple to silver rings and pillars of
marble: the couches were of gold and silver, upon a pavement of red, and white,
7 and yellow, and black marble. And they gave them drink in vessels of gold, (the
vessels being diverse one from another,) and royal wine in abundance, according to
the bounty of the king. And the drinking was according to the law; none could
compel: for so the king had appointed to all the officers of his house, that they should

do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he com- 10
manded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that ministered in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the peoples and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by the chamberlains: therefore was the king very wroth, and his anger burned in him. Then the king said to the wise men, which 13
knew the times,* What shall we do unto the queen Vashti according to law, because she hath not done the bidding of the king Ahasuerus by the chamberlains? And Memucan answered before the king and the princes:

"Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, to 17
make their husbands contemptible in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. And this day shall the princesses of Persia and Media which have heard of the deed of the queen say the like unto all the king's princes. So shall there arise much contempt and wrath. If it please the king, let there go forth a royal command- 19
ment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his kingdom, (for it is great,) all the wives shall give to their husbands honour, both to great and small."

And the saying pleased the king and the princes; and the king did according to 21
the word of Memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and should publish it according to the language of his people.

After these things, when the wrath of king Ahasuerus was pacified, he remembered 2
Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the palace, whose name was Mordecai, the 5
son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captives which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter. So it came to pass, 8
when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave

* For so was the king's manner toward all that knew law and judgement; and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and sat first in the kingdom.

her her things for purification, with her portions, and the seven maidens, which were meet to be given her, out of the king's house: and he removed her and her maidens
10 to the best place of the house of the women. Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women, twelve months,*
13 then in this wise came the maiden unto the king, whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and
15 that she were called by name. Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.
17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the
22 door, were wroth, and sought to lay hands on the king Ahasuerus. And the thing was known to Mordecai, who shewed it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquisition was made of the matter, and it was found to be so, they were both hanged on a tree: and it was written in the book of the chronicles before the king.

3 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman: for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants, that were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?
4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7 In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar. And Haman said unto

* For so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with the things for the purifying of the women.

king Ahasuerus, There is a certain people scattered abroad and dispersed among
the peoples in all the provinces of thy kingdom; and their laws are diverse from
those of every people; neither keep they the king's laws: therefore it is not for the
king's profit to suffer them. If it please the king, let it be written that they be de- 9
stroyed: and I will pay ten thousand talents of silver into the hands of those that
have the charge of the king's business, to bring it into the king's treasuries. And
the king took his ring from his hand, and gave it unto Haman the son of Hammedatha
the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given
to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called in the first month, on the thirteenth day thereof, 12
and there was written according to all that Haman commanded unto the king's
satraps, and to the governors that were over every province, and to the princes of
every people; to every province according to the writing thereof, and to every people
after their language; in the name of king Ahasuerus was it written, and it was sealed
with the king's ring. And letters were sent by posts into all the king's provinces, to
destroy, to slay, and to cause to perish, all Jews, both young and old, little children
and women, in one day, even upon the thirteenth day of the twelfth month, which
is the month Adar, and to take the spoil of them for a prey. A copy of the writing, 14
that the decree should be given out in every province, was published unto all the
peoples, that they should be ready against that day. The posts went forth in haste
by the king's commandment, and the decree was given out in Shushan the palace.
And the king and Haman sat down to drink; but the city of Shushan was perplexed.

Now when Mordecai knew all that was done, Mordecai rent his clothes, and put 4
on sackcloth with ashes, and went out into the midst of the city, and cried with a
loud and a bitter cry: and he came even before the king's gate: for none might
enter within the king's gate clothed with sackcloth. And in every province, whither-
soever the king's commandment and his decree came, there was great mourning
among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth
and ashes. And Esther's maidens and her chamberlains came and told it her; 4
and the queen was exceedingly grieved: and she sent raiment to clothe Mordecai,
and to take his sackcloth from off him: but he received it not. Then called Esther
for Hathach, one of the king's chamberlains, whom he had appointed to attend upon
her, and charged him to go to Mordecai, to know what this was, and why it was.
So Hathach went forth to Mordecai unto the broad place of the city, which was before 6
the king's gate. And Mordecai told him of all that had happened unto him, and the
exact sum of the money that Haman had promised to pay to the king's treasuries
for the Jews, to destroy them. Also he gave him the copy of the writing of the decree
that was given out in Shushan to destroy them, to shew it unto Esther, and to declare
it unto her; and to charge her that she should go in unto the king, to make supplica-
tion unto him, and to make request before him, for her people. And Hathach came 9
and told Esther the words of Mordecai. Then Esther spake unto Hathach, and
gave him a message unto Mordecai, saying: All the king's servants, and the people
of the king's provinces, do know, that whosoever, whether man or woman, shall
come unto the king into the inner court, who is not called, there is one law for him,
that he be put to death, except such to whom the king shall hold out the golden sceptre,
that he may live: but I have not been called to come in unto the king these thirty
days. And they told to Mordecai Esther's words. Then Mordecai bade them 12
return answer unto Esther, Think not with thyself that thou shalt escape in the king's
house, more than all the Jews. For if thou altogether holdest thy peace at this time,
then shall relief and deliverance arise to the Jews from another place, but thou and
thy father's house shall perish. And who knoweth whether thou art not come to the
kingdom for such a time as this? Then Esther bade them return answer unto Mor- 15
decai, Go, gather together all the Jews that are present in Shushan, and fast ye for me,

and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

5 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the
3 sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom. And Esther said, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that it may be done as Esther hath said. So the king and Haman came to the
6 banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is; if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 Then went Haman forth that day joyful and glad of heart: but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above
12 the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

6 On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, of those that kept the door, who had sought to lay hands on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for
4 him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman said in his heart, To whom
7 would the king delight to do honour more than to myself? And Haman said unto the king, For the man whom the king delighteth to honour, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on the head of which a crown royal is set: and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the

man withal whom the king delighteth to honour, and cause him to ride on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Haman, Make 10
haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered. And Haman recounted unto Zeresh his wife and all his friends every 13
thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him. While they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king 7
said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my 4
people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the king's damage. Then spake the king Ahasuerus and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, An adversary and an enemy, even this wicked Haman. Then Haman was afraid before the king and the queen. And the king 7
arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king, Will he even force the queen before me in the house? As the word went out of the king's mouth, they covered Haman's face. Then said Harbonah, one of the chamberlains that were before the 9
king, Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spake good for the king, standeth in the house of Haman. And the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy 8
unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out to Esther the 4
golden sceptre. So Esther arose, and stood before the king. And she said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: for how can I endure to see the evil 6
that shall come unto my people? or how can I endure to see the destruction of my kindred? Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon

the gallows, because he laid his hand upon the Jews. Write ye also to the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, 10 and according to their language. And he wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to take the spoil 12 of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. A copy of the writing, that the decree should be given out in every province, was published unto all the peoples, and that the Jews should be ready against that day to avenge themselves on their enemies.

So the posts that rode upon swift steeds that were used in the king's service went out, being hastened and pressed on by the king's commandment; and the decree 15 was given out in Shusan the palace. And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple: and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.

9 Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them; whereas it was turned to the contrary, that the Jews had rule over them that hated them; the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could with- 3 stand them; for the fear of them was fallen upon all the peoples. And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house, and his fame went forth throughout all the provinces: for the man Mordecai waxed greater and greater. And the Jews smote all their enemies with the stroke of the sword, and with slaughter and destruc- 6 tion, and did what they would unto them that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vaizatha, the ten sons of Haman the son of Hammedatha, the Jews' enemy, slew they; but on the spoil they laid not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what then have they done in the rest of the king's provinces! Now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done. 13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and let Haman's

ten sons be hanged upon the gallows. And the king commanded it so to be done: 14
and a decree was given out in Shushan; and they hanged Haman's ten sons. And
the Jews that were in Shushan gathered themselves together on the fourteenth day
also of the month Adar, and slew three hundred men in Shushan; but on the spoil
they laid not their hand. And the other Jews that were in the king's provinces 16
gathered themselves together, and stood for their lives, and had rest from their
enemies, and slew of them that hated them seventy and five thousand; but on the
spoil they laid not their hand.

This was done on the thirteenth day of the month Adar; and on the fourteenth 17
day of the same they rested, and made it a day of feasting and gladness. But the
Jews that were in Shushan assembled together on the thirteenth day thereof, and on
the fourteenth thereof; and on the fifteenth day of the same they rested, and made
it a day of feasting and gladness. Therefore do the Jews of the villages, that dwell
in the unwalled towns, make the fourteenth day of the month Adar a day of glad-
ness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in 20
all the provinces of the king Ahasuerus, both nigh and far, to enjoin them that they
should keep the fourteenth day of the month Adar, and the fifteenth day of the same,
yearly, as the days wherein the Jews had rest from their enemies, and the month
which was turned unto them from sorrow to gladness, and from mourning into a
good day: that they should make them days of feasting and gladness, and of send-
ing portions one to another, and gifts to the poor. And the Jews undertook to do 23
as they had begun, and as Mordecai had written unto them; because Haman the
son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against
the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to
destroy them; but when the matter came before the king, he commanded by letters
that his wicked device, which he had devised against the Jews, should return upon
his own head; and that he and his sons should be hanged on the gallows. Wherefore 26
they called these days Purim, after the name of Pur. Therefore because of all the words
of this letter, and of that which they had seen concerning this matter, and that which
had come unto them, the Jews ordained, and took upon them, and upon their seed,
and upon all such as joined themselves unto them, so as it should not fail, that they
would keep these two days according to the writing thereof, and according to the
appointed time thereof, every year; and that these days should be remembered and 28
kept throughout every generation, every family, every province, and every city; and
that these days of Purim should not fail from among the Jews, nor the memorial of
them perish from their seed. Then Esther the queen, the daughter of Abihail, and
Mordecai the Jew, wrote with all authority to confirm this second letter of Purim.
And he sent letters unto all the Jews, to the hundred twenty and seven provinces of 30
the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of
Purim in their appointed times, according as Mordecai the Jew and Esther the queen
had enjoined them, and as they had ordained for themselves and for their seed, in
the matter of the fastings and their cry. And the commandment of Esther confirmed
these matters of Purim; and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. 10
And all the acts of his power and of his might, and the full account of the greatness
of Mordecai, whereunto the king advanced him, are they not written in the book of
the chronicles of the kings of Media and Persia? For Mordecai the Jew was next
unto king Ahasuerus, and great among the Jews, and accepted of the multitude of
his brethren; seeking the good of his people, and speaking peace to all his seed.

THE CHRONICLES

Or The Chosen Nation Reconstituted as the Jewish Church

CHRONICLE I. — *Genealogy of the Families of Israel before and aft the Captivity*

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CHRONICLE I. — GENEALOGY OF THE FAMILIES OF ISRAEL BEFORE AND AFTER THE CAPTIVITY

A. — Genealogy of the Patriarchs

1 Adam, Seth, Enosh; Kenan, Mahalalel, Jared; Enoch, Methuselah, Lamech; Noah, Shem, Ham, and Japheth.

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and 6 Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Diphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Rodanim.

8 The sons of Ham; Cush, and Mizraim, Put, and Canaan. And the sons of Cush; Seba and Havilah, and Sabta, and Raama, and Sabteca. And the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he 11 began to be a mighty one in the earth. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (from whence came the Philistines), and Caphtorim. And Canaan be- 14 gat Zidon his firstborn, and Heth; and the Jebusite, and the Amorite, and the Girgashite; and the Hivite, and the Arkite, and the Sinite; and the Arvadite, and the Zemarite, and the Hamathite.

17 The sons of Shem; Elam, and Asshur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. And Arpachshad begat Shelah, and Shelah begat Eber. And unto Eber were born two sons: the name of the one was 'Peleg'; for in his days the earth was 'divided'; and 20 his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah; and Hadoram, and Uzal, and Diklah; and Ebal, and Abimael, and Sheba; and Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 Shem, Arpachshad, Shelah; Eber, Peleg, Reu; Serug, Nahor, Terah; Abram (the same is Abraham). The sons of Abraham; Isaac, and Ishmael.

29 These are their generations: the firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, Mishma, and Dumah, Massa; Hadad, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 And the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the sons of Keturah.

And Abraham begat Isaac. The sons of 34 Isaac; Esau, and Israel.

The sons of Esau; Eliphaz, Reuel, and Jeush, and Jalam, and Korah. The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. The sons of Reuel; Nahath, Zerah, Sham- 37 mah, and Mizzah. And the sons of Seir; Lotan and Shobal and Zibeon and Anah, and Dishon and Ezer and Dishan. And the sons of Lotan; Hori and Homam: and Timna was Lotan's sister. The sons of 40 Shobal; Alian and Manahath and Ebal, Shephi and Onam. And the sons of Zibeon; Aiah and Anah. The sons of Anah; Dishon. And the sons of Dishon; Hamran and Eshban and Ithran and Cheran. The 42 sons of Ezer; Bilhan and Zaavan, Jaakan. The sons of Dishan; Uz and Aran. Now these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel: Bela the son of Beor; and the name of his city was Dinhabah. And Bela died, and Jobab 44 the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. And Hadad 47 died, and Samlah of Masrekah reigned in his stead. And Samlah died, and Shaul of Rehoboth by the River reigned in his stead. And Shaul died, and Baal-hanan the son of 49 Achbor reigned in his stead. And Baal-hanan died, and Hadad reigned in his stead; and the name of his city was Pai: and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab. And Hadad died. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth; duke Oholibamah, duke Elah, 52 duke Pinon; duke Kenaz, duke Teman, duke Mibzar; duke Magdiel, duke Iram. These are the dukes of Edom.

B. — Genealogy of the House of Judah

2 These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar and Zebulun; Dan, Joseph and Benjamin, Naphtali, Gad and Asher.

3 The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of Bath-shua the Canaanitess. And Er, Judah's firstborn, was wicked in the sight of the LORD; and he slew him. And Tamar his daughter in law bare him Perez and Zerah. All the sons of Judah were five.

5 The sons of Perez; Hezron and Hamul. And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. And the sons of Carmi; Achar, the troubler of Israel, who committed a tres-
8 pass in the devoted thing. And the sons of Ethan; Azariah. The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. And Ram begat Amminadab; and Amminadáb begat Nah-
11 shon, prince of the children of Judah; and Nahshon begat Salma, and Salma begat Boaz; and Boaz begat Obed, and Obed begat Jesse; and Jesse begat his firstborn Eliab, and Abinadab the second, and
14 Shimea the third; Nethanel the fourth, Raddai the fifth: Ozem the sixth, David the seventh: and their sisters were Zeruiah and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. And Abigail bare Amasa: and the father of
18 Amasa was Jether the Ishmaelite. And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: and these were her sons; Jesher, and Shobab, and Ardon. And Azubah died, and Caleb took unto him Ephrath, which bare him Hur.
20 And Hur begat Uri, and Uri begat Bezalel. And afterward Hezron went in to the daughter of Machir the father of Gilead; whom he took to wife when he was threescore years old; and she bare him Segub.
22 And Segub begat Jair, who had three and twenty cities in the land of Gilead. And Geshur and Aram took the towns of Jair from them, with Kenath, and the villages thereof, even threescore cities. All these were the sons of Machir the father of Gil-
24 ead. And after that Hezron was dead in Caleb-ephrathah, then Abiah Hezron's wife bare him Ashhur the father of Tekoa. And the sons of Jerahmeel the firstborn of Hezron were Ram the firstborn, and Bunah,
26 and Oren, and Ozem, Ahijah. And Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam.
And the sons of Ram the firstborn of Jerahmeel were Maaz, and Jamin, and Eker.
And the sons of Onam were Shammai, and 28
Jada: and the sons of Shammai; Nadab, and Abishur. And the name of the wife of Abishur was Abihail; and she bare him Ahban, and Molid. And the sons of 31
Nadab; Seled, and Appaim: but Seled died without children. And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the sons of Sheshan; Ahlai.
And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. And the sons of 33
Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel. Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. And Sheshan gave his daughter 35
to Jarha his servant to wife; and she bare him Attai. And Attai begat Nathan, and Nathan begat Zabad; and Zabad begat Ephlal, and Ephlal begat Obed; and Obed begat Jehu, and Jehu begat Azariah; and 39
Azariah begat Helez, and Helez begat Eleasah; and Eleasah begat Sismai, and Sismai begat Shallum; and Shallum begat Jekamiah, and Jekamiah begat Elishama.

And the sons of Caleb the brother of 42
Jerahmeel were Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron. And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. And Shema begat 44
Raham, the father of Jorkeam; and Rekem begat Shammai. And the son of Shammai was Maon; and Maon was the father of Beth-zur. And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. And the sons 47
of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. Maacah, Caleb's concubine, bare Sheber and Tirhanah. She bare also Shaaph the father of Madmannah, Sheva the father of Machbena, and the father of Gibea; and the daughter of Caleb was Achsah. These were the sons of Caleb; the son of Hur, the 50
firstborn of Ephrathah, Shobal the father of Kiriath-jearim; Salma the father of Bethlehem, Hareph the father of Beth-gader.
And Shobal the father of Kiriath-jearim 52
had sons; Haroeh, half of the Menuhoth. And the families of Kiriath-jearim; the Ithrites, and the Puthites, and the Shumathites, and the Mishraites; of them came the Zorathites and the Eshtaolites. The sons 54

of Salma; Beth-lehem, and the Netophathites, Atroth-beth-Joab, and half of the Manahathites, the Zorites. And the families of scribes which dwelt at Jabez; the Tirathites, the Shimeathites, the Sucathites. These are the Kenites that came of Hammath, the father of the house of Rechab.

C. — Genealogy of the House of David

3 Now these were the sons of David, which were born unto him in Hebron: the firstborn, Amnon, of Ahinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess; the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith; 3 the fifth, Shephatiah of Abital; the sixth, Ithream by Eglah his wife. Six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years. And these were born unto him in Jerusalem: Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter 6 of Ammiel: and Ibhar, and Elishama, and Eliphelet; and Nogah, and Nepheg, and Japhia; and Elishama, and Eliada, and Eliphelet, nine. All these were the sons of David, beside the sons of the concubines; and Tamar was their sister. And Solomon's son was Rehoboam, Abijah his son, 11 Asa his son, Jehoshaphat his son; Joram his son, Ahaziah his son, Joash his son; Amaziah his son, Azariah his son, Jotham his son; Ahaz his son, Hezekiah his son, Manasseh his son; Amon his son, Josiah his son. And the sons of Josiah; the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And 16 the sons of Jehoiakim: Jeconiah his son, Zedekiah his son. And the sons of Jeconiah the captive; Shealtiel his son, and Malchiram, and Pedaiah, and Shenazzar, Jekamiah, Hoshama, and Nedabiah. And the 19 sons of Pedaiah; Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah; and Shelomith was their sister: and Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. And the sons of Hananiah; Pelatiah, and 21 Jeshaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah. And the sons of Shecaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igal, and Bariah, and Neariah, and Shaphat, six. And the sons of 23 Neariah; Elioenai, and Hizkiah, and Azrikam, three. And the sons of Elioenai; Hodaviah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven.

D. — Genealogies and Allotment of the Tribes

4 **Judah.** The sons of Judah; Perez, Hezron, and Carmi, and Hur, and Shobal. And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai and Lahad. These are the families of the Zorathites. And these were the sons of the father of Etam; Jezreel, and Ishma, and Idbash: and the name 4 of their sister was Hazzelelponi: and Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. And Ashhur the father of Tekoa 6 had two wives, Helah and Naarah. And Naarah bare him Ahuzzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah. And the sons of Helah were Zereth, Izhar, and Ethnan. And Hakkoz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

And Jabez was more honourable than his 9 brethren: and his mother called his name 'Jabez,' saying, Because I bare him with 'sorrow.' And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my border, and that thine hand might be with me, and that thou wouldest keep me from evil, that it be not to my sorrow! And God granted him that which he requested.

And Chelub the brother of Shuhah begat 11 Mehir, which was the father of Eshton. And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash. These are the men of Recah. And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath. And Meonothai begat Ophrah: and Seraiah begat Joab the father of Ge-harashim; for they were

craftsmen. And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah; and Kenaz. And the sons of Jehallelel; Ziph, and Ziphah, Tiria, and Asarel. And the sons of Ezrah; Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. And his wife the Jewess bare Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. And the sons of the wife of Hodiah, the sister of Naham, were the father of Keilah the Garmite, and Eshtemoa the Maacathite. And the sons of Shimon; Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi; Zoheth, and Ben-zoheth. The sons of Shelah the son of Judah; Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea; and Jokim, and the men of Cozeba, and Joash, and Saraph, who had dominion in Moab, and Jashubi-lehem. And the records are ancient. These were the potters, and the inhabitants of Netaim and Gederah: there they dwelt with the king for his work.

Simeon. The sons of Simeon; Nemuel, and Jamin, Jarib, Zerah, Shaul: Shallum his son, Mibsam his son, Mishma his son. And the sons of Mishma; Hammuel his son, Zaccur his son, Shimei his son. And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. And they dwelt at Beer-sheba, and Moladah, and Hazar-shual; and at Bilhah, and at Ezem, and at Tolad; and at Bethuel, and at Hormah, and at Ziklag; and at Beth-marcaboth, and Hazar-susim, and at Beth-biri, and at Shaaraim. These were their cities unto the reign of David. And their villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: and all their villages that were round about the same cities, unto Baal. These were their habitations, and they have their genealogy. And Meshobab, and Jamlech, and Joshah the son of Amaziah; and Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel; and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah; and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; these mentioned by name were princes in their families: and their fathers' houses increased greatly. And they went to the entering in of Gedor, even unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they that dwelt there aforetime were of Ham. And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the Meunim that were found there, and destroyed them utterly, unto this day, and dwelt in their stead: because there was pasture there for their flocks. And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. And they smote the remnant of the Amalekites that escaped, and dwelt there, unto this day.

Reuben, Gad, and half Manasseh. And the sons of Reuben the firstborn* of Israel; Hanoch, and Pallu, Hezron, and Carmi. The sons of Joel; Shemaiah his son, Gog his son, Shimei his son; Micah his son, Reaiah his son, Baal his son; Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites. And his brethren by their families, when the genealogy of their generations was reckoned; the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon: and eastward he dwelt even unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. And in the days of Saul they made war with the Hagrites, who fell by their hand: and they dwelt in their tents throughout all the land east of Gilead.

And the sons of Gad dwelt over against them, in the land of Bashan unto Salecah: Joel the chief, and Shapham the second, and Janai, and Shaphat in Bashan: and their brethren of their fathers' houses; Michael, and Meshullam, and Sheba, and Jorai, and Jacan, and Zia, and Eber, seven. These were the sons of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the

* For he was the firstborn; but, forasmuch as he defiled his father's couch, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the prince; but the birthright was Joseph's.

son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, chief of their
16 fathers' houses. And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, as far as their borders. All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.
18 The sons of Reuben, and the Gadites, and the half tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were forty and four thousand seven hundred and threescore, that were able to go forth to war.
And they made war with the Hagrites, with
20 Jetur, and Naphish, and Nodab. And they were helped against them, and the Hagrites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them;
21 because they put their trust in him. And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.
For there fell many slain, because the war was of God. And they dwelt in their stead until the captivity.
23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir and mount Hermon. And these were the heads of their fathers' houses; even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, heads of their fathers' houses.
25 And they trespassed against the God of their fathers, and went a whoring after the gods of the peoples of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day.

6 **Levi.** The sons of Levi; Gershon, Kohath, and Merari. And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel. And the children of Amram; Aaron, and Moses, and Miriam. And the sons of Aaron; Nadab and Abihu, Eleazar and Ithamar. Eleazar
begat Phinehas, Phinehas begat Abishua;
5 and Abishua begat Bukki, and Bukki begat Uzzi; and Uzzi begat Zerahiah, and Zerahiah begat Meraioth; Meraioth begat Amariah, and Amariah begat Ahitub; and Ahitub begat Zadok, and Zadok begat Ahimaaz; and Ahimaaz begat Azariah, and
Azariah begat Johanan; and Johanan begat 10
Azariah, (he it is that executed the priest's office in the house that Solomon built in Jerusalem:) and Azariah begat Amariah, and Amariah begat Ahitub; and Ahitub begat Zadok, and Zadok begat Shallum;
and Shallum begat Hilkiah, and Hilkiah 13
begat Azariah; and Azariah begat Seraiah, and Seraiah begat Jehozadak; and Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.
The sons of Levi; Gershom, Kohath, 16
and Merari. And these be the names of the sons of Gershom; Libni and Shimei. And the sons of Kohath were Amram, and Izhar, and Hebron, and Uzziel. The sons of Merari; Mahli and Mushi. And these are the families of the Levites according to their
fathers' houses. Of Gershom; Libni his 20
son, Jahath his son, Zimmah his son; Joah his son, Iddo his son, Zerah his son, Jeatherai his son. The sons of Kohath; Amminadab his son, Korah his son, Assir his son; Elkanah his son, and Ebiasaph his son, and Assir his son; Tahath his son, Uriel his son, 24
Uzziah his son, and Shaul his son. And the sons of Elkanah; Amasai, and Ahimoth. As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son;
Eliab his son, Jeroham his son, Elkanah his son. And the sons of Samuel; the first- 28
born Joel, and the second Abiah. The sons of Merari; Mahli, Libni his son, Shimei his son, Uzzah his son; Shimea his son, Haggiah his son, Asaiah his son.
And these are they whom David set over 31
the service of song in the house of the LORD, after that the ark had rest. And they ministered with song before the tabernacle of the tent of meeting, until Solomon had built the house of the LORD in Jerusalem: and they waited on their office according to their order. And these are they that waited, 33
and their sons. Of the sons of the Kohathites: Heman the singer, the son of Joel, the son of Samuel; the son of Elkanah, the son of Jeroham, the son of Eliel, the
son of Toah; the son of Zuph, the son of 35
Elkanah, the son of Mahath, the son of Amasai; the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah; the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah; the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. And his 39
brother Asaph, who stood on his right hand, even Asaph the son of Berechiah, the

40 son of Shimea; the son of Michael, the son of Baaseiah, the son of Malchijah; the son of Ethni, the son of Zerah, the son of Adaiah; the son of Ethan, the son of Zimmah, the son of Shimei; the son of Jahath, the son 44 of Gershom, the son of Levi. And on the left hand their brethren the sons of Merari: Ethan the son of Kishi, the son of Abdi, the son of Malluch; the son of Hashabiah, the son of Amaziah, the son of Hilkiah; the son of Amzi, the son of Bani, the son 47 of Shemer; the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. And their brethren the Levites were appointed for all the service of the tabernacle of the house of God.

49 But Aaron and his sons offered upon the altar of burnt offering, and upon the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the ser- 50 vant of God had commanded. And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son; Bukki his son, Uzzi his son, Zerahiah his son; Meraioth his son, Amariah his son, Ahitub his son; Zadok his son, Ahimaaz his son.

54 Now these are their dwelling places according to their encampments in their borders: to the sons of Aaron, of the families of the Kohathites, for theirs was the first lot, to them they gave Hebron in the land of Judah, and the suburbs thereof 56 round about it; but the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. And to the sons of Aaron they gave the cities of refuge, Hebron; Libnah also with her suburbs, and Jattir, and Eshtemoa with her suburbs; and Hilen with her suburbs, Debir with her 59 suburbs; and Ashan with her suburbs, and Beth-shemesh with her suburbs: and out of the tribe of Benjamin; Geba with her suburbs, and Allemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families 61 were thirteen cities. And unto the rest of the sons of Kohath were given by lot, out of the family of the tribe, out of the half tribe, the half of Manasseh, ten cities. And to the sons of Gershom, according to their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of 63 Manasseh in Bashan, thirteen cities. Unto the sons of Merari were given by lot, according to their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. And the children of Israel gave to the Levites the cities with their suburbs. And they 6 5 gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are mentioned by name. And some of the 66 families of the sons of Kohath had cities of their borders out of the tribe of Ephraim. And they gave unto them the cities of refuge, Shechem in the hill country of Ephraim with her suburbs; Gezer also with her suburbs; and Jokmeam with 68 her suburbs, and Beth-horon with her suburbs; and Aijalon with her suburbs, and Gath-rimmon with her suburbs: and out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the rest of the family of the sons of Kohath. Unto the sons of Gershom 7 II were given, out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: and out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs; and Ramoth with her suburbs, and Anem with her suburbs: and out of the 74 tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs; and Hukok with her suburbs, and Rehob with her suburbs: and out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kiriathaim with her suburbs. Unto the rest of 77 the Levites, the sons of Merari, were given, out of the tribe of Zebulun, Rimmono with her suburbs, Tabor with her suburbs: and beyond the Jordan at Jericho, on the east side of Jordan, were given them, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, and Kedemoth with her suburbs, 79 and Mephaath with her suburbs: and out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, and Heshbon with her suburbs, and Jazer with her suburbs.

Issachar. And of the sons of Issachar; **7** Tola, and Puah, Jashub, and Shimron, four. And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Ibsam, and Shemuel, heads of their fathers' houses, to wit, of Tola; mighty men of valour in their generations: their number in the days of David was two and twenty thousand and six hundred. And the sons of Uzzi; 3 Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Isshiah, five: all of them chief men. And with them, by their generations, after their

fathers' houses, were bands of the host for war, six and thirty thousand: for they had many wives and sons. And their brethren among all the families of Issachar, mighty men of valour, reckoned in all by genealogy, were fourscore and seven thousand.

Benjamin. The sons of Benjamin; Bela, and Becher, and Jediael, three. And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of fathers' houses, mighty men of valour; and they were reckoned by genealogy twenty and two thousand and thirty and four. And the sons of Becher; Zemirah, and Joash, and Eliezer, and Elioenai, and Omri, and Jeremoth, and Abijah, and Anathoth, and Alemeth. All these were the sons of Becher. And they were reckoned by genealogy, after their generations, heads of their fathers' houses, mighty men of valour, twenty thousand and two hundred. And the sons of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar. All these were sons of Jediael, according to the heads of their fathers' houses, mighty men of valour, seventeen thousand and two hundred, that were able to go forth in the host for war. Shuppim also, and Huppim, the sons of Ir, Hushim, the sons of Aher.

Naphtali. The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

The Children of Joseph. The sons of Manasseh; Asriel, whom his wife bare: (his concubine the Aramitess bare Machir the father of Gilead: and Machir took a wife of Huppim and Shuppim, whose sister's name was Maacah;) and the name of the second was Zelophehad: and Zelophehad had daughters. And Maacah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. And the sons of Ulam; Bedan. These were the sons of Gilead the son of Machir, the son of Manasseh. And his sister Hammolecheth bare Ishhod, and Abiezer, and Mahlah. And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eleadah his son, and Tahath his son, and Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in the land slew, because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. And he went in to his wife, and she conceived, and bare a son, and he called his name 'Beriah,' because it 'went evil' with his house. And his daughter was Sheerah, who built Beth-horon the nether and the upper, and Uzzen-sheerah. And Rephah was his son, and Resheph, and Telah his son, and Tahan his son; Ladan his son, Ammihud his son, Elishama his son; Nun his son, Joshua his son.

And their possessions and habitations were Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Azzah and the towns thereof: and by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

Asher. The sons of Asher; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel, who was the father of Birzaith. And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. And the sons of Shemer; Ahi, and Rohgah, Jehubbah, and Aram. And the sons of Helem his brother; Zophah, and Imna, and Shelesh, and Amal. The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah; Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. And the sons of Jether; Jephunneh, and Pispa, and Ara. And the sons of Ulla; Arah, and Hanniel, and Rizia. All these were the children of Asher, heads of the fathers' houses, choice and mighty men of valour, chief of the princes. And the number of them reckoned by genealogy for service in war was twenty and six thousand men.

E. — Genealogy of the Tribe of Benjamin and the Family of Saul

8 And Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third; Nohah the fourth, and Rapha the fifth. And Bela had sons, Addar, and Gera, and Abihud; and Abishua, and Naaman, and Ahoah; and Gera, and Shephuphan,

6 and Huram. And these are the sons
of Ehud: these are the heads of fathers'
houses of the inhabitants of Geba, and
they carried them captive to Manahath:
and Naaman, and Ahijah, and Gera, he
carried them captive; and he begat Uzza
8 and Ahihud. And Shaharaim begat chil-
dren in the field of Moab, after he had
sent them away; Hushim and Baara were
his wives. And he begat of Hodesh his
wife, Jobab, and Zibia, and Mesha, and
Malcam; and Jeuz, and Shachia, and
Mirmah. These were his sons, heads of
11 fathers' houses. And of Hushim he begat
Abitub and Elpaal. And the sons of El-
paal; Eber, and Misham, and Shemed,
who built Ono and Lod, with the towns
thereof: and Beriah, and Shema, who were
heads of fathers' houses of the inhabitants
of Aijalon, who put to flight the inhabitants
14 of Gath; and Ahio, Shashak, and Jere-
moth; and Zebadiah, and Arad, and
Eder; and Michael, and Ishpah, and Joha,
the sons of Beriah; and Zebadiah, and
Meshullam, and Hizki, and Heber; and
Ishmerai, and Izliah, and Jobab, the sons
19 of Elpaal; and Jakim, and Zichri, and
Zabdi; and Elienai, and Zillethai, and
Eliel; and Adaiah, and Beraiah, and Shim-
rath, the sons of Shimei; and Ishpan,
and Eber, and Eliel; and Abdon, and
24 Zichri, and Hanan; and Hananiah, and
Elam, and Anthothijah; and Iphdeiah,
and Penuel, the sons of Shashak; and
Shamsherai, and Shehariah, and Athaliah;
and Jaareshiah, and Elijah, and Zichri, the
sons of Jeroham. These were heads of 28
fathers' houses throughout their generations,
chief men: these dwelt in Jerusalem. And
in Gibeon there dwelt the father of Gibeon,
Jeiel, whose wife's name was Maacah:
and his firstborn son Abdon, and Zur, and
Kish, and Baal, and Nadab; and Gedor,
and Ahio, and Zecher. And Mikloth begat 32
Shimeah. And they also dwelt with their
brethren in Jerusalem, over against their
brethren. And Ner begat Kish; and Kish
begat Saul; and Saul begat Jonathan,
and Malchi-shua, and Abinadab, and
Eshbaal. And the son of Jonathan was 34
Merib-baal; and Merib-baal begat Micah.
And the sons of Micah; Pithon, and
Melech, and Tarea, and Ahaz. And Ahaz
begat Jehoaddah; and Jehoaddah begat
Alemeth, and Azmaveth, and Zimri; and
Zimri begat Moza: and Moza begat Binea; 37
Raphah was his son, Eleasah his son, Azel
his son: and Azel had six sons, whose names
are these; Azrikam, Bocheru, and Ish-
mael, and Shearíah, and Obadiah, and
Hanan. All these were the sons of Azel.
And the sons of Eshek his brother; Ulam 39
his firstborn, Jeush the second, and Eliphe-
let the third. And the sons of Ulam were
mighty men of valour, archers, and had
many sons, and sons' sons, an hundred and
fifty. All these were of the sons of Ben-
jamin.

F. — Families and their Allotment after the Return

9 So all Israel were reckoned by genealo-
gies; and, behold, they are written in the
book of the kings of Israel. And Judah
was carried away captive to Babylon for
their transgression. Now the first inhabit-
ants that dwelt in their possessions in their
cities were, Israel, the priests, the Levites,
3 and the Nethinim. And in Jerusalem
dwelt of the children of Judah, and of the
children of Benjamin, and of the children
of Ephraim and Manasseh; Uthai the son
of Ammihud, the son of Omri, the son of
Imri, the son of Bani, of the children of
5 Perez the son of Judah. And of the
Shilonites; Asaiah the firstborn, and his
sons. And of the sons of Zerah; Jeuel,
and their brethren, six hundred and
ninety. And of the sons of Benjamin;
Sallu the son of Meshullam, the son of
8 Hodaviah, the son of Hassenuah; and
Ibneiah the son of Jeroham, and Elah the
son of Uzzi, the son of Michri, and Meshul-
lam the son of Shephatiah, the son of Reuel,
the son of Ibnijah; and their brethren,
according to their generations, nine hundred
and fifty and six. All these men were
heads of fathers' houses by their fathers'
houses.

And of the priests; Jedaiah, and Je- 10
hoiarib, Jachin; and Azariah the son of
Hilkiah, the son of Meshullam, the son of
Zadok, the son of Meraioth, the son of
Ahitub, the ruler of the house of God;
and Adaiah the son of Jeroham, the son 12
of Pashhur, the son of Malchijah, and
Maasai the son of Adiel, the son of
Jahzerah, the son of Meshullam, the son
of Meshillemith, the son of Immer; and 13
their brethren, heads of their fathers'
houses, a thousand and seven hundred
and threescore; very able men for the
work of the service of the house of God.
And of the Levites; Shemaiah the son of
Hasshub, the son of Azrikam, the son of
Hashabiah, of the sons of Merari; and 15
Bakbakkar, Heresh, and Galal, and Mat-

taniah the son of Mica, the son of Zichri,
6 the son of Asaph; and Obadiah the son of
Shemaiah, the son of Galal, the son of
Jeduthun, and Berechiah the son of Asa,
the son of Elkanah, that dwelt in the vil-
lages of the Netophathites.
7 And the porters; Shallum, and Akkub,
and Talmon, and Ahiman, and their breth-
ren; Shallum was the chief; who hitherto
waited in the king's gate eastward: they
were the porters for the camp of the chil-
9 dren of Levi. And Shallum the son of
Kore, the son of Ebiasaph, the son of
Korah, and his brethren, of his father's
house, the Korahites, were over the work
of the service, keepers of the gates of the
tabernacle: and their fathers had been
over the camp of the LORD, keepers of the
10 entry; and Phinehas the son of Eleazar
was ruler over them in time past, and the
LORD was with him. Zechariah the son of
Meshelemiah was porter of the door of the
tent of meeting. All these which were
chosen to be porters in the gates were two
hundred and twelve. These were reckoned
by genealogy in their villages, whom David
and Samuel the seer did ordain in their set
13 office. So they and their children had the
oversight of the gates of the house of the
LORD, even the house of the tabernacle, by
wards. On the four sides were the porters,
toward the east, west, north, and south.
And their brethren, in their villages, were
to come in every seven days from time
to time to be with them: for the four chief 26
porters, who were Levites, were in a set
office, and were over the chambers and over
the treasuries in the house of God. And
they lodged round about the house of God,
because the charge thereof was upon them,
and to them pertained the opening thereof
morning by morning. And certain of them 28
had charge of the vessels of service; for
by tale were they brought in and by tale
were they taken out. Some of them also
were appointed over the furniture, and over
all the vessels of the sanctuary, and over
the fine flour, and the wine, and the oil,
and the frankincense, and the spices. And 30
some of the sons of the priests prepared the
confection of the spices. And Mattithiah,
one of the Levites, who was the firstborn of
Shallum the Korahite, had the set office
over the things that were baked in pans.
And some of their brethren, of the sons of 32
the Kohathites, were over the shewbread,
to prepare it every sabbath. And these are
the singers, heads of fathers' houses of the
Levites, who dwelt in the chambers and
were free from other service: for they were
employed in their work day and night.
These were heads of fathers' houses of the 34
Levites, throughout their generations, chief
men: these dwelt at Jerusalem.

CHRONICLE II.—THE KINGDOM OF DAVID AND SOLOMON

Genealogy of Saul's House

5 And in Gibeon there dwelt the father of
Gibeon, Jeiel, whose wife's name was
Maacah: and his firstborn son Abdon, and
Zur, and Kish, and Baal, and Ner, and
Nadab; and Gedor, and Ahio, and Zech-
8 ariah, and Mikloth. And Mikloth begat
Shimeam. And they also dwelt with their
brethren in Jerusalem, over against their
brethren. And Ner begat Kish; and Kish
begat Saul; and Saul begat Jonathan,
and Malchi-shua, and Abinadab, and Esh-
10 baal. And the son of Jonathan was
Merib-baal; and Merib-baal begat Micah.
And the sons of Micah; Pithon, and Melech,
and Tahrea, and Ahaz. And Ahaz begat
Jarah; and Jarah begat Alemeth, and
Azmaveth, and Zimri; and Zimri begat
Moza: and Moza begat Binea; and 43
Rephaiah his son, Eleasah his son, Azel
his son: and Azel had six sons, whose
names are these; Azrikam, Bocheru, and
Ishmael, and Sheariah, and Obadiah,
and Hanan: these were the sons of
Azel.

Now the Philistines fought against Israel: and the men of Israel fled from before 10
the Philistines, and fell down slain in mount Gilboa. And the Philistines followed
hard after Saul and after his son; and the Philistines slew Jonathan, and Abinadab,
and Malchi-shua, the sons of Saul. And the battle went sore against
Saul, and the archers overtook him; and he was distressed by reason of
the archers. Then said Saul unto his armourbearer, Draw thy sword,
and thrust me through therewith; lest these uncircumcised come and abuse me.
But his armourbearer would not; for he was sore afraid. Therefore Saul took his

Reign of David

5 sword, and fell upon it. And when his armourbearer saw that Saul was dead, he likewise fell upon his sword, and died. So Saul died, and his three sons; and all his house died together. And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, they forsook their cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. And they stripped him, and took his head, and his armour, and sent into the land of the Philistines round about, to carry the tidings unto their idols, and to the people. And they put his armour in the house of their gods, and fastened his head in the house of Dagon.

11 And when all Jabesh-gilead heard all that the Philistines had done to Saul, all the valiant men arose, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days. So Saul died for his trespass which he committed against the LORD, because of the word of the LORD, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, and inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

11 Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh. In times past, even when Saul was king, it was thou that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be prince over my people Israel. So all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by the hand of Samuel.

4 And David and all Israel went to Jerusalem (the same is Jebus); and the Jebusites, the inhabitants of the land, were there. And the inhabitants of Jebus said to David, Thou shalt not come in hither. Nevertheless David took the strong hold of Zion; the same is the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. And Joab the son of Zeruiah went up first, and
7 was made chief. And David dwelt in the strong hold; therefore they called it the city of David. And he built the city round about, from Millo even round about: and Joab repaired the rest of the city. And David waxed greater and greater; for the LORD of hosts was with him.

David's Mighty Men

10 Now these are the chief of the mighty men whom David had, who shewed themselves strong with him in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had: Jashobeam, the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred and slew them at one time. And after him was Eleazar the son of Dodo the Ahohite, who
13 was one of the three mighty men. He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a plot of ground full of barley; and the people fled from before
14 the Philistines. And they stood in the midst of the plot, and defended it, and slew the Philistines; and the LORD saved them by a great victory. And three of the thirty chief went down to the rock to David, into the cave of Adullam; and the host of the Philistines were encamped in the valley of Rephaim. And David was then in the 16
hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me water to drink of the well of Beth-lehem, which is by the gate! And the three 18
brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink thereof, but poured it out unto the LORD, and said, My God forbid it me, that 19
I should do this: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did the three mighty men. And Abishai, the brother of 20
Joab, he was chief of the three: for he

lifted up his spear against three hundred and slew them, and had a name among the three. Of the three, he was more honourable than the two, and was made their captain: howbeit he attained not to
22 the first three. Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he slew the two sons of Ariel of Moab: he went down also and slew a lion in the midst of a pit in time
23 of snow. And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his
24 own spear. These things did Benaiah the son of Jehoiada, and had a name among the three mighty men. Behold, he was more honourable than the thirty, but he attained not to the first three: and David set him over his guard.

26 Also the mighty men of the armies; Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem; Shammoth the Harorite, Helez the Pelonite; Ira the son of Ikkesh the Tekoite, Abiezer the Anatho-
29 thite; Sibbecai the Hushathite, Ilai the Ahohite; Maharai the Netophathite, Heled the son of Baanah the Netophathite; Ithai the son of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathon-
33 ite; Hurai of the brooks of Gaash, Abiel the Arbathite; Azmaveth the Baharumite, Eliahba the Shaalbonite; the sons of Hashem the Gizonite, Jonathan the son of
34 Shage the Hararite; Ahiam the son of Sacar the Hararite, Eliphal the son of Ur;
36 Hepher the Mecherathite, Ahijah the Pelonite; Hezro the Carmelite, Naarai the son of Ezbai; Joel the brother of Nathan, Mibhar the son of Hagri; Zelek the Ammonite, Naharai the Berothite, the armour-
37 bearer of Joab the son of Zeruiah; Ira the
41 Ithrite, Gareb the Ithrite; Uriah the Hittite, Zabad the son of Ahlai; Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him; Hanan the son of Maacah, and Joshaphat the Mithnite;
42 Uzzia the Ashterathite, Shama and Jeiel
45 the sons of Hotham the Aroerite; Jediael the son of Shimri, and Joha his brother, the Tizite; Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite; Eliel, and Obed, and Jaasiel the Mezobaite.

2 Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, his helpers in war. They were armed with bows, and 2
could use both the right hand and the left in slinging stones and in shooting arrows from the bow; they were of Saul's brethren of Benjamin. The chief was Ahiezer, then 3
Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Beracah, and Jehu the Anathothite; and Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite; Eluzai, and 5
Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite; Elkanah, and Isshiah, and Azarel, and Joezer, and Jashobeam, the Korahites; and Joelah, and Zebadiah, the sons of Jeroham of Gedor. And of the Gadites there separated them- 8
selves unto David to the hold in the wilderness, mighty men of valour, men trained for war, that could handle shield and spear; whose faces were like the faces of lions, and they were as swift as the roes upon the mountains; Ezer the chief, Obadiah the 9
second, Eliab the third; Mishmannah the fourth, Jeremiah the fifth; Attai the sixth, Eliel the seventh; Johanan the eighth, Elzabad the ninth; Jeremiah the tenth, Machbannai the eleventh. These of the 14
sons of Gad were captains of the host: he that was least was equal to an hundred, and the greatest to a thousand. These are they that went over Jordan in the first month, when it had overflown all its banks; and they put to flight all them of the valleys, both toward the east, and toward the west. And there came of the children of Benjamin 16
and Judah to the hold unto David. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine adversaries, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. Then 18
the spirit came upon Amasai, who was chief of the thirty, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band. Of Manasseh also 19
there fell away some to David, when he came with the Philistines against Saul to battle, but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall away to his master Saul to the jeopardy of our heads. As he went to Ziklag, there fell to him of 20
Manasseh, Adnah, and Jozabad, and

Jediael, and Michael, and Jozabad, and Elihu, and Zillethai, captains of thousands
21 that were of Manasseh. And they helped David against the band of rovers: for they were all mighty men of valour, and were captains in the host. For from day to day there came to David to help him, until it was a great host, like the host of God.
23 And these are the numbers of the heads of them that were armed for war, which came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD. The children of Judah that bare shield and spear were six thousand and
25 eight hundred, armed for war. Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred. Of the children of Levi four thousand and six hundred. And Jehoiada was the leader of the house of Aaron, and with him were three thousand and seven hundred:
28 and Zadok, a young man mighty of valour, and of his father's house twenty and two captains. And of the children of Benjamin, the brethren of Saul, three thousand: for hitherto the greatest part of them had kept their allegiance to the house of Saul.
30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous men in their fathers' houses. And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.
32 And of the children of Issachar, men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. Of Zebu- 33
lun, such as were able to go out in the host, that could set the battle in array, with all manner of instruments of war, fifty thousand; and that could order the battle array, and were not of double heart. And of Naphtali 34
a thousand captains, and with them with shield and spear thirty and seven thousand. And of the Danites that could set the battle in array, twenty and eight thousand and six hundred. And of Asher, such as were able to go out in the host, that could set the battle in array, forty thousand. And on the 37
other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. All these, being men 38
of war, that could order the battle array, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king. And they were there with David three days, eating and drinking: for their brethren had made preparation for them. Moreover they that were 40
nigh unto them, even as far as Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, victual of meal, cakes of figs, and clusters of raisins, and wine, and oil, and oxen, and sheep in abundance: for there was joy in Israel.

13 And David consulted with the captains of thousands and of hundreds, even with every leader. And David said unto all the assembly of Israel, If it seem good unto you, and if it be of the LORD our God, let us send abroad every where unto our brethren that are left in all the land of Israel, with whom the priests and Levites are in their cities that have suburbs, that they may gather themselves unto us: and let us bring again the ark of our God to us: for we sought not unto it in the days of
4 Saul. And all the assembly said that they would do so: for the thing was right in the eyes of all the people. So David assembled all Israel together, from Shihor the brook of Egypt even unto the entering in of Hamath, to bring the ark of God from Kiriath-jearim. And David went up, and all Israel, to Baalah, that is, to Kiriath-jearim, which belonged to Judah, to bring up from thence the ark of God, the LORD
7 that sitteth upon the cherubim, which is called by the Name. And they carried the ark of God upon a new cart, and brought it out of the house of Abinadab: and Uzza and Ahio drave the cart. And David and all Israel played before God with all their might: even with songs, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.
And the anger of the LORD was kindled against Uzza, and he smote him, because he
11 put forth his hand to the ark: and there he died before God. And David was displeased, because the LORD had 'broken forth' upon Uzza: and he called that place 'Perez-uzza,' unto this day. And David was afraid of God that day, saying, How

shall I bring the ark of God home to me? So David removed not the ark unto him into the city of David, but carried it aside into the house of Obed-edom the Gittite. And the ark of God remained with the family of Obed-edom in his house three months: and the LORD blessed the house of Obed-edom, and all that he had.

14 And Hiram king of Tyre sent messengers to David, and cedar trees, and masons, and carpenters, to build him an house. And David perceived that the LORD had established him king over Israel, for his kingdom was exalted on high, for his people Israel's sake.

Family of David

3 And David took more wives at Jerusalem: and David begat more sons and daughters. And these are the names of the children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon; and Ibhar, and Elishua, and Elpelet; 5 and Nogah, and Nepheg, and Japhia; and Elishama, and Beeliada, and Eliphelet.

8 And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard of it, and went out against them. Now the Philistines had come and made a raid in the valley of Rephaim. And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand. So they came up to Baal-perazim, and David smote them 11 there; and David said, God hath 'broken' mine enemies by mine hand, like the breach of waters. Therefore they called the name of that place 'Baal-perazim.' And they left their gods there; and David gave commandment, and they were burned with fire.

13 And the Philistines yet again made a raid in the valley. And David inquired again of God; and God said unto him, Thou shalt not go up after them: turn away from them, and come upon them over against the mulberry trees. And it shall be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone out before thee to smite the host of the Philistines. And David did as God commanded him: and they smote the 16 host of the Philistines from Gibeon even to Gezer. And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

15 And David made him houses in the city of David; and he prepared a place for the ark of God, and pitched for it a tent. Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever. And David assembled all Israel at Jerusalem, to bring up the ark of the LORD unto its place, which he had prepared for it. 4 And David gathered together the sons of Aaron, and the Levites: of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty: of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred: of the sons of Hebron; Eliel the chief, and his brethren fourscore: of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve. And David called for Zadok and 11 Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, and said unto them, Ye are the heads of the fathers' houses of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD, the God of Israel, unto the place that I have prepared for it. 13 For because ye bare it not at the first, the LORD our God made a breach upon us, for that we sought him not according to the ordinance. So the priests and the Levites sanctified themselves to bring up the ark of the LORD, the God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD. 16 And David spake to the chief of the Levites to appoint their brethren the singers,

with instruments of music, psalteries and harps and cymbals, sounding aloud and
17 lifting up the voice with joy. So the Levites appointed Heman the son of Joel; and
of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren,
Ethan the son of Kushaiah; and with them their brethren of the second degree,
Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and
Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed-
19 edom, and Jeiel, the doorkeepers. So the singers, Heman, Asaph, and Ethan, were
appointed, with cymbals of brass to sound aloud; and Zechariah, and Aziel, and
Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with
psalteries set to Alamoth; and Mattithiah, and Eliphelehu, and Mikneiah, and
22 Obed-edom, and Jeiel, and Azaziah, with harps set to the Sheminith, to lead. And
Chenaniah, chief of the Levites, was over the song: he instructed about the song,
because he was skilful. And Berechiah and Elkanah were doorkeepers for the ark.
And Shebaniah, and Joshaphat, and Nethanel, and Amasai, and Zechariah, and
Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God:
and Obed-edom and Jehiah were doorkeepers for the ark.

25 So David, and the elders of Israel, and the captains over thousands, went to bring
up the ark of the covenant of the LORD out of the house of Obed-edom with joy:
and it came to pass, when God helped the Levites that bare the ark of the covenant
of the LORD, that they sacrificed seven bullocks and seven rams. And David was
clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers,
and Chenaniah the master of the song with the singers: and David had upon him an
28 ephod of linen. Thus all Israel brought up the ark of the covenant of the LORD with
shouting, and with sound of the cornet, and with trumpets, and with cymbals, sound-
ing aloud with psalteries and harps. And it came to pass, as the ark of the covenant of
the LORD came to the city of David, that Michal the daughter of Saul looked out at the
window, and saw king David dancing and playing; and she despised him in her heart.
16 And they brought in the ark of God, and set it in the midst of the tent that David had
pitched for it: and they offered burnt offerings and peace offerings before God. And
when David had made an end of offering the burnt offering and the peace offerings, he
blessed the people in the name of the LORD. And he dealt to every one of Israel, both
man and woman, to every one a loaf of bread, and a portion of flesh, and a cake of raisins.

4 And he appointed certain of the Levites to minister before the ark of the LORD,
and to celebrate and to thank and praise the LORD, the God of Israel: Asaph the
chief, and second to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Matti-
thiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel, with psalteries and with
harps; and Asaph with cymbals, sounding aloud; and Benaiah and Jahaziel the
priests with trumpets continually, before the ark of the covenant of God.

7 Then on that day did David first ordain to give thanks unto the LORD, by the hand
of Asaph and his brethren.

Anthems of Worship

8 O give thanks unto the LORD, call upon his name;
Make known his doings among the peoples.
Sing unto him, sing praises unto him;
Talk ye of all his marvellous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the LORD.
11 Seek ye the LORD and his strength;
Seek his face evermore.
Remember his marvellous works that he hath done;
His wonders, and the judgements of his mouth;
O ye seed of Israel his servant,

Ye children of Jacob, his chosen ones.
He is the LORD our God:
His judgements are in all the earth.
Remember his covenant for ever,
The word which he commanded to a thousand generations;
The covenant which he made with Abraham,
And his oath unto Isaac;
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant:
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:
When ye were but a few men in number;
Yea, very few, and sojourners in it;
And they went about from nation to nation,
And from one kingdom to another people.
He suffered no man to do them wrong;
Yea, he reproved kings for their sakes;
"Touch not mine anointed ones,
And do my prophets no harm."

Sing unto the LORD, all the earth;
Shew forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.
For great is the LORD, and highly to be praised:
He also is to be feared above all gods.
For all the gods of the peoples are idols:
But the LORD made the heavens.
Honour and majesty are before him:
Strength and gladness are in his place.
Give unto the LORD, ye kindreds of the peoples,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name:
Bring an offering, and come before him;
Worship the LORD in the beauty of holiness:
Tremble before him, all the earth.
The world also is stablished that it cannot be moved.
Let the heavens be glad, and let the earth rejoice;
And let them say among the nations, The LORD reigneth.
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall the trees of the wood sing for joy before the LORD,
For he cometh to judge the earth.

O give thanks unto the LORD; for he is good:
For his mercy endureth for ever.
(*And say ye*) Save us, O God of our salvation,
And gather us together and deliver us from the nations,
To give thanks unto thy holy name,
And to triumph in thy praise.
Blessed be the LORD, the God of Israel,
From everlasting even to everlasting.

And all the people said, Amen, and praised the LORD.

37 So he left there, before the ark of the covenant of the LORD, Asaph and his brethren,
to minister before the ark continually, as every day's work required: and Obed-edom
with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and
Hosah to be doorkeepers: and Zadok the priest, and his brethren the priests, before
the tabernacle of the LORD in the high place that was at Gibeon, to offer burnt offer-
ings unto the LORD upon the altar of burnt offering continually morning and evening,
even according to all that is written in the law of the LORD, which he commanded
41 unto Israel; and with them Heman and Jeduthun, and the rest that were chosen,
who were expressed by name, to give thanks to the LORD, because his mercy endureth for
ever; and with them Heman and Jeduthun with trumpets and cymbals for those
that should sound aloud, and with instruments for the songs of God: and the sons
of Jeduthun to be at the gate. And all the people departed every man to his house:
and David returned to bless his house.

17 And it came to pass, when David dwelt in his house, that David said to Nathan
the prophet, Lo, I dwell in an house of cedar, but the ark of the covenant of the
LORD dwelleth under curtains. And Nathan said unto David, Do all that is in thine
heart; for God is with thee. And it came to pass the same night, that the word of
4 God came to Nathan, saying, Go and tell David my servant, Thus saith the LORD,
Thou shalt not build me an house to dwell in: for I have not dwelt in an house since
the day that I brought up Israel, unto this day; but have gone from tent to tent, and
from one tabernacle to another. In all places wherein I have walked with all Israel,
spake I a word with any of the judges of Israel, whom I commanded to feed my
7 people, saying, Why have ye not built me an house of cedar? Now therefore thus
shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee
from the sheepcote, from following the sheep, that thou shouldest be prince over my
people Israel: and I have been with thee whithersoever thou wentest, and have cut
off all thine enemies from before thee; and I will make thee a name, like unto the
9 name of the great ones that are in the earth. And I will appoint a place for my people
Israel, and will plant them, that they may dwell in their own place, and be moved
no more; neither shall the children of wickedness waste them any more, as at the
first, and as from the day that I commanded judges to be over my people Israel;
and I will subdue all thine enemies. Moreover I tell thee that the LORD will build
thee an house. And it shall come to pass, when thy days be fulfilled that thou must
go to be with thy fathers, that I will set up thy seed after thee, which shall be of thy
12 sons; and I will establish his kingdom. He shall build me an house, and I will
establish his throne for ever. I will be his father, and he shall be my son: and I
will not take my mercy away from him, as I took it from him that was before thee:
but I will settle him in mine house and in my kingdom for ever: and his throne shall be
established for ever. According to all these words, and according to all this vision,
so did Nathan speak unto David.

16 Then David the king went in, and sat before the LORD; and he said, Who am I,
O LORD God, and what is my house, that thou hast brought me thus far? And this
was a small thing in thine eyes, O God; but thou hast spoken of thy servant's house
for a great while to come, and hast regarded me according to the estate of a man of
high degree, O LORD God. What can David say yet more unto thee concerning the
19 honour which is done to thy servant? for thou knowest thy servant. O LORD, for
thy servant's sake, and according to thine own heart, hast thou wrought all this
greatness, to make known all these great things. O LORD, there is none
like thee, neither is there any God beside thee, according to all that we have
21 heard with our ears. And what one nation in the earth is like thy people Israel,
whom God went to redeem unto himself for a people, to make thee a name by great
and terrible things, in driving out nations from before thy people, which thou re-
deemedst out of Egypt? For thy people Israel didst thou make thine own people

for ever; and thou, LORD, becamest their God. And now, O LORD, let the word 23
that thou hast spoken concerning thy servant, and concerning his house, be established
for ever, and do as thou hast spoken. And let thy name be established and magnified
for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and
the house of David thy servant is established before thee. For thou, O my God, 25
hast revealed to thy servant that thou wilt build him an house: therefore hath thy
servant found in his heart to pray before thee. And now, O LORD, thou art God,
and hast promised this good thing unto thy servant: and now it hath pleased thee
to bless the house of thy servant, that it may continue for ever before thee: for thou,
O LORD, hast blessed, and it is blessed for ever.

And after this it came to pass, that David smote the Philistines, and subdued **18**
them, and took Gath and her towns out of the hand of the Philistines. And he
smote Moab; and the Moabites became servants to David, and brought presents.
And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his
dominion by the river Euphrates. And David took from him a thousand chariots,
and seven thousand horsemen, and twenty thousand footmen: and David houghed
all the chariot horses, but reserved of them for an hundred chariots. And when the 5
Syrians of Damascus came to succour Hadarezer king of Zobah, David smote of the
Syrians two and twenty thousand men. Then David put garrisons in Syria of
Damascus; and the Syrians became servants to David, and brought presents. And
the LORD gave victory to David whithersoever he went. And David took the shields
of gold that were on the servants of Hadarezer, and brought them to Jerusalem.
And from Tibhath and from Cun, cities of Hadarezer, David took very much brass, 8
wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.
And when Tou king of Hamath heard that David had smitten all the host of Hadarezer
king of Zobah, he sent Hadoram his son to king David, to salute him, and to bless
him, because he had fought against Hadarezer and smitten him; for Hadarezer had
wars with Tou; and he had with him all manner of vessels of gold and silver and
brass. These also did king David dedicate unto the LORD, with the silver and the 11
gold that he carried away from all the nations; from Edom, and from Moab, and
from the children of Ammon, and from the Philistines, and from Amalek. More-
over Abishai the son of Zeruiah smote of the Edomites in the Valley of Salt eighteen
thousand. And he put garrisons in Edom; and all the Edomites became servants
to David. And the LORD gave victory to David whithersoever he went.

Officers of David

14 And David reigned over all Israel; and
he executed judgement and justice unto all
his people. And Joab the son of Zeruiah
was over the host; and Jehoshaphat the
son of Ahilud was recorder. And Zadok
the son of Ahitub, and Abimelech the son
of Abiathar were priests; and Shavsha was
scribe; and Benaiah the son of Jehoiada was 17
over the Cherethites and the Pelethites; and
the sons of David were chief about the king.

And it came to pass after this, that Nahash the king of the children of Ammon **19**
died, and his son reigned in his stead. And David said, I will shew kindness unto
Hanun the son of Nahash, because his father shewed kindness to me. So David sent
messengers to comfort him concerning his father. And David's servants came into
the land of the children of Ammon to Hanun, to comfort him. But the princes of 3
the children of Ammon said to Hanun, Thinkest thou that David doth honour thy
father, that he hath sent comforters unto thee? are not his servants come unto thee
for to search, and to overthrow, and to spy out the land? So Hanun took David's
servants, and shaved them, and cut off their garments in the middle, even to their
buttocks, and sent them away. Then there went certain, and told David how the 5
men were served. And he sent to meet them; for the men were greatly ashamed.
And the king said, Tarry at Jericho until your beards be grown, and then return.

And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Aram-maacah, and out
7 of Zobah. So they hired them thirty and two thousand chariots, and the king of Maacah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. And when David heard of it, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in array at the gate of the city:
10 and the kings that were come were by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians. And the rest of the people he committed into the hand of Abishai his brother, and they put themselves in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then
13 I will help thee. Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good. So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city.
16 Then Joab came to Jerusalem. And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the River, with Shophach the captain of the host of Hadarezer at their head. And it was told David; and he gathered all Israel together, and passed over Jordan, and came upon them, and set the battle in array against them. So when David
18 had put the battle in array against the Syrians, they fought with him. And the Syrians fled before Israel; and David slew of the Syrians the men of seven thousand chariots, and forty thousand footmen, and killed Shophach the captain of the host. And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and served him: neither would the Syrians help the children of Ammon any more.

20 And it came to pass, at the time of the return of the year, at the time when kings go out to battle, that Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and overthrew it. And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought forth
3 the spoil of the city, exceeding much. And he brought forth the people that were therein, and cut them with saws, and with harrows of iron, and with axes. And thus did David unto all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, that there arose war at Gezer with the Philistines: then Sibbecai the Hushathite slew Sippai, of the sons of the giant: and they were subdued. And there was again war with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, the staff of whose spear was like
6 a weaver's beam. And there was again war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot; and he also was born unto the giant. And when he defied Israel, Jonathan the son of Shimea David's brother slew him. These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

21 And an adversary stood up against Israel, and moved David to number Israel. And David said to Joab and to the princes of the people, Go, number Israel from Beer-sheba even to Dan; and bring me word, that I may know the sum of them. And Joab said, The LORD make his people an hundred times so many more as they be:

but, my lord the king, are they not all my lord's servants? why doth my lord require this thing? why will he be a cause of guilt unto Israel? Nevertheless the king's word 4
prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. And Joab gave up the sum of the numbering of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. And God was displeased with this thing; 7
therefore he smote Israel. And David said unto God, I have sinned greatly, in that I have done this thing: but now, put away, I beseech thee, the iniquity of thy servant: for I have done very foolishly. And the LORD spake unto Gad, David's seer, saying, Go and speak unto David, saying, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and 11
said unto him, Thus saith the LORD, Take which thou wilt; either three years of famine; or three months to be consumed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even pestilence in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore consider what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let me fall 13
now into the hand of the LORD; for very great are his mercies: and let me not fall into the hand of man. So the LORD sent a pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was about to destroy, the LORD beheld, and he repented him of the evil, and said to the destroying angel, It is enough; now stay thine hand. And the angel of the LORD stood by the threshing-floor of Ornan the Jebusite. And David 16
lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell upon their faces. And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done very wickedly; but these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be against me, and against my father's house; but not against thy people, that they should be plagued. Then the angel of 18
the LORD commanded Gad to say to David, that David should go up, and rear an altar unto the LORD in the threshing-floor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the LORD. And Ornan turned back, and saw the angel; and his four sons that were with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground. Then David said to Ornan, Give me the place of this thresh- 22
ing-floor, that I may build thereon an altar unto the LORD: for the full price shalt thou give it me: that the plague may be stayed from the people. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen for burnt offerings, and the threshing instruments for wood, and the wheat for the meal offering; I give it all. And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer a burnt offering without cost. So David gave to 25
Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering. And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

At that time, when David saw that the LORD had answered him in the threshing- 28
floor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the

LORD, which Moses made in the wilderness, and the altar of burnt offering, were at that time in the high place at Gibeon. But David could not go before it to inquire
22 of God: for he was afraid because of the sword of the angel of the LORD. Then David said, This is the house of the LORD God, and this is the altar of burnt offering for Israel.

2 And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. And

David's Preparation for the Temple of Solomon

David prepared iron in abundance for the nails for the doors of the gates, and for the couplings; and brass in abundance without weight; and cedar trees without number: for the Zidonians and they of Tyre brought cedar trees in abundance to David. And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore make preparation for it. So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build an house for the LORD, the God of Israel. And David said to Solomon his son, As for me, it was in my heart to build an house unto the name of the LORD my God. But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed
9 much blood upon the earth in my sight: behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be 'Solomon,' and I will give 'peace and quietness' unto Israel in his days: he shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.
11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath spoken concerning thee. Only the LORD give thee discretion and understanding, and give thee charge concerning Israel; that so thou mayest keep the law of the LORD thy God. Then shalt thou prosper, if thou observe to do the statutes and the judgements which the LORD charged Moses with con-
14 cerning Israel: be strong, and of good courage; fear not, neither be dismayed. Now, behold, in my affliction I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared: and thou mayest add thereto. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all men that are cunning in any manner
16 of work; of the gold, the silver, and the brass, and the iron, there is no number; arise and be doing, and the LORD be with thee. David also commanded all the princes of Israel to help Solomon his son, saying, Is not the LORD your God with you? and hath he not given you rest on every side? for he hath delivered the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before
19 his people. Now set your heart and your soul to seek after the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

Courses of the Priests and Levites

23 Now David was old and full of days; and he made Solomon his son king over Israel. And he gathered together all the princes of Israel, with the priests and the Levites. And the Levites were numbered from thirty years old and upward: and their number by their polls, man by man, was thirty and eight thousand. Of these, 4 twenty and four thousand were to oversee the work of the house of the LORD; and six thousand were officers and judges: and four thousand were doorkeepers; and four thousand praised the LORD with the instruments which I made, said David, to

6 praise therewith. And David divided them into courses according to the sons of Levi; Gershon, Kohath, and Merari. Of the Gershonites; Ladan and Shimei. The sons of Ladan; Jehiel the chief, and Zetham, and Joel, three. The sons of Shimei; Shelomoth, and Haziel, and Haran, three. These were the heads of the fathers' 10 houses of Ladan. And the sons of Shimei; Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei. And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they became a fathers' house in 12 one reckoning. The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons, for ever, to burn incense before the LORD, to minister unto him, and to bless 14 in his name, for ever. But as for Moses the man of God, his sons were named among the tribe of Levi. The sons of Moses; Gershom and Eliezer. The sons of Gershom; Shebuel the chief. And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons 18 of Rehabiah were very many. The sons of Izhar; Shelomith the chief. The sons of Hebron; Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. The sons of Uzziel; Micah the 21 chief, and Isshiah the second. The sons of Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish. And Eleazar died, and had no sons, but daughters only: and their brethren the sons of Kish took them to wife. The sons of Mushi; Mahli, 24 and Eder, and Jeremoth, three. These were the sons of Levi after their fathers' houses, even the heads of the fathers' houses of those of them that were counted, in the number of names by their polls, who did the work for the service of the house of the LORD, from twenty years old and up- 25 ward. For David said, The LORD, the God of Israel, hath given rest unto his people; and he dwelleth in Jerusalem for ever: and also the Levites shall no more have need to carry the tabernacle and all the vessels of it for the service thereof. 27 For by the last words of David the sons of Levi were numbered, from twenty years old and upward. For their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, even the work of the service of the 29 house of God; for the shewbread also, and for the fine flour for a meal offering, whether of unleavened wafers, or of that which is baked in the pan, or of that which is soaked, and for all manner of measure and size; and to stand every morning to thank and 30 praise the LORD, and likewise at even; and to offer all burnt offerings unto the LORD, in the sabbaths, in the new moons, and on the set feasts, in number according to the ordinance concerning them, continually before the LORD: and that they 32 should keep the charge of the tent of meeting, and the charge of the holy place, and the charge of the sons of Aaron their brethren, for the service of the house of the LORD.

24 And the courses of the sons of Aaron were these. The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar. But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. And David with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, divided them according to their ordering in their service. And there were more 4 chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided: of the sons of Eleazar there were sixteen, heads of fathers' houses; and of the sons of Ithamar, according to their fathers' houses, eight. Thus were they divided by lot, one sort with another; for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah 6 the son of Nethanel the scribe, who was of the Levites, wrote them in the presence of the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and the heads of the fathers' houses of the priests and of the Levites: one fathers' house being taken for Eleazar, and one taken for Ithamar. Now the first lot came 7 forth to Jehoiarib, the second to Jedaiah; the third to Harim, the fourth to Seorim; the fifth to Malchijah, the sixth to Mijamin; the seventh to Hakkoz, the eighth to Abijah; the ninth to Jeshua, the tenth to Shecaniah; the eleventh to Eliashib, the twelfth to Jakim; the thirteenth 13 to Huppah, the fourteenth to Jeshebeab; the fifteenth to Bilgah, the sixteenth to Immer; the seventeenth to Hezir, the eighteenth to Happizzez; the nineteenth to Pethahiah, the twentieth to Jehezkel; the one and twentieth to Jachin, the two and twentieth to Gamul; the three 18 and twentieth to Delaiah, the four and twentieth to Maaziah. This was the order-

ing of them in their service, to come into the house of the LORD according to the ordinance given unto them by the hand of Aaron their father, as the LORD, the God of Israel, had commanded him.

20 And of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. Of Rehabiah: of the sons of Rehabiah, Isshiah the chief. Of the Izharites, Shelomoth; of the sons of
23 Shelomoth, Jahath. And the sons of Hebron; Jeriah the chief, Amariah the second, Jahaziel the third, Jekameam the fourth. The sons of Uzziel, Micah; of the sons of Micah, Shamir. The brother of Micah, Isshiah: of the sons of Isshiah,
26 Zechariah. The sons of Merari; Mahli and Mushi: the sons of Jaaziah; Beno. The sons of Merari; of Jaaziah, Beno, and Shoham, and Zaccur, and Ibri. Of Mahli; Eleazar, who had no sons. Of Kish; the sons of Kish, Jerahmeel. And the sons of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the
31 Levites after their fathers' houses. These likewise cast lots even as their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the heads of the fathers' houses of the priests and of the Levites; the fathers' houses of the chief even as those of his younger brother.

25 Moreover David and the captains of the host separated for the service certain of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of them that did the work according to their service was: of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asharelah, the sons of Asaph; under the hand of Asaph, who prophesied
3 after the order of the king. Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six; under the hands of their father Jeduthun with the harp, who prophesied in giving thanks and praising the LORD. Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mal-
5 lothi, Hothir, Mahazioth: all these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God; Asaph, Jeduthun, and Heman being under the order of the king. And the number of 7
them, with their brethren that were instructed in singing unto the LORD, even all that were skilful, was two hundred fourscore and eight. And they cast lots for their charges, all alike, as well the small as the great, the teacher as the scholar. Now 9
the first lot came forth for Asaph to Joseph: the second to Gedaliah; he and his brethren and sons were twelve: the third to Zaccur, his sons and his brethren, twelve: the fourth to Izri, his sons and his brethren, twelve: the fifth to Nethaniah, his sons and 12
his brethren, twelve: the sixth to Bukkiah, his sons and his brethren, twelve: the seventh to Jesharelah, his sons and his brethren, twelve: the eighth to Jeshaiah, his sons and his brethren, twelve: the ninth to Mattaniah, his sons and his brethren, twelve: the tenth to Shimei, his 17
sons and his brethren, twelve: the eleventh to Azarel, his sons and his brethren, twelve: the twelfth to Hashabiah, his sons and his brethren, twelve: for the thirteenth, Shubael, his sons and his brethren, twelve: for the fourteenth, Mattithiah, his 21
sons and his brethren, twelve: for the fifteenth to Jeremoth, his sons and his brethren, twelve: for the sixteenth to Hananiah, his sons and his brethren, twelve: for the seventeenth, to Joshbekashah, his sons and his brethren, twelve: for the 25
eighteenth to Hanani, his sons and his brethren, twelve: for the nineteenth to Mallothi, his sons and his brethren, twelve: for the twentieth to Eliathah, his sons and his brethren, twelve: for the one and twentieth to Hothir, his sons and his brethren, twelve: for the two and twentieth 29
to Giddalti, his sons and his brethren, twelve: for the three and twentieth to Mahazioth, his sons and his brethren, twelve: for the four and twentieth to Romamti-ezer, his sons and his brethren, twelve.

For the courses of the doorkeepers: of **26**
the Korahites; Meshelemiah the son of Kore, of the sons of Asaph. And Meshelemiah had sons; Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth; Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. And Obed-edom had sons; Shemaiah the 4
firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethanel the fifth; Ammiel the sixth, Issachar the seventh, Peullethai the eighth: for God blessed him. Also unto Shemaiah his son 6
were sons born, that ruled over the house of

their father: for they were mighty men of valour. The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were valiant men, Elihu, and
8 Semachiah. All these were of the sons of Obed-edom: they and their sons and their brethren, able men in strength for the service; threescore and two of Obed-edom.
And Meshelemiah had sons and brethren,
10 valiant men, eighteen. Also Hosah, of the children of Merari, had sons; Shimri the chief, (for though he was not the firstborn, yet his father made him chief;) Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of
12 Hosah were thirteen. Of these were the courses of the doorkeepers, even of the chief men, having charges like as their brethren, to minister in the house of the LORD. And they cast lots, as well the small as the great, according to their fathers'
14 houses, for every gate. And the lot eastward fell to Shelemiah. Then for Zechariah his son, a discreet counsellor, they cast lots; and his lot came out northward. To Obed-edom southward; and to his sons the
16 storehouse. To Shuppim and Hosah westward, by the gate of Shallecheth, at the causeway that goeth up, ward against ward.
Eastward were six Levites, northward four a day, southward four a day, and for the store-
18 house two and two. For Parbar westward, four at the causeway, and two at Parbar.
These were the courses of the doorkeepers; of the sons of the Korahites, and of the sons of Merari.

20 And of the Levites, Ahijah was over the treasuries of the house of God, and over the treasuries of the dedicated things. The sons of Ladan; the sons of the Gershonites belonging to Ladan, the heads of the fathers' houses belonging to Ladan the Gershonite;
22 Jehieli. The sons of Jehieli; Zetham, and Joel his brother, over the treasuries of the house of the LORD. Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites: and Shebuel the son of Gershom, the son of Moses, was ruler over the
25 treasuries. And his brethren; of Eliezer came Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomoth his son. This Shelomoth and his brethren were over all the treasuries of the dedicated things, which David the king, and the heads of the fathers' houses, the captains over thousands and hundreds, and the captains of the host, had dedi-
27 cated. Out of the spoil won in battles did they dedicate to repair the house of the LORD. And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; whosoever had dedicated any thing, it was under the hand of Shelomoth, and of his brethren. Of the Izhar- 29
ites, Chenaniah and his sons were for the outward business over Israel, for officers and judges. Of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, had the oversight of Israel beyond Jordan westward; for all the business of the LORD, and for the service of the king. Of the Hebronites 31
was Jerijah the chief, even of the Hebronites, according to their generations by fathers' houses. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead. And his 32
brethren, men of valour, were two thousand and seven hundred, heads of fathers' houses, whom king David made overseers over the Reubenites, and the Gadites, and the half tribe of the Manassites, for every matter pertaining to God, and for the affairs of the king.

Now the children of Israel after their 27
number, to wit, the heads of fathers' houses and the captains of thousands and of hundreds, and their officers that served the king, in any matter of the courses which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.
Over the first course for the first month was 2
Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.
He was of the children of Perez, the chief of all the captains of the host for the first month. And over the course of the second 4
month was Dodai the Ahohite, and his course; and Mikloth the ruler: and in his course were twenty and four thousand.
The third captain of the host for the third month was Benaiah, the son of Jehoiada the priest, chief: and in his course were twenty and four thousand. This is that 6
Benaiah, who was the mighty man of the thirty, and over the thirty: and of his course was Ammizabad his son.
The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand. The fifth 8
captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand.
The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand. The seventh captain 10

for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand. The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zerahites: and in his course were twenty and four
12 thousand. The ninth captain for the ninth month was Abiezer the Anathothite, of the Benjamites: and in his course were twenty and four thousand. The tenth captain for the tenth month was Maharai the Netophathite, of the Zerahites: and in his course were twenty and four thousand.
14 The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand. The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.
16 Furthermore over the tribes of Israel: of the Reubenites was Eliezer the son of Zichri the ruler: of the Simeonites, Shephatiah the son of Maacah: of Levi, Hashabiah the son of Kemuel: of Aaron, Zadok:
18 of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael: of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jeremoth the son of Azriel: of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:
21 of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner: of Dan, Azarel the son of Jeroham. These were the captains of the tribes of Israel. But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of heaven. Joab the son of Zeruiah 24
began to number, but finished not; and there came wrath for this upon Israel; neither was the number put into the account in the chronicles of king David.

And over the king's treasuries was Azma- 25
veth the son of Adiel: and over the treasuries in the fields, in the cities, and in the villages, and in the castles, was Jonathan the son of Uzziah: and over them that did the work of the field for tillage of the ground was Ezri the son of Chelub: and 27
over the vineyards was Shimei the Ramathite: and over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite: and over the olive trees and the sycomore trees that were in the lowland was Baal-hanan the Gederite: and over the cellars of oil was Joash: and over the herds 29
that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai: and over the camels was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite: and over the flocks was Jaziz the Hagrite. All these were the rulers of the substance which was king David's.

Also Jonathan David's uncle was a 32
counsellor, a man of understanding, and a scribe: and Jehiel the son of Hachmoni was with the king's sons: and Ahithophel was the king's counsellor; and Hushai the Archite was the king's friend: and after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the captain of the king's host was Joab.

28 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that served the king by course, and the captains of thousands, and the captains of hundreds, and the rulers over all the substance and possessions of the king and of his sons, with the officers, and the mighty men, even all the mighty men of valour, unto Jerusalem. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: as for me, it was in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the
3 footstool of our God; and I had made ready for the building. But God said unto me, Thou shalt not build an house for my name, because thou art a man of war, and hast shed blood. Howbeit the LORD, the God of Israel, chose me out of all the house of my father to be king over Israel for ever: for he hath chosen Judah to be prince; and in the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel: and of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to
6 sit upon the throne of the kingdom of the LORD over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. And I will establish his kingdom for ever, if he be constant to do my commandments and my judgements, as at this day. Now

therefore, in the sight of all Israel, the congregation of the LORD, and in the audience of our God, observe and seek out all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance to your children after you for ever. And thou, Solomon my son, know thou the God of thy father, 9
and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

Then David gave to Solomon his son the pattern of the porch of the temple, 11
and of the houses thereof, and of the treasuries thereof, and of the upper rooms thereof, and of the inner chambers thereof, and of the place of the mercy-seat: and the pattern of all that he had by the spirit, for the courts of the house of the LORD, and for all the chambers round about, for the treasuries of the house of God, and for the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD: of gold by weight for the vessels of gold, for all ves- 14
sels of every kind of service; of silver for all the vessels of silver by weight, for all vessels of every kind of service: by weight also for the candlesticks of gold, and for the lamps thereof, of gold, by weight for every candlestick and for the lamps thereof: and for the candlesticks of silver, silver by weight for every candlestick and for the lamps thereof, according to the use of every candlestick: and the gold by weight 16
for the tables of shewbread, for every table; and silver for the tables of silver: and the fleshhooks, and the basons, and the cups, of pure gold: and for the golden bowls by weight for every bowl; and for the silver bowls by weight for every bowl: and for the altar of incense refined gold by weight: and gold for the pattern of the chariot, even the cherubim, that spread out their wings, and covered the ark of the covenant of the LORD. All this, said David, have I been made to understand in writing from 19
the hand of the LORD, even all the works of this pattern. And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, is with thee; he will not fail thee, nor forsake thee, until all the work for the service of the house of the LORD be finished. And, behold, 21
there are the courses of the priests and the Levites, for all the service of the house of God: and there shall be with thee in all manner of work every willing man that hath skill, for any manner of service: also the captains and all the people will be wholly at thy commandment.

And David the king said unto all the congregation, Solomon my son, whom 29
alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God. Now I have prepared with all my might for the house of my God the gold for the things of gold, and the silver for the things of silver, and the brass for the things of brass, the iron for the things of iron, and wood for the things of wood; onyx stones, and stones to be set, stones for inlaid work, and of divers colours, and all manner of precious stones, and marble stones in abundance. Moreover also, because I have set my affection to the house of my God, seeing that 3
I have a treasure of mine own of gold and silver, I give it unto the house of my God, over and above all that I have prepared for the holy house; even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: of gold for the things of gold, and of silver for the things of silver, and for all manner of work to be made by the hands of artificers. Who then offereth willingly to consecrate himself this day unto the LORD? Then 6
the princes of the fathers' houses, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly; and they gave for the service of the house of God of gold five thousand

talents and ten thousand darics, and of silver ten thousand talents, and of brass eighteen thousand talents, and of iron a hundred thousand talents. And they with whom precious stones were found gave them to the treasure of the house of the LORD, under the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy. Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, O LORD, the God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the king-
12 dom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou rulest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things
15 come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding. O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly
18 unto thee. O LORD, the God of Abraham, of Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD, the God of their fathers, and bowed down their heads, and wor-
21 shipped the LORD, and the king. And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel; and did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be prince, and Zadok to be priest.
23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

26 Now David the son of Jesse reigned over all Israel. And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead. Now the acts of David the king, first and last, behold, they are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer; with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

Accession and Greatness of Solomon

1 And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly. And Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every prince in all Israel, the heads of the fathers' houses. So Solomon, and all

the congregation with him, went to the high place that was at Gibeon; for there was the tent of meeting of God, which Moses the servant of the LORD had made in the wilderness. But the ark of God had David brought up from Kiriath-jearim to 4
the place that David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover the brasen altar, that Bezalel the son of Uri, the son of Hur, had made, was there before the tabernacle of the LORD: and Solomon and the congregation sought unto it. And Solomon went up thither to the brasen altar before the LORD, which was at the tent of meeting, and offered a thousand burnt offerings upon it.

In that night did God appear unto Solomon, and said unto him, Ask what I shall 7
give thee. And Solomon said unto God, Thou hast shewed great kindness unto David my father, and hast made me king in his stead. Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, 10
that I may go out and come in before this people: for who can judge this thy people, that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of them that hate thee, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and 12
knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like. So Solomon came from his journey to the high place that was at Gibeon, from before the tent of meeting, unto Jerusalem; and he reigned over Israel.

And Solomon gathered chariots and horsemen: and he had a thousand and four 14
hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. And the king made silver and gold to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the lowland, for abundance. And the horses which Solomon had were brought out of 16
Egypt; the king's merchants received them in droves, each drove at a price. And they fetched up, and brought out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and the kings of Syria, did they bring them out by their means.

Solomon and the Temple

Now Solomon proposed to build an house for the name of the LORD, and an house **2**
for his kingdom. And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand men that were hewers in the mountains, and three thousand and six hundred to oversee them. And Solomon sent to
Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so
deal with me. Behold, I build an house for the name of the LORD my God, to dedicate 4
it to him, and to burn before him incense of sweet spices, and for the continual shew-bread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the set feasts of the LORD our God. This is an ordinance for ever to Israel. And the house which I build is great: for great is our God above all gods.
But who is able to build him an house, seeing the heaven and the heaven of heavens 6
cannot contain him? who am I then, that I should build him an house, save only to burn incense before him? Now therefore send me a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave all manner of gravings, to be with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me 8
also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am

about to build shall be wonderful great. And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thou-
11 sand baths of oil. Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD loveth his people, he hath made thee king over them. Huram said moreover, Blessed be the LORD, the God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with discretion and understanding, that should build an house for the LORD, and an house
13 for his kingdom. And now I have sent a cunning man, endued with understanding, of Huram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to devise any device: that there may be a place appointed unto him with thy cunning men, and with the cunning men of my lord David thy
15 father. Now therefore the wheat and the barley, the oil and the wine, which my lord hath spoken of, let him send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem. And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand
18 and three thousand and six hundred. And he set threescore and ten thousand of them to bear burdens, and fourscore thousand that were hewers in the mountains, and three thousand and six hundred overseers to set the people awork.

Specification of the Temple

3 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, which he made ready in the place that David had appointed, in the thresh-
2 ing-floor of Ornan the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign. Now these are the foundations which Solomon laid for the building of the house of God. The length by cubits after the first measure was threescore cubits, and
4 the breadth twenty cubits. And the porch that was before the house, the length of it, according to the breadth of the house, was twenty cubits, and the height an hundred and twenty: and he overlaid it within with pure gold. And the greater house he cieled with fir tree, which he overlaid with fine gold, and wrought thereon palm trees and
6 chains. And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim. He overlaid also the house, the beams, the thresholds, and the walls thereof, and the doors thereof, with gold; and graved cherubim on the
8 walls. And he made the most holy house; the length thereof, according to the breadth of the house, was twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents. And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold. And in the most holy house he made two 10
cherubim of image work; and they overlaid them with gold. And the wings of the cherubim were twenty cubits long: the wing of the one cherub was five cubits, reaching to the wall of the house; and the other wing was likewise five cubits, reaching to the wing of the other cherub. And 12
the wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub. The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces were toward the house. And he made the veil of blue, and purple, 14
and crimson, and fine linen, and wrought cherubim thereon. Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits. And he made chains in the oracle, and put 16
them on the tops of the pillars; and he made an hundred pomegranates, and put them on the chains. And he set up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin,

and the name of that on the left Boaz.
4 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. Also he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits; and a line of thirty cubits
3 compassed it round about. And under it was the similitude of oxen, which did compass it round about, for ten cubits, compassing the sea round about. The oxen were
4 in two rows, cast when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set upon them above, and
5 all their hinder parts were inward. And it was an handbreadth thick; and the brim thereof was wrought like the brim of a cup, like the flower of a lily: it received and held
6 three thousand baths. He made also ten lavers, and put five on the right hand, and five on the left, to wash in them; such things as belonged to the burnt offering they washed in them: but the sea was for the
7 priests to wash in. And he made the ten candlesticks of gold according to the ordinance concerning them; and he set them in the temple, five on the right hand, and five on the left. He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an
9 hundred basons of gold. Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. And he set the sea on the right side of the house east-
11 ward, toward the south. And Huram made the pots, and the shovels, and the basons. So Huram made an end of doing the work that he wrought for king Solomon in the house of God: the two 12
pillars, and the bowls, and the two chapiters which were on the top of the pillars; and the two networks to cover the two bowls of the chapiters that were on the top of the pillars; and the four hundred pomegranates 13
for the two networks; two rows of pomegranates for each network, to cover the two bowls of the chapiters that were upon the pillars. He made also the bases, and the lavers made he upon the bases; one sea, and the twelve oxen under it. The 16
pots also, and the shovels, and the fleshhooks, and all the vessels thereof, did Huram his father make for king Solomon for the house of the LORD of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredah. Thus Solomon made all 18
these vessels in great abundance: for the weight of the brass could not be found out. And Solomon made all the vessels that were in the house of God, the golden altar also, and the tables whereon was the shewbread; and the candlesticks with their lamps, that they should burn according to the ordinance before the oracle, of pure gold; and 21
the flowers, and the lamps, and the tongs, of gold, and that perfect gold; and the snuffers, and the basons, and the spoons, and the firepans, of pure gold: and as for the entry of the house, the inner doors thereof for the most holy place, and the doors of the house, to wit, of the temple, were of gold.
Thus all the work that Solomon wrought for 5
the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated; even the silver, and the gold, and all the vessels, and put them in the treasuries of the house of God.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, 2
the princes of the fathers' houses of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto the king at the feast, which was in the seventh month. And all the elders of Israel came, and the Levites took up the ark. And they brought up the ark, and the tent of meeting, and all the holy vessels 5
that were in the Tent; these did the priests the Levites bring up. And king Solomon and all the congregation of Israel, that were assembled unto him, were before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim 8
covered the ark and the staves thereof above. And the staves were so long that the ends of the staves were seen from the ark before the oracle; but they were not seen without; and there it is, unto this day. There was nothing in the ark save the two

tables which Moses put there at Horeb, when the LORD made a covenant with the
11 children of Israel, when they came out of Egypt. And it came to pass, when the priests were come out of the holy place, (for all the priests that were present had sanctified themselves, and did not keep their courses; also the Levites which were the singers, all of them, even Asaph, Heman, Jeduthun, and their sons and their brethren, arrayed in fine linen, with cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with
13 trumpets:) it came even to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying,

For he is good;
For his mercy endureth for ever:

that then the house was filled with a cloud, even the house of the LORD, so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD filled the house of God.

6 Then spake Solomon: The LORD hath said that he would dwell in the thick darkness. But I have built thee an house of habitation, and a place for thee to dwell in for ever. And the king turned his face, and blessed all the congregation of Israel: and all the congregation of Israel stood. And he said, Blessed be the LORD, the God of Israel, which spake with his mouth unto David my father, and hath with his
5 hands fulfilled it, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city out of all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be prince over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. Now it was in the heart of David my father to build an house for the name of the LORD, the God of Israel. But the LORD said unto David my father, Whereas it was in thine heart to build an house for my name, thou
9 didst well that it was in thine heart: nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house for my name. And the LORD hath performed his word that he spake; for I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. And there have I set the ark, wherein is the covenant of the LORD, which he made with the children of Israel.

12 And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: (for Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven:) and he said:

O LORD, the God of Israel, there is no God like thee, in the heaven, or in the earth; who keepest covenant and mercy with thy servants, that walk before thee
15 with all their heart: who hast kept with thy servant David my father that which thou didst promise him: yea, thou spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now therefore, O LORD, the God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; if only thy children
17 take heed to their way, to walk in my law as thou hast walked before me. Now therefore, O LORD, the God of Israel, let thy word be verified, which thou spakest unto thy servant David. But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have builded! Yet have thou respect unto the prayer of thy servant,

and to his supplication, O LORD my God, to hearken unto the cry and to the prayer
which thy servant prayeth before thee: that thine eyes may be open toward this 20
house day and night, even toward the place whereof thou hast said that thou wouldest
put thy name there; to hearken unto the prayer which thy servant shall pray toward
this place. And hearken thou to the supplications of thy servant, and of thy people
Israel, when they shall pray toward this place: yea, hear thou from thy dwelling
place, even from heaven; and when thou hearest, forgive. If a man sin against his 22
neighbour, and an oath be laid upon him to cause him to swear, and he come and
swear before thine altar in this house: then hear thou from heaven, and do, and
judge thy servants, requiting the wicked, to bring his way upon his own head; and
justifying the righteous, to give him according to his righteousness. And if thy 24
people Israel be smitten down before the enemy, because they have sinned against
thee; and shall turn again and confess thy name, and pray and make supplication
before thee in this house: then hear thou from heaven, and forgive the sin of thy
people Israel, and bring them again unto the land which thou gavest to them and
to their fathers. When the heaven is shut up, and there is no rain, because they 26
have sinned against thee; if they pray toward this place, and confess thy name, and
turn from their sin, when thou dost afflict them: then hear thou in heaven, and for-
give the sin of thy servants, and of thy people Israel, when thou teachest them the
good way wherein they should walk; and send rain upon thy land, which thou hast
given to thy people for an inheritance. If there be in the land famine, if there be 28
pestilence, if there be blasting or mildew, locust or caterpiller; if their enemies
besiege them in the land of their cities; whatsoever plague or whatsoever sickness
there be; what prayer and supplication soever be made by any man, or by all thy
people Israel, which shall know every man his own plague and his own sorrow, and
shall spread forth his hands toward this house: then hear thou from heaven thy 30
dwelling place, and forgive, and render unto every man according to all his ways,
whose heart thou knowest; (for thou, even thou only, knowest the hearts of the
children of men;) that they may fear thee, to walk in thy ways, so long as they live
in the land which thou gavest unto our fathers. Moreover concerning the stranger, 32
that is not of thy people Israel, when he shall come from a far country for thy great
name's sake, and thy mighty hand, and thy stretched out arm; when they shall
come and pray toward this house: then hear thou from heaven, even from thy dwell-
ing place, and do according to all that the stranger calleth to thee for: that all the
peoples of the earth may know thy name, and fear thee, as doth thy people Israel, and
that they may know that this house which I have built is called by thy name. If 34
thy people go out to battle against their enemies, by whatsoever way thou shalt send
them, and they pray unto thee toward this city which thou hast chosen, and the
house which I have built for thy name: then hear thou from heaven their prayer and
their supplication, and maintain their cause. If they sin against thee, (for there is 36
no man that sinneth not,) and thou be angry with them, and deliver them to the
enemy, so that they carry them away captive unto a land far off or near; yet if they
shall bethink themselves in the land whither they are carried captive, and turn again,
and make supplication unto thee in the land of their captivity, saying, We have
sinned, we have done perversely, and have dealt wickedly; if they return unto thee 38
with all their heart and with all their soul in the land of their captivity, whither they
have carried them captive, and pray toward their land, which thou gavest unto their
fathers, and the city which thou hast chosen, and toward the house which I have
built for thy name: then hear thou from heaven, even from thy dwelling place, their
prayer and their supplications, and maintain their cause; and forgive thy people
which have sinned against thee. Now, O my God, let, I beseech thee, thine eyes be 40
open, and let thine ears be attent, unto the prayer that is made in this place. Now
therefore —

Arise, O LORD God, into thy resting place,
Thou, and the ark of thy strength:
Let thy priests, O LORD God, be clothed with salvation,
And let thy saints rejoice in goodness.
O LORD God, turn not away the face of thine anointed:
Remember the mercies of David thy servant.

7 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD filled the LORD'S house. And all the children of Israel looked on, when the fire came down, and the glory of the LORD was upon the house; and they bowed themselves with their faces to the ground upon the pavement, and worshipped, and gave thanks unto the LORD, saying, 'For he is good; for his mercy endureth for
4 ever.' Then the king and all the people offered sacrifice before the LORD. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the people dedicated the house of God. And the priests stood, according to their offices; the Levites also with instruments of music of the LORD, which David the king had made 'to give thanks unto the LORD, for his mercy endureth for ever,' when David praised by their ministry: and
7 the priests sounded trumpets before them; and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the LORD; for there he offered the burnt offerings, and the fat of the peace offerings: because the brasen altar which Solomon had made was not able to receive the burnt offering, and the meal offering, and the fat. So Solomon held the feast at that time seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto
9 the brook of Egypt. And on the eighth day they held a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away unto their tents, joyful and glad of heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected. And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the
14 locust to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent, unto the prayer that is made in this place. For now have I chosen and hallowed this house, that my name may be there for ever: and mine eyes and mine heart shall
17 be there perpetually. And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and wilt keep my statutes and my judgements; then I will establish the throne of thy kingdom, according as I covenanted with David thy father, saying, There shall not fail thee a
19 man to be ruler in Israel. But if ye turn away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them: then will I pluck them up by the roots out of my land which I have given them; and this house, which I have hallowed for my name, will I cast out of
21 my sight, and I will make it a proverb and a byword among all peoples. And this house, which is so high, every one that passeth by it shall be astonished, and shall say, Why hath the LORD done thus unto this land, and to this house? And they shall

answer, Because they forsook the LORD, the God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

8 And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, that the cities which Huram had given to Solomon, Solomon built them, and caused the children of Israel to dwell there.

5 And Solomon went to Hamath-zobah, and prevailed against it. And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, and all the store cities that Solomon had, and all the cities for his chariots, and the cities for his horsemen, and all that Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion. As for all the people that were left of 7 the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel; of their children that were left after them in the land, whom the children of Israel consumed not, of them did Solomon raise a levy of bondservants, unto this day. But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and rulers of his chariots and of his horsemen. And these were the chief officers of king Solomon, even two 10 hundred and fifty, that bare rule over the people. And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the LORD hath come.

Close of Solomon's Reign

12 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, even as the duty of every day required, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the set feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. And he appointed, accord- 14 ing to the ordinance of David his father, the courses of the priests to their service, and the Levites to their charges, to praise, and to minister before the priests, as the duty of every day required: the doorkeepers also by their courses at every gate: for so had David the man of God commanded. And they departed not from the commandment of 15 the king unto the priests and Levites concerning any matter, or concerning the treasures. Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 Then went Solomon to Ezion-geber, and to Eloth, on the sea shore in the land of Edom. And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they came with the servants of Solomon to Ophir, and fetched from thence four hundred and fifty talents of gold, and brought them to king Solomon.

9 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great train, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: and there was not any thing hid from Solomon which he told her not. And when the queen of Sheba had seen the wisdom of Solomon, and the 3 house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not their 6 words, until I came, and mine eyes had seen it: and, behold, the half of the greatness of thy wisdom was not told me: thou exceedest the fame that I heard. Happy are

thy men, and happy are these thy servants, which stand continually before thee, and
8 hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice. And she gave the king an hundred and twenty talents of gold, and spices in great abundance, and precious stones: neither was there any such spice as
10 the queen of Sheba gave to king Solomon. And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones. And the king made of the algum trees terraces for the house of the LORD, and for the king's house, and harps and psalteries for the singers: and there were none such seen before in the land of Judah. And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went to her own land, she and her servants.
13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; beside that which the chapmen and merchants brought: and all the kings of Arabia and the governors of the country brought gold and silver to Solomon. And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target. And he made three hundred shields of beaten gold; three hundred shekels of gold went to one shield: and the
17 king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with pure gold. And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on either side by the place of the seat, and two lions standing beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there
20 was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: silver was nothing accounted of in the days of Solomon. For the king had ships that went to Tarshish with the servants of Huram: once every three years came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.
22 So king Solomon exceeded all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, armour, and spices, horses, and mules, a rate year by year. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, which he bestowed in the chariot cities, and with the king at
26 Jerusalem. And he ruled over all the kings from the River even unto the land of the Philistines, and to the border of Egypt. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the lowland, for abundance. And they brought horses for Solomon out of Egypt, and out of all lands.
29 Now the rest of the acts of Solomon, first and last, are they not written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat? And Solomon reigned in Jerusalem over all Israel forty years. And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHRONICLE III. — THE KINGDOM OF JUDAH TO THE CAPTIVITY

10 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat heard of it, (for he was in Egypt, whither he had fled from the presence of king Solomon,) that Jeroboam returned out of Egypt. And they sent and called him; and Jeroboam and all Israel came, and they spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father,

Rehoboam

and his heavy yoke which he put upon us, lighter, and we will serve thee. And he 5
said unto them, Come again unto me after three days. And the people departed.
And king Rehoboam took counsel with the old men, that had stood before Solomon
his father while he yet lived, saying, What counsel give ye me to return answer to
this people? And they spake unto him, saying, If thou be kind to this people, and
please them, and speak good words to them, then they will be thy servants for ever.
But he forsook the counsel of the old men which they had given him, and took counsel 8
with the young men that were grown up with him, that stood before him. And he
said unto them, What counsel give ye, that we may return answer to this people, who
have spoken to me, saying, Make the yoke that thy father did put upon us lighter?
And the young men that were grown up with him spake unto him, saying, Thus
shalt thou say unto the people that spake unto thee, saying, Thy father made our
yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My
little finger is thicker than my father's loins. And now whereas my father did lade 11
you with a heavy yoke, I will add to your yoke: my father chastised you with whips,
but I will chastise you with scorpions. So Jeroboam and all the people came to Reho-
boam the third day, as the king bade, saying, Come to me again the third day. And
the king answered them roughly; and king Rehoboam forsook the counsel of the
old men, and spake to them after the counsel of the young men, saying, My father 14
made your yoke heavy, but I will add thereto: my father chastised you with whips,
but I will chastise you with scorpions. So the king hearkened not unto the
people; for it was brought about of God, that the LORD might establish his word,
which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.
And when all Israel saw that the king hearkened not unto them, the people answered 16
the king, saying, What portion have we in David? neither have we inheritance in the
son of Jesse: every man to your tents, O Israel: now see to thine own house, David.
So all Israel departed unto their tents. But as for the children of Israel that dwelt
in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent
Hadoram, who was over the levy; and the children of Israel stoned him with stones,
that he died. And king Rehoboam made speed to get him up to his chariot, to flee
to Jerusalem. So Israel rebelled against the house of David, unto this day.

And when Rehoboam was come to Jerusalem, he assembled the house of Judah 11
and Benjamin, an hundred and fourscore thousand chosen men, which were warriors,
to fight against Israel, to bring the kingdom again to Rehoboam. But the word of
the LORD came to Shemaiah the man of God, saying, Speak unto Rehoboam the son
of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, Thus
saith the LORD, Ye shall not go up, nor fight against your brethren: return every man
to his house; for this thing is of me. So they hearkened unto the words of the LORD,
and returned from going against Jeroboam.

And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He 5
built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Soco, and Adullam,
and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and
Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin, fenced cities.
And he fortified the strong holds, and put captains in them, and store of victual,
and oil and wine. And in every several city he put shields and spears, and made
them exceeding strong. And Judah and Benjamin belonged to him. And the 13
priests and the Levites that were in all Israel resorted to him out of all their border.
For the Levites left their suburbs and their possession, and came to Judah and
Jerusalem: for Jeroboam and his sons cast them off, that they should not execute
the priest's office unto the LORD: and he appointed him priests for the high places,
and for the he-goats, and for the calves which he had made. And after them, out of
all the tribes of Israel, such as set their hearts to seek the LORD, the God of Israel,
came to Jerusalem to sacrifice unto the LORD, the God of their fathers. So they 17

strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong,
18 three years: for they walked three years in the way of David and Solomon. And
Rehoboam took him a wife, Mahalath the daughter of Jerimoth the son of David,
and of Abihail the daughter of Eliab the son of Jesse; and she bare him sons; Jeush,
and Shemariah, and Zaham. And after her he took Maacah the daughter of Absalom;
and she bare him Abijah, and Attai, and Ziza, and Shelomith. And Rehoboam loved
Maacah the daughter of Absalom above all his wives and his concubines: (for he
took eighteen wives, and threescore concubines, and begat twenty and eight sons and
22 threescore daughters). And Rehoboam appointed Abijah the son of Maacah to be
chief, even the prince among his brethren: for he was minded to make him king.
And he dealt wisely, and dispersed of all his sons throughout all the lands of Judah
and Benjamin, unto every fenced city: and he gave them victual in abundance.
And he sought for them many wives.

12 And it came to pass, when the kingdom of Rehoboam was established, and he
was strong, that he forsook the law of the LORD, and all Israel with him. And it
came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came
up against Jerusalem, because they had trespassed against the LORD, with twelve hun-
dred chariots, and threescore thousand horsemen: and the people were without num-
ber that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians.
4 And he took the fenced cities which pertained to Judah, and came unto Jerusalem.
Now Shemaiah the prophet came to Rehoboam, and to the princes of Judah, that
were gathered together to Jerusalem because of Shishak, and said unto them, Thus
saith the LORD, Ye have forsaken me, therefore have I also left you in the hand of
Shishak. Then the princes of Israel and the king humbled themselves; and they
7 said, The LORD is righteous. And when the LORD saw that they humbled themselves,
the word of the LORD came to Shemaiah, saying, They have humbled themselves;
I will not destroy them: but I will grant them some deliverance, and my wrath shall
not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall
be his servants; that they may know my service, and the service of the kingdoms of
9 the countries. So Shishak king of Egypt came up against Jerusalem, and took
away the treasures of the house of the LORD, and the treasures of the king's house;
he took all away: he took away also the shields of gold which Solomon had made.
And king Rehoboam made in their stead shields of brass, and committed them to
the hands of the captains of the guard, that kept the door of the king's house. And
it was so, that as oft as the king entered into the house of the LORD, the guard came
12 and bare them, and brought them back into the guard chamber. And when he
humbled himself, the wrath of the LORD turned from him, that he would not destroy
him altogether: and moreover in Judah there were good things found. So king
Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was
forty and one years old when he began to reign, and he reigned seventeen years in
Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put
14 his name there: and his mother's name was Naamah the Ammonitess. And he did
that which was evil, because he set not his heart to seek the LORD. Now the acts
of Rehoboam, first and last, are they not written in the histories of Shemaiah the
prophet and of Iddo the seer, after the manner of genealogies? And there were wars
between Rehoboam and Jeroboam continually. And Rehoboam slept with his
fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

13 In the eighteenth year of king Jeroboam began Abijah to reign over Judah.
Three years reigned he in Jerusalem: and his mother's name was Micaiah the
Abijah daughter of Uriel of Gibeah. And there was war between Abijah and Jero-
boam. And Abijah joined battle with an army of valiant men of war, even
four hundred thousand chosen men: and Jeroboam set the battle in array against
him with eight hundred thousand chosen men, who were mighty men of valour.

And Abijah stood up upon mount Zemaraim, which is in the hill country of Ephraim, 4
and said: Hear me, O Jeroboam and all Israel; ought ye not to know that the LORD,
the God of Israel, gave the kingdom over Israel to David for ever, even to him and
to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of
Solomon the son of David, rose up, and rebelled against his lord. And there were 7
gathered unto him vain men, sons of Belial, which strengthened themselves against
Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and
could not withstand them. And now ye think to withstand the kingdom of the
LORD in the hand of the sons of David; and ye be a great multitude, and there are
with you the golden calves which Jeroboam made you for gods. Have ye not driven 9
out the priests of the LORD, the sons of Aaron, and the Levites, and have made you
priests after the manner of the peoples of other lands? so that whosoever cometh to
consecrate himself with a young bullock and seven rams, the same may be a priest
of them that are no gods. But as for us, the LORD is our God, and we have not
forsaken him; and we have priests ministering unto the LORD, the sons of Aaron,
and the Levites in their work: and they burn unto the LORD every morning and 11
every evening burnt offerings and sweet incense: the shewbread also set they in
order upon the pure table; and the candlestick of gold with the lamps thereof, to
burn every evening: for we keep the charge of the LORD our God; but ye have for-
saken him. And, behold, God is with us at our head, and his priests with the trumpets
of alarm to sound an alarm against you. O children of Israel, fight ye not against
the LORD, the God of your fathers; for ye shall not prosper. But Jeroboam caused 13
an ambushment to come about behind them: so they were before Judah, and the
ambushment was behind them. And when Judah looked back, behold, the battle
was before and behind them: and they cried unto the LORD, and the priests sounded
with the trumpets. Then the men of Judah gave a shout: and as the men of Judah
shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and
Judah. And the children of Israel fled before Judah: and God delivered them into 16
their hand. And Abijah and his people slew them with a great slaughter: so there
fell down slain of Israel five hundred thousand chosen men. Thus the children of
Israel were brought under at that time, and the children of Judah prevailed, because
they relied upon the LORD, the God of their fathers. And Abijah pursued after
Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah
with the towns thereof, and Ephron with the towns thereof. Neither did Jeroboam 20
recover strength again in the days of Abijah: and the LORD smote him, and he died.
But Abijah waxed mighty, and took unto himself fourteen wives, and begat twenty
and two sons, and sixteen daughters. And the rest of the acts of Abijah, and his
ways, and his sayings, are written in the commentary of the prophet Iddo.

So Abijah slept with his fathers, and they buried him in the city of David, and **14**
Asa his son reigned in his stead. In his days the land was quiet ten years. And
Asa did that which was good and right in the eyes of the LORD his God: **Asa**
for he took away the strange altars, and the high places, and brake down
the pillars, and hewed down the Asherim; and commanded Judah to seek the LORD,
the God of their fathers, and to do the law and the commandment. Also he took 5
away out of all the cities of Judah the high places and the sun-images: and the
kingdom was quiet before him. And he built fenced cities in Judah: for the land
was quiet, and he had no war in those years; because the LORD had given him rest.
For he said unto Judah, Let us build these cities, and make about them walls, and 7
towers, gates, and bars; the land is yet before us, because we have sought the LORD
our God; we have sought him, and he hath given us rest on every side. So they
built and prospered. And Asa had an army that bare bucklers and spears, out of
Judah three hundred thousand; and out of Benjamin, that bare shields and drew
bows, two hundred and fourscore thousand: all these were mighty men of valour.

9 And there came out against them Zerah the Ethiopian with an army of a thousand
thousand, and three hundred chariots; and he came unto Mareshah. Then Asa
went out to meet him, and they set the battle in array in the valley of Zephathah at
Mareshah. And Asa cried unto the LORD his God, and said, LORD, there is none
beside thee to help, between the mighty and him that hath no strength: help us, O
LORD our God; for we rely on thee, and in thy name are we come against this multi-
12 tude. O LORD, thou art our God; let not man prevail against thee. So the LORD
smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And
Asa and the people that were with him pursued them unto Gerar: and there fell of
the Ethiopians so many that they could not recover themselves; for they were de-
stroyed before the LORD, and before his host; and they carried away very much
14 booty. And they smote all the cities round about Gerar; for the fear of the LORD
came upon them: and they spoiled all the cities; for there was much spoil in them.
They smote also the tents of cattle, and carried away sheep in abundance and camels,
and returned to Jerusalem.

15 And the spirit of God came upon Azariah the son of Oded: and he went out to
meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: the
LORD is with you, while ye be with him; and if ye seek him, he will be found of you;
but if ye forsake him, he will forsake you. Now for long seasons Israel hath been
without the true God, and without a teaching priest, and without law: but when in
their distress they turned unto the LORD, the God of Israel, and sought him, he was
5 found of them. And in those times there was no peace to him that went out, nor to
him that came in, but great vexations were upon all the inhabitants of the lands.
And they were broken in pieces, nation against nation, and city against city: for God
did vex them with all adversity. But be ye strong, and let not your hands be slack:
8 for your work shall be rewarded. And when Asa heard these words, and the prophecy
of Oded the prophet, he took courage, and put away the abominations out of all the
land of Judah and Benjamin, and out of the cities which he had taken from the hill
country of Ephraim; and he renewed the altar of the LORD, that was before the porch
9 of the LORD. And he gathered all Judah and Benjamin, and them that sojourned
with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him
out of Israel in abundance, when they saw that the LORD his God was with him.
So they gathered themselves together at Jerusalem in the third month, in the fifteenth
year of the reign of Asa. And they sacrificed unto the LORD in that day, of the spoil
12 which they had brought, seven hundred oxen and seven thousand sheep. And they
entered into the covenant to seek the LORD, the God of their fathers, with all their
heart and with all their soul; and that whosoever would not seek the LORD, the God
of Israel, should be put to death, whether small or great, whether man or woman.
And they sware unto the LORD with a loud voice, and with shouting, and with trumpets,
15 and with cornets. And all Judah rejoiced at the oath: for they had sworn with all
their heart, and sought him with their whole desire; and he was found of them:
and the LORD gave them rest round about. And also Maacah the mother of Asa
the king, he removed her from being queen, because she had made an abominable
image for an Asherah; and Asa cut down her image, and made dust of it, and burnt
17 it at the brook Kidron. But the high places were not taken away out of Israel:
nevertheless the heart of Asa was perfect all his days. And he brought into the
house of God the things that his father had dedicated, and that he himself had dedi-
cated, silver, and gold, and vessels. And there was no more war unto the five and
thirtieth year of the reign of Asa.

16 In the six and thirtieth year of the reign of Asa, Baasha king of Israel went up
against Judah, and built Ramah, that he might not suffer any to go out or come in
to Asa king of Judah. Then Asa brought out silver and gold out of the treasures of
the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria,

that dwelt at Damascus, saying, There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. And 4
Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and let his work cease. Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and he built therewith Geba and Mizpah. And at that time 7
Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and hast not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? yet, because thou didst rely on the LORD, he delivered them into thine hand. For the eyes of the 9
LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth thou shalt have wars. Then Asa was wroth with the seer, and put him in the prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time. And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel. And 12
in the thirty and ninth year of his reign Asa was diseased in his feet; his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had hewn out for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

And Jehoshaphat his son reigned in his stead, and strengthened himself against 17
Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. And the LORD was with Jehoshaphat, because he walked in the first Jehoshaphat
ways of his father David, and sought not unto the Baalim; but sought to the God 4
of his father, and walked in his commandments, and not after the doings of Israel. Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the LORD: and furthermore he took away the high places and the Asherim out of Judah. Also in the third year of his reign he sent his 7
princes, even Ben-hail, and Obadiah, and Zechariah, and Nethanel, and Micaiah, to teach in the cities of Judah; and with them the Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, the Levites; and with them Elishama and Jehoram, the priests. And they taught in Judah, having the book of the law 9
of the LORD with them; and they went about throughout all the cities of Judah, and taught among the people. And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. And some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. And Jehosha- 12
phat waxed great exceedingly; and he built in Judah castles and cities of store. And he had many works in the cities of Judah; and men of war, mighty men of valour, in Jerusalem. And this was the numbering of them according to their fathers' houses: of Judah, the captains of thousands; Adnah the captain, and with him mighty men of valour three hundred thousand: and next to him Jehohanan

16 the captain, and with him two hundred and fourscore thousand: and next to him
Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with
him two hundred thousand mighty men of valour: and of Benjamin; Eliada a
mighty man of valour, and with him two hundred thousand armed with bow and
shield: and next to him Jehozabad, and with him an hundred and fourscore thousand
ready prepared for war. These were they that waited on the king, beside those
whom the king put in the fenced cities throughout all Judah.

18 Now Jehoshaphat had riches and honour in abundance; and he joined affinity
with Ahab. And after certain years he went down to Ahab to Samaria. And Ahab
killed sheep and oxen for him in abundance, and for the people that were with him,
and moved him to go up with him to Ramoth-gilead. And Ahab king of Israel said
unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he
answered him, I am as thou art, and my people as thy people; and we will be with
4 thee in the war. And Jehoshaphat said unto the king of Israel, Inquire, I pray thee,
at the word of the LORD to-day. Then the king of Israel gathered the prophets
together, four hundred men, and said unto them, Shall we go to Ramoth-gilead to
battle, or shall I forbear? And they said, Go up; for God shall deliver it into the
hand of the king. But Jehoshaphat said, Is there not here besides a prophet of the
7 LORD, that we might inquire of him? And the king of Israel said unto Jehoshaphat,
There is yet one man by whom we may inquire of the LORD: but I hate him; for
he never prophesieth good concerning me, but always evil: the same is Micaiah the
son of Imla. And Jehoshaphat said, Let not the king say so. Then the king of
9 Israel called an officer, and said, Fetch quickly Micaiah the son of Imla. Now the
king of Israel and Jehoshaphat the king of Judah sat each on his throne, arrayed in
their robes, and they sat in an open place at the entrance of the gate of Samaria;
and all the prophets prophesied before them. And Zedekiah the son of Chenaanah
made him horns of iron, and said, Thus saith the LORD, With these shalt thou push
11 the Syrians, until they be consumed. And all the prophets prophesied so, saying,
Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand
of the king. And the messenger that went to call Micaiah spake to him, saying,
Behold, the words of the prophets declare good to the king with one mouth: let thy
word therefore, I pray thee, be like one of theirs, and speak thou good. And Micaiah
14 said, As the LORD liveth, what my God saith, that will I speak. And when he was
come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to
battle, or shall I forbear? And he said, Go ye up, and prosper; and they shall be
delivered into your hand. And the king said to him, How many times shall I adjure
16 thee that thou speak unto me nothing but the truth in the name of the LORD? And
he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd:
and the LORD said, These have no master; let them return every man to his house in
peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would
not prophesy good concerning me, but evil? And he said, Therefore hear ye the
word of the LORD: I saw the LORD sitting upon his throne, and all the host of heaven
19 standing on his right hand and on his left. And the LORD said, Who shall entice
Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake
saying after this manner, and another saying after that manner. And there came
forth a spirit, and stood before the LORD, and said, I will entice him. And the LORD
said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit
in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt
22 prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a
lying spirit in the mouth of these thy prophets; and the LORD hath spoken evil con-
cerning thee. Then Zedekiah the son of Chenaanah came near, and smote Micaiah
upon the cheek, and said, Which way went the spirit of the LORD from me to speak
unto thee? And Micaiah said, Behold, thou shalt see on that day, when thou shalt

go into an inner chamber to hide thyself. And the king of Israel said, Take ye 25
Micaiah, and carry him back unto Amon the governor of the city, and to Joash the
king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him
with bread of affliction and with water of affliction, until I return in peace. And
Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And
he said, Hear, ye peoples, all of you.

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth- 28
gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and go
into the battle; but put thou on thy robes. So the king of Israel disguised himself;
and they went into the battle. Now the king of Syria had commanded the captains
of his chariots, saying, Fight neither with small nor great, save only with the king of
Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, 32
that they said, It is the king of Israel. Therefore they turned about to fight against
him: but Jehoshaphat cried out, and the LORD helped him; and God moved them
to depart from him. And it came to pass, when the captains of the chariots saw
that it was not the king of Israel, that they turned back from pursuing him. And 33
a certain man drew his bow at a venture, and smote the king of Israel between the
joints of the harness: wherefore he said to the driver of the chariot, Turn thine hand,
and carry me out of the host; for I am sore wounded. And the battle increased
that day: howbeit the king of Israel stayed himself up in his chariot against the
Syrians until the even: and about the time of the going down of the sun he died.

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. 19
And Jehu the son of Hanani the seer went out to meet him, and said to king Jehosha-
phat, Shouldest thou help the wicked, and love them that hate the LORD? For this
thing wrath is upon thee from before the LORD. Nevertheless there are good things
found in thee, in that thou hast put away the Asheroth out of the land, and hast set
thine heart to seek God.

And Jehoshaphat dwelt at Jerusalem: and he went out again among the people 4
from Beer-sheba to the hill country of Ephraim, and brought them back unto the
LORD, the God of their fathers. And he set judges in the land throughout all the
fenced cities of Judah, city by city, and said to the judges, Consider what ye do: for
ye judge not for man, but for the LORD; and he is with you in the judgement. Now 7
therefore let the fear of the LORD be upon you; take heed and do it: for there is no
iniquity with the LORD our God, nor respect of persons, nor taking of gifts. More-
over in Jerusalem did Jehoshaphat set of the Levites and the priests, and of the heads
of the fathers' houses of Israel, for the judgement of the LORD, and for controversies.
And they returned to Jerusalem. And he charged them, saying, Thus shall ye do 9
in the fear of the LORD, faithfully, and with a perfect heart. And whensoever any
controversy shall come to you from your brethren that dwell in their cities, between
blood and blood, between law and commandment, statutes and judgements, ye shall
warn them, that they be not guilty towards the LORD, and so wrath come upon you
and upon your brethren: this do, and ye shall not be guilty. And, behold, Amariah 11
the chief priest is over you in all matters of the LORD; and Zebadiah the son of
Ishmael, the ruler of the house of Judah, in all the king's matters: also the Levites
shall be officers before you. Deal courageously, and the LORD be with the good.

And it came to pass after this, that the children of Moab, and the children of 20
Ammon, and with them some of the Ammonites, came against Jehoshaphat to battle.
Then there came some that told Jehoshaphat, saying, There cometh a great multi-
tude against thee from beyond the sea from Syria; and, behold, they be in Hazazon-
tamar (the same is En-gedi). And Jehoshaphat feared, and set himself to seek unto
the LORD; and he proclaimed a fast throughout all Judah. And Judah gathered 4
themselves together, to seek help of the LORD: even out of all the cities of Judah
they came to seek the LORD. And Jehoshaphat stood in the congregation of Judah

and Jerusalem, in the house of the LORD, before the new court; and he said, O
LORD, the God of our fathers, art not thou God in heaven? and art not thou ruler
over all the kingdoms of the nations? and in thine hand is power and might, so that
7 none is able to withstand thee. Didst not thou, O our God, drive out the inhabitants
of this land before thy people Israel, and gavest it to the seed of Abraham thy friend
for ever? And they dwelt therein, and have built thee a sanctuary therein for thy
name, saying, If evil come upon us, the sword, judgement, or pestilence, or famine,
we will stand before this house, and before thee, (for thy name is in this house,) and
10 cry unto thee in our affliction, and thou wilt hear and save. And now, behold, the
children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel
invade, when they came out of the land of Egypt, but they turned aside from them,
and destroyed them not; behold, how they reward us, to come to cast us out of thy
possession, which thou hast given us to inherit. O our God, wilt thou not judge
them? for we have no might against this great company that cometh against us;
13 neither know we what to do: but our eyes are upon thee. And all Judah stood
before the LORD, with their little ones, their wives, and their children. Then upon
Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mat-
taniah, the Levite, of the sons of Asaph, came the spirit of the LORD in the midst of
the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jeru-
salem, and thou king Jehoshaphat: thus saith the LORD unto you, Fear not ye,
neither be dismayed by reason of this great multitude; for the battle is not yours,
16 but God's. To-morrow go ye down against them: behold, they come up by the ascent
of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel.
Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the
salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed:
18 to-morrow go out against them; for the LORD is with you. And Jehoshaphat bowed
his head with his face to the ground: and all Judah and the inhabitants of Jerusalem
fell down before the LORD, worshipping the LORD. And the Levites, of the children
of the Kohathites and of the children of the Korahites, stood up to praise the LORD,
the God of Israel, with an exceeding loud voice.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa:
and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye in-
habitants of Jerusalem; believe in the LORD your God, so shall ye be established;
believe his prophets, so shall ye prosper. And when he had taken counsel with the
people, he appointed them that should sing unto the LORD, and praise the beauty of
holiness, as they went out before the army, and say, Give thanks unto the LORD;
22 for his mercy endureth for ever. And when they began to sing and to praise, the
LORD set liers in wait against the children of Ammon, Moab, and mount Seir,
which were come against Judah; and they were smitten. For the children of Ammon
and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy
them: and when they had made an end of the inhabitants of Seir, every one helped
24 to destroy another. And when Judah came to the watch-tower of the wilderness,
they looked upon the multitude; and, behold they were dead bodies fallen to the
earth, and there were none that escaped. And when Jehoshaphat and his people
came to take the spoil of them, they found among them in abundance both riches
and dead bodies, and precious jewels, which they stripped off for themselves, more
than they could carry away: and they were three days in taking of the spoil, it was
26 so much. And on the fourth day they assembled themselves in the valley of Beracah;
for there they 'blessed' the LORD: therefore the name of that place was called The
valley of 'Beracah,' unto this day. Then they returned, every man of Judah and
Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with
joy; for the LORD had made them to rejoice over their enemies. And they came to
29 Jerusalem with psalteries and harps and trumpets unto the house of the LORD. And

the fear of God was on all the kingdoms of the countries, when they heard that the LORD fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: 30
for his God gave him rest round about.

And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah the daughter of Shilhi. And he walked in the way of Asa his 32
father, and turned not aside from it, doing that which was right in the eyes of the LORD. Howbeit the high places were not taken away; neither as yet had the people set their hearts unto the God of their fathers. Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the history of Jehu the son of Hanani, which is inserted in the book of the kings of Israel.

And after this did Jehoshaphat king of Judah join himself with Ahaziah king of 35
Israel; the same did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber. Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath destroyed thy works. And the ships were broken, that they were not able to go to Tarshish.

And Jehoshaphat slept with his fathers, and was buried with his fathers in the **21**
city of David: and Jehoram his son reigned in his stead. And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and
Michael, and Shephatiah: all these were the sons of Jehoshaphat king of **Jehoram**
Israel. And their father gave them great gifts, of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he was the firstborn. Now when Jehoram was risen up over the kingdom of his 4
father, and had strengthened himself, he slew all his brethren with the sword, and divers also of the princes of Israel.

Jehoram was thirty and two years old when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for he had the daughter of Ahab to wife: and he did that which was evil in the sight of the LORD. Howbeit the LORD would not destroy the house of 7
David, because of the covenant that he had made with David, and as he promised to give a lamp to him and to his children alway. In his days Edom revolted from under the hand of Judah, and made a king over themselves. Then Jehoram passed over with his captains, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him about, and the captains of the chariots. So Edom revolted from under the hand of Judah, unto this day: then did Libnah 10
revolt at the same time from under his hand: because he had forsaken the LORD, the God of his fathers. Moreover he made high places in the mountains of Judah, and made the inhabitants of Jerusalem to go a whoring, and led Judah astray. And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD, the God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah; but hast walked in the way 13
of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like as the house of Ahab did; and also hast slain thy brethren of thy father's house, which were better than thyself: behold, the LORD will smite with a great plague thy people, and thy children, and thy wives, and all thy substance: and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness, day by day. And the LORD stirred up against Jehoram 16
the spirit of the Philistines, and of the Arabians which are beside the Ethiopians: and they came up against Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons. And after all this the LORD smote him in his bowels with an incurable disease. And it came 19

to pass, in process of time, at the end of two years, that his bowels fell out by reason of his sickness, and he died of sore diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years: and he departed without being desired; and they buried him in the city of David, but not in the sepulchres of the kings.

22 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Forty and two

Ahaziah

years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: and his mother's name was Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. And he did that which was evil in the sight of the LORD, as did the house of Ahab: for they were his counsellors after the death of his father, to his destruction. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians wounded

6 Joram. And he returned to be healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab in Jezreel, because he was sick. Now the destruction of Ahaziah was of God, in that he went unto Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, when Jehu was executing judgement upon the house of Ahab, that he found the princes of Judah, and the sons of the brethren of Ahaziah, ministering to Ahaziah, and slew them. And he sought Ahaziah, and they caught him, (now he was hiding in Samaria,) and they brought him to Jehu, and slew him; and they buried him, for they said, He is the son of Jehoshaphat, who sought the LORD with all his heart. And the house of Ahaziah had no power to hold the kingdom.

10 Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the

Athaliah

daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, and put him and his nurse in the bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land.

23 And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jehoram, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the heads of fathers' houses of Israel, and

3 they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath spoken concerning the sons of David. This is the thing that ye shall do: a third part of you, that come in on the sabbath, of the priests and of the Levites, shall be porters of the doors; and a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts

6 of the house of the LORD. But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall come in, for they are holy: but all the people shall keep the watch of the LORD. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever cometh into the house, let him be slain: and be ye with the king when he cometh in, and

8 when he goeth out. So the Levites and all Judah did according to all that Jehoiada the priest commanded: and they took every man his men, those that were to come

in on the sabbath, with those that were to go out on the sabbath; for Jehoiada the priest dismissed not the courses. And Jehoiada the priest delivered to the captains of hundreds the spears, and bucklers, and shields, that had been king David's, which were in the house of God. And he set all the people, every man with his weapon in 10
his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. Then they brought out the king's son, and put the crown upon him, and gave him the testimony, and made him king: and Jehoiada and his sons anointed him; and they said, God save the king. And when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: and she looked, and, behold, the king 13
stood by his pillar at the entrance, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets; the singers also played on instruments of music, and led the singing of praise. Then Athaliah rent her clothes, and said, Treason, treason. And Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks; and whoso followeth her, let him be slain with the sword: for the priest said, Slay her not in the house of the LORD. So they made way for her; and she went 15
to the entry of the horse gate to the king's house: and they slew her there.

And Jehoiada made a covenant between himself, and all the people, and the king, that they should be the LORD'S people. And all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. And Jehoiada appointed the offices of 18
the house of the LORD under the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, according to the order of David. And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in. And he took the captains of hun- 20
dreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the upper gate unto the king's house, and set the king upon the throne of the kingdom. So all the people of the land rejoiced, and the city was quiet: and they slew Athaliah with the sword.

24 Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem: and his mother's name was Zibiah of Beer-sheba. And Joash did that which was right in the eyes of the LORD all the days of Jehoiada the priest. And Jehoiada took for him two wives; and he begat sons and daughters. **Joash**

And it came to pass after this, that Joash was minded to restore the house of the 4
LORD. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not. And the king called for Jehoiada the chief, and said unto 6
him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tax of Moses the servant of the LORD, and of the congregation of Israel, for the tent of the testimony? For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon the Baalim. So the king commanded, and they made 8
a chest, and set it without at the gate of the house of the LORD. And they made a proclamation through Judah and Jerusalem, to bring in for the LORD the tax that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. And it was so, that at what time the chest was brought unto the 11
king's office by the hand of the Levites, and when they saw that there was much

money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered
12 money in abundance. And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD; and they hired masons and carpenters to restore the house of the LORD, and also such as wrought iron and brass to repair the house of the LORD. So the workmen wrought, and the work was perfected by them,
14 and they set up the house of God in its state, and strengthened it. And when they had made an end, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

15 But Jehoiada waxed old and was full of days, and he died; an hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, and toward God and his house. Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they forsook the house of the LORD, the God of their fathers, and served the Asherim and the idols: and wrath came upon
19 Judah and Jerusalem for this their guiltiness. Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear. And the spirit of God came upon Zechariah the son of Jehoiada the priest; and he stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because
21 ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said,
23 The LORD look upon it, and require it. And it came to pass at the end of the year, that the army of the Syrians came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men; and the LORD delivered a very great host into their hand, because they had forsaken the LORD, the God of their fathers. So they
25 executed judgement upon Joash. And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the
26 kings. And these are they that conspired against him; Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess. Now concerning his sons, and the greatness of the burdens laid upon him, and the rebuilding of the house of God, behold, they are written in the commentary of the book of the kings. And Amaziah his son reigned in his stead.

25 Amaziah was twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of
Amaziah Jerusalem. And he did that which was right in the eyes of the LORD, but not with a perfect heart. Now it came to pass, when the kingdom was established unto him, that he slew his servants which had killed the king his father.
4 But he put not their children to death, but did according to that which is written in the law in the book of Moses, as the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his own sin.

5 Moreover Amaziah gathered Judah together, and ordered them according to their fathers' houses, under captains of thousands and captains of hundreds, even all Judah and Benjamin: and he numbered them from twenty years old and upward, and found

them three hundred thousand chosen men, able to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of 6
Israel for an hundred talents of silver. But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do valiantly, be strong for the battle: God shall cast thee down before the enemy; for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we 9
do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this. Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in fierce anger. And Amaziah took courage, and led forth his people, and went to the Valley of Salt, and smote of the children of Seir ten thousand. And 12
other ten thousand did the children of Judah carry away alive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. But the men of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote of them three thousand, and took much spoil.

Now it came to pass, after that Amaziah was come from the slaughter of the 14
Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which have not delivered their own people out of thine hand? And it came to pass, 16
as he talked with him, that the king said unto him, Have we made thee of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz 17
the son of Jehu, king of Israel, saying, Come, let us look one another in the face. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast smitten Edom; and thine heart lifteth 19
thee up to boast: abide now at home; why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee? But Amaziah would not hear; for it was of God, that he might deliver them into the hand of their enemies, because they had sought after the gods of Edom. So Joash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel; and they fled 22
every man to his tent. And Joash king of Israel took Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash son 25
of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? Now from the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent after him to Lachish, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah.

26 And all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: and his mother's name was Jechiliah of Jerusalem. And he did that which was right in the eyes of the LORD, according to all that his father Amaziah had done.

Uzziah

5 And he set himself to seek God in the days of Zechariah, who had understanding in the vision of God: and as long as he sought the LORD, God made him to prosper. And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and he built cities in the country of Ashdod, and among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Meunim.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he waxed exceeding strong. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain: and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he

11 loved husbandry. Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains. The whole number of the heads of fathers' houses, even the mighty men of valour, was two thousand and six hundred. And under their hand was a trained army, three hundred thousand and seven thousand and five hundred, that made war

14 with mighty power, to help the king against the enemy. And Uzziah prepared for them, even for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging. And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the battlements, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

16 But when he was strong, his heart was lifted up so that he did corruptly, and he trespassed against the LORD his God; for he went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: and they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be

19 for thine honour from the LORD God. Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of the LORD, beside the altar of incense. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because the LORD had

21 smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land. Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. So Uzziah slept with his fathers; and they buried him with his fathers in the field of burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

27 Jotham was twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerushah the daughter of Zadok. And he did that which was right in the eyes of the LORD, according to all

that his father Uzziah had done: howbeit he entered not into the temple of the LORD.
And the people did yet corruptly. He built the upper gate of the house of the LORD, 3
and on the wall of Ophel he built much. Moreover he built cities in the
hill country of Judah, and in the forests he built castles and towers. He Jotham
fought also with the king of the children of Ammon, and prevailed against them.
And the children of Ammon gave him the same year an hundred talents of silver,
and ten thousand measures of wheat, and ten thousand of barley. So much did the
children of Ammon render unto him, in the second year also, and in the third. So 6
Jotham became mighty, because he ordered his ways before the LORD his God.
Now the rest of the acts of Jotham, and all his wars, and his ways, behold, they are
written in the book of the kings of Israel and Judah. He was five and twenty years
old when he began to reign, and reigned sixteen years in Jerusalem. And Jotham
slept with his fathers, and they buried him in the city of David: and Ahaz his son
reigned in his stead.

Ahaz was twenty years old when he began to reign; and he reigned sixteen years 28
in Jerusalem: and he did not that which was right in the eyes of the LORD, like
David his father: but he walked in the ways of the kings of Israel, and
made also molten images for the Baalim. Moreover he burnt incense Ahaz
in the valley of the son of Hinnom, and burnt his children in the fire, according to the
abominations of the heathen, whom the LORD cast out before the children of Israel.
And he sacrificed and burnt incense in the high places, and on the hills, and under 4
every green tree. Wherefore the LORD his God delivered him into the hand of the
king of Syria; and they smote him, and carried away of his a great multitude of cap-
tives, and brought them to Damascus. And he was also delivered into the hand of
the king of Israel, who smote him with a great slaughter. For Pekah the son of
Remaliah slew in Judah an hundred and twenty thousand in one day, all of them
valiant men; because they had forsaken the LORD, the God of their fathers. And 7
Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the
ruler of the house, and Elkanah that was next to the king.

And the children of Israel carried away captive of their brethren two hundred thou-
sand, women, sons, and daughters, and took also away much spoil from them, and brought
the spoil to Samaria. But a prophet of the LORD was there, whose name was Oded: 9
and he went out to meet the host that came to Samaria, and said unto them, Behold,
because the LORD, the God of your fathers, was wroth with Judah, he hath delivered
them into your hand, and ye have slain them in a rage which hath reached up unto
heaven. And now ye purpose to keep under the children of Judah and Jerusalem
for bondmen and bondwomen unto you; but are there not even with you trespasses
of your own against the LORD your God? Now hear me therefore, and send back 11
the captives, which ye have taken captive of your brethren: for the fierce wrath of
the LORD is upon you. Then certain of the heads of the children of Ephraim,
Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the
son of Shallum, and Amasa the son of Hadlai, stood up against them that came from
the war, and said unto them, Ye shall not bring in the captives hither: for ye purpose 13
that which will bring upon us a trespass against the LORD, to add unto our sins and
to our trespass: for our trespass is great, and there is fierce wrath against Israel. So
the armed men left the captives and the spoil before the princes and all the congre-
gation. And the men which have been expressed by name rose up, and took the 15
captives, and with the spoil clothed all that were naked among them, and arrayed
them, and shod them, and gave them to eat and to drink, and anointed them, and
carried all the feeble of them upon asses, and brought them to Jericho, the city of
palm trees, unto their brethren: then they returned to Samaria.

At that time did king Ahaz send unto the kings of Assyria to help him. For 16
again the Edomites had come and smitten Judah, and carried away captives. The

Philistines also had invaded the cities of the lowland, and of the South of Judah, and had taken Beth-shemesh, and Aijalon, and Gederoth, and Soco with the towns thereof, and Timnah with the towns thereof, Gimzo also and the towns thereof:
19 and they dwelt there. For the LORD brought Judah low because of Ahaz king of Israel; for he had dealt wantonly in Judah, and trespassed sore against the LORD.
And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not. For Ahaz took away a portion out of the house of the LORD, and out of the house of the king and of the princes, and gave it unto the king of Assyria: but
22 it helped him not. And in the time of his distress did he trespass yet more against the LORD, this same king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria helped them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD; and he
25 made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD, the God of his fathers. Now the rest of his acts, and all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; for they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

Hezekiah

29 Hezekiah began to reign when he was five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah the daughter of Zechariah. And he did that which was right in the eyes of the LORD, according to all that David his father had done. He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and re-
4 paired them. And he brought in the priests and the Levites, and gathered them together into the broad place on the east, and said unto them, Hear me, ye Levites; now sanctify yourselves, and sanctify the house of the LORD, the God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the sight of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned
7 their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to be tossed to and fro, to be an astonishment, and an hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and
10 our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a covenant with the LORD, the God of Israel, that his fierce anger may turn away from us. My sons, be not now negligent: for the LORD hath chosen you to stand before him, to minister unto him, and that ye should be his ministers, and burn incense.
12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehallelel: and of the Gershonites, Joah the son of Zimmah, and Eden the son of Joah: and of the sons of Elizaphan, Shimri and Jeuel: and of the sons of Asaph, Zechariah and Mattaniah: and of the sons of Heman, Jehuel and
15 Shimei: and of the sons of Jeduthun, Shemaiah and Uzziel. And they gathered their brethren, and sanctified themselves, and went in, according to the commandment of the king by the words of the LORD, to cleanse the house of the LORD. And the priests went in unto the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad to the brook
17 Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD; and they sanctified the

house of the LORD in eight days: and on the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king within the palace, and said, We 18
have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the table of shewbread, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away when he trespassed, have we prepared and sanctified; and, behold, they are before the altar of the LORD.

Then Hezekiah the king arose early, and gathered the princes of the city, and went up to the house of the LORD. And they brought seven bullocks, and seven rams, 21
and seven lambs, and seven he-goats, for a sin offering for the kingdom and for the sanctuary and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: and they killed the rams, and sprinkled the blood upon the altar: they killed also the lambs, and sprinkled the blood upon the altar. And they brought near the he-goats for the sin offering before the king and 23
the congregation; and they laid their hands upon them: and the priests killed them, and they made a sin offering with their blood upon the altar, to make atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel. And he set the Levites in the house of the LORD with 25
cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for the commandment was of the LORD by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt 27
offering upon the altar. And when the burnt offering began, the song of the LORD began also, and the trumpets, together with the instruments of David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves and worshipped. Moreover Hezekiah the king and the princes commanded 30
the Levites to sing praises unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a willing heart brought burnt offerings. And the number of the 32
burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the LORD. And the consecrated things were six hundred oxen and three thousand sheep. But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. And also the burnt offerings were in abundance, 35
with the fat of the peace offerings, and with the drink offerings for every burnt offering. So the service of the house of the LORD was set in order. And Hezekiah rejoiced, and all the people, because of that which God had prepared for the people: for the thing was done suddenly.

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim **30**
and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD, the God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem. And the thing was right in the eyes of the king and of all the 4
congregation. So they established a decree to make proclamation throughout all

Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD, the God of Israel, at Jerusalem: for they had not kept it in great
6 numbers in such sort as it is written. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD, the God of Abraham, Isaac, and Israel, that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the LORD, the God of their fathers, so that
8 he gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were; but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever, and serve the LORD your God, that his fierce anger may turn away from you. For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for the LORD your God is gracious and merciful, and will not turn
10 away his face from you, if ye return unto him. So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah was the hand of God to give them one heart, to do the commandment of the king and of the princes by the word of the LORD.

13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and
16 sanctified themselves, and brought burnt offerings into the house of the LORD. And they stood in their place after their order, according to the law of Moses the man of God; the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that had not sanctified themselves: therefore the Levites had the charge of killing the passovers for every one that was not
18 clean, to sanctify them unto the LORD. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it is written. For Hezekiah had prayed for them, saying, The good LORD pardon every one that setteth his heart to seek God, the LORD, the God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the
21 people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. And Hezekiah spake comfortably unto all the Levites that were well skilled in the service of the LORD. So they did eat throughout the feast for the seven days, offering sacrifices of peace offerings, and making confession to the LORD, the God of their fathers.
23 And the whole congregation took counsel to keep other seven days: and they kept other seven days with gladness. For Hezekiah king of Judah did give to the congregation for offerings a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the
26 strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven.

Now when all this was finished, all Israel that were present went out to the cities 31
of Judah, and brake in pieces the pillars, and hewed down the Asherim, and brake down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. And Hezekiah appointed 2
the courses of the priests and the Levites after their courses, every man according to his service, both the priests and the Levites, for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the camp of the LORD. He appointed also the king's portion of his substance for the burnt offerings, 3
to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might give themselves to the law of the LORD. And as soon as the commandment came abroad, the children of 5
Israel gave in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of dedicated things which were consecrated unto the LORD their God, and laid them by heaps. In the third month 7
they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest, of the house of Zadok, 10
answered him and said, Since the people began to bring the oblations into the house of the LORD, we have eaten and had enough, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them. And they brought in the oblations and the tithes and the dedicated things faithfully: 12
and over them Conaniah the Levite was ruler, and Shimei his brother was second. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Conaniah and Shimei his brother, by the appointment of Hezekiah the king, and Azariah the ruler of the house of God. And Kore the son of Imnah the Levite, the 14
porter at the east gate, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things. And under him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small: beside them that were reckoned by genealogy of males, from three years old 16
and upward, even every one that entered into the house of the LORD, as the duty of every day required, for their service in their charges according to their courses; and them that were reckoned by genealogy of the priests by their fathers' houses, and the Levites from twenty years old and upward, in their charges by their courses; and 18
them that were reckoned by genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness: also for the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, there were men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogy among the Levites. And thus did Hezekiah 20
throughout all Judah; and he wrought that which was good and right and faithful before the LORD his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

After these things, and this faithfulness, Sennacherib king of Assyria came, and 32

entered into Judah, and encamped against the fenced cities, and thought to win them
2 for himself. And when Hezekiah saw that Sennacherib was come, and that he was
purposed to fight against Jerusalem, he took counsel with his princes and his mighty
men to stop the waters of the fountains which were without the city; and they
helped him. So there was gathered much people together, and they stopped all the
fountains, and the brook that flowed through the midst of the land, saying, Why
5 should the kings of Assyria come, and find much water? And he took courage, and
built up all the wall that was broken down, and raised it up to the towers, and the
other wall without, and strengthened Millo in the city of David, and made weapons
and shields in abundance. And he set captains of war over the people, and gathered
them together to him in the broad place at the gate of the city, and spake comfortably
7 to them, saying, Be strong and of a good courage, be not afraid nor dismayed for
the king of Assyria, nor for all the multitude that is with him: for there is a greater
with us than with him: with him is an arm of flesh; but with us is the LORD our
God to help us, and to fight our battles. And the people rested themselves upon the
words of Hezekiah king of Judah.

9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (now he
was before Lachish, and all his power with him,) unto Hezekiah king of Judah, and
unto all Judah that were at Jerusalem, saying, Thus saith Sennacherib king of Assyria,
Whereon do ye trust, that ye abide the siege in Jerusalem? Doth not Hezekiah per-
suade you, to give you over to die by famine and by thirst, saying, The LORD our
12 God shall deliver us out of the hand of the king of Assyria? Hath not the same
Hezekiah taken away his high places and his altars, and commanded Judah and
Jerusalem, saying, Ye shall worship before one altar, and upon it shall ye burn in-
cense? Know ye not what I and my fathers have done unto all the peoples of the
lands? Were the gods of the nations of the lands any ways able to deliver their land
14 out of mine hand? Who was there among all the gods of those nations which my
fathers utterly destroyed, that could deliver his people out of mine hand, that your
God should be able to deliver you out of mine hand? Now therefore let not Heze-
kiah deceive you, nor persuade you on this manner, neither believe ye him: for no
god of any nation or kingdom was able to deliver his people out of mine hand, and
out of the hand of my fathers: how much less shall your God deliver you out of mine
16 hand? And his servants spake yet more against the LORD God, and against his
servant Hezekiah. He wrote also letters, to rail on the LORD, the God of Israel, and
to speak against him, saying, As the gods of the nations of the lands, which have not
delivered their people out of mine hand, so shall not the God of Hezekiah deliver his
people out of mine hand. And they cried with a loud voice in the Jews' language
unto the people of Jerusalem that were on the wall, to affright them, and to trouble
them; that they might take the city. And they spake of the God of Jerusalem, as
20 of the gods of the peoples of the earth, which are the work of men's hands. And
Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this,
and cried to heaven. And the LORD sent an angel, which cut off all the mighty men
of valour, and the leaders and captains, in the camp of the king of Assyria. So he
returned with shame of face to his own land. And when he was come into the house
of his god, they that came forth of his own bowels slew him there with the sword.
22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of
Sennacherib the king of Assyria, and from the hand of all other, and guided them
on every side. And many brought gifts unto the LORD to Jerusalem, and precious
things to Hezekiah king of Judah: so that he was exalted in the sight of all nations
from thenceforth.

24 In those days Hezekiah was sick even unto death: and he prayed unto the LORD;
and he spake unto him, and gave him a sign. But Hezekiah rendered not again
according to the benefit done unto him; for his heart was lifted up: therefore there

was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. And 27
Hezekiah had exceeding much riches and honour: and he provided him treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of goodly vessels; storehouses also for the increase of corn and wine and oil; and stalls for all manner of beasts, and flocks in folds. Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him very much substance. This same Hezekiah also stopped the upper spring 30
of the waters of Gihon, and brought them straight down on the west side of the city of David. And Hezekiah prospered in all his works. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. Now the rest of the acts of Hezekiah, and his good deeds, behold, they 32
are written in the vision of Isaiah the prophet the son of Amoz, in the book of the kings of Judah and Israel. And Hezekiah slept with his fathers, and they buried him in the ascent of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

Manasseh was twelve years old when he began to reign; and he reigned fifty 33
and five years in Jerusalem. And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. For he built again the high places which Hezekiah his **Manasseh**
father had broken down; and he reared up altars for the Baalim, and made Asheroth, and worshipped all the host of heaven, and served them. And he built altars in the 4
house of the LORD, whereof the LORD said, In Jerusalem shall my name be for ever. And he built altars for all the host of heaven in the two courts of the house of the LORD. He also made his children to pass through the fire in the valley of the son of Hinnom: and he practised augury, and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. And he set the graven image 7
of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever: neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers; if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances by the hand of Moses. And Manasseh made Judah and the 9
inhabitants of Jerusalem to err, so that they did evil more than did the nations, whom the LORD destroyed before the children of Israel. And the LORD spake to Manasseh, and to his people: but they gave no heed. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh in chains, and bound him with fetters, and carried him to Babylon. And when he was in dis- 12
tress, he besought the LORD his God, and humbled himself greatly before the God of his fathers. And he prayed unto him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

Now after this he built an outer wall to the city of David, on the west side of 14
Gihon, in the valley, even to the entering in at the fish gate; and he compassed about Ophel, and raised it up a very great height: and he put valiant captains in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city. And he built up the altar 16
of the LORD, and offered thereon sacrifices of peace offerings and of thanksgiving,

17 and commanded Judah to serve the LORD, the God of Israel. Nevertheless the people
did sacrifice still in the high places, but only unto the LORD their God. Now the
rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers
that spake to him in the name of the LORD, the God of Israel, behold, they are writ-
19 ten among the acts of the kings of Israel. His prayer also, and how God was intreated
of him, and all his sin and his trespass, and the places wherein he built high places,
and set up the Asherim and the graven images, before he humbled himself: behold,
they are written in the history of Hozai. So Manasseh slept with his fathers, and
they buried him in his own house: and Amon his son reigned in his stead.

21 Amon was twenty and two years old when he began to reign; and he reigned two
years in Jerusalem. And he did that which was evil in the sight of the LORD, as did
Amon Manasseh his father: and Amon sacrificed unto all the graven images which
Manasseh his father had made, and served them. And he humbled not
himself before the LORD, as Manasseh his father had humbled himself; but this same
24 Amon trespassed more and more. And his servants conspired against him, and put
him to death in his own house. But the people of the land slew all them that had
conspired against king Amon; and the people of the land made Josiah his son king
in his stead.

34 Josiah was eight years old when he began to reign; and he reigned thirty and
one years in Jerusalem. And he did that which was right in the eyes of the LORD,
Josiah and walked in the ways of David his father, and turned not aside to the
right hand or to the left. For in the eighth year of his reign, while he was
yet young, he began to seek after the God of David his father: and in the twelfth year
he began to purge Judah and Jerusalem from the high places, and the Asherim, and
4 the graven images, and the molten images. And they brake down the altars of the
Baalim in his presence; and the sun-images, that were on high above them, he hewed
down; and the Asherim, and the graven images, and the molten images, he brake in
pieces, and made dust of them, and strowed it upon the graves of them that had
sacrificed unto them. And he burnt the bones of the priests upon their altars, and
6 purged Judah and Jerusalem. And so did he in the cities of Manasseh and Ephraim
and Simeon, even unto Naphtali, in their ruins round about. And he brake down
the altars, and beat the Asherim and the graven images into powder, and hewed down
all the sun-images throughout all the land of Israel, and returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had purged the land, and the
house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city,
and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.
And they came to Hilkiah the high priest, and delivered the money that was brought
into the house of God, which the Levites, the keepers of the door, had gathered of
the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah
10 and Benjamin, and of the inhabitants of Jerusalem. And they delivered it into the
hand of the workmen that had the oversight of the house of the LORD; and the
workmen that wrought in the house of the LORD gave it to amend and repair the
house; even to the carpenters and to the builders gave they it, to buy hewn stone,
and timber for couplings, and to make beams for the houses which the kings of Judah
12 had destroyed. And the men did the work faithfully: and the overseers of them
were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and
Meshullam, of the sons of the Kohathites, to set it forward: and other of the Levites,
all that could skill of instruments of music. Also they were over the bearers of bur-
dens, and set forward all that did the work in every manner of service: and of the
14 Levites there were scribes, and officers, and porters. And when they brought out
the money that was brought into the house of the LORD, Hilkiah the priest found the
book of the law of the LORD given by Moses. And Hilkiah answered and said
to Shaphan the scribe, I have found the book of the law in the house of the LORD.

And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to 16
the king, and moreover brought the king word again, saying, All that was committed
to thy servants, they do it. And they have emptied out the money that was found
in the house of the LORD, and have delivered it into the hand of the overseers, and
into the hand of the workmen. And Shaphan the scribe told the king, saying, Hil-
kiah the priest hath delivered me a book. And Shaphan read therein before the
king. And it came to pass, when the king had heard the words of the law, that he 19
rent his clothes. And the king commanded Hilkiah, and Ahikam the son of Shaphan,
and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant,
saying, Go ye, inquire of the LORD for me, and for them that are left in Israel and in
Judah, concerning the words of the book that is found: for great is the wrath of the
LORD that is poured out upon us, because our fathers have not kept the word of the
LORD, to do according unto all that is written in this book. So Hilkiah, and they 22
whom the king had commanded, went to Huldah the prophetess, the wife of Shallum
the son of Tokhath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in
Jerusalem in the second quarter;) and they spake to her to that effect. And she
said unto them, Thus saith the LORD, the God of Israel: Tell ye the man that sent
you unto me, Thus saith the LORD, Behold, I will bring evil upon this place, and 24
upon the inhabitants thereof, even all the curses that are written in the book which
they have read before the king of Judah: because they have forsaken me, and have
burned incense unto other gods, that they might provoke me to anger with all the
works of their hands; therefore is my wrath poured out upon this place, and it shall
not be quenched. But unto the king of Judah, who sent you to inquire of the LORD, 26
thus shall ye say to him, Thus saith the LORD, the God of Israel: As touching the words
which thou hast heard, because thine heart was tender, and thou didst humble thyself
before God, when thou heardest his words against this place, and against the inhabi-
tants thereof, and hast humbled thyself before me, and hast rent thy clothes, and
wept before me; I also have heard thee, saith the LORD. Behold, I will gather thee 28
to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine
eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof.
And they brought the king word again.

Then the king sent and gathered together all the elders of Judah and Jerusalem.
And the king went up to the house of the LORD, and all the men of Judah and the 30
inhabitants of Jerusalem, and the priests, and the Levites, and all the people, both
great and small: and he read in their ears all the words of the book of the covenant
that was found in the house of the LORD. And the king stood in his place, and made
a covenant before the LORD, to walk after the LORD, and to keep his command-
ments, and his testimonies, and his statutes, with all his heart, and with all his soul,
to perform the words of the covenant that were written in this book. And he caused 32
all that were found in Jerusalem and Benjamin to stand to it. And the inhabitants of
Jerusalem did according to the covenant of God, the God of their fathers. And Josiah
took away all the abominations out of all the countries that pertained to the children of
Israel, and made all that were found in Israel to serve, even to serve the LORD their God.
All his days they departed not from following the LORD, the God of their fathers.

And Josiah kept a passover unto the LORD in Jerusalem: and they killed the 35
passover on the fourteenth day of the first month. And he set the priests in their
charges, and encouraged them to the service of the house of the LORD. And he
said unto the Levites that taught all Israel, which were holy unto the LORD, Put
the holy ark in the house which Solomon the son of David king of Israel did build;
there shall no more be a burden upon your shoulders: now serve the LORD your God,
and his people Israel. And prepare yourselves after your fathers' houses by your 4
courses, according to the writing of David king of Israel, and according to the writ-
ing of Solomon his son. And stand in the holy place according to the divisions of

the fathers' houses of your brethren the children of the people, and let there be for
6 each a portion of a fathers' house of the Levites. And kill the passover, and sanctify
yourselves, and prepare for your brethren, to do according to the word of the LORD
by the hand of Moses. And Josiah gave to the children of the people, of the flock,
lambs and kids, all of them for the passover offerings, unto all that were present, to
the number of thirty thousand, and three thousand bullocks: these were of the king's
8 substance. And his princes gave for a freewill offering unto the people, to the priests,
and to the Levites. Hilkiah and Zechariah and Jehiel, the rulers of the house of
God, gave unto the priests for the passover offerings two thousand and six hundred
small cattle, and three hundred oxen. Conaniah also, and Shemaiah and Nethanel,
his brethren, and Hashabiah and Jeiel and Jozabad, the chiefs of the Levites, gave
unto the Levites for the passover offerings five thousand small cattle, and five hundred
10 oxen. So the service was prepared, and the priests stood in their place, and the
Levites by their courses, according to the king's commandment. And they killed
the passover, and the priests sprinkled the blood, which they received of their hand,
and the Levites flayed them. And they removed the burnt offerings, that they
might give them according to the divisions of the fathers' houses of the children of
the people, to offer unto the LORD, as it is written in the book of Moses. And so did
13 they with the oxen. And they roasted the passover with fire according to the ordi-
nance: and the holy offerings sod they in pots, and in caldrons, and in pans, and
carried them quickly to all the children of the people. And afterward they pre-
pared for themselves, and for the priests; because the priests the sons of Aaron were
busied in offering the burnt offerings and the fat until night: therefore the Levites
15 prepared for themselves, and for the priests the sons of Aaron. And the singers
the sons of Asaph were in their place, according to the commandment of David, and
Asaph, and Heman, and Jeduthun the king's seer; and the porters were at every
gate: they needed not to depart from their service, for their brethren the Levites
prepared for them. So all the service of the LORD was prepared the same day, to
keep the passover, and to offer burnt offerings upon the altar of the LORD, according
17 to the commandment of king Josiah. And the children of Israel that were present
kept the passover at that time, and the feast of unleavened bread seven days. And
there was no passover like to that kept in Israel from the days of Samuel the prophet;
neither did any of the kings of Israel keep such a passover as Josiah kept, and the
priests, and the Levites, and all Judah and Israel that were present, and the inhabi-
tants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.
20 After all this, when Josiah had prepared the temple, Neco king of Egypt went up
to fight against Carchemish by Euphrates: and Josiah went out against him. But
he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah?
I come not against thee this day, but against the house wherewith I have war; and
God hath commanded me to make haste: forbear thee from meddling with God,
22 who is with me, that he destroy thee not. Nevertheless Josiah would not turn his
face from him, but disguised himself that he might fight with him, and hearkened
not unto the words of Neco, from the mouth of God, and came to fight in the valley
of Megiddo. And the archers shot at king Josiah; and the king said to his servants,
Have me away; for I am sore wounded. So his servants took him out of the chariot,
and put him in the second chariot that he had, and brought him to Jerusalem; and
he died, and was buried in the sepulchres of his fathers. And all Judah and Jeru-
25 salem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing
men and singing women spake of Josiah in their lamentations, unto this day; and
they made them an ordinance in Israel: and, behold, they are written in the lamenta-
tions. Now the rest of the acts of Josiah, and his good deeds, according to that which
is written in the law of the LORD, and his acts, first and last, behold, they are written
in the book of the kings of Israel and Judah.

Then the people of the land took Jehoahaz the son of Josiah, and made him king 36
in his father's stead in Jerusalem. Joahaz was twenty and three years old when
he began to reign; and he reigned three months in Jerusalem. And the
king of Egypt deposed him at Jerusalem, and amerced the land in an hun- Jehoahaz
dred talents of silver and a talent of gold. And the king of Egypt made Eliakim
his brother king over Judah and Jerusalem, and changed his name to Jehoiakim.
And Neco took Joahaz his brother, and carried him to Egypt.

Jehoiakim was twenty and five years old when he began to reign; and he reigned 5
eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his
God. Against him came up Nebuchadnezzar king of Babylon, and bound
him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the Jehoiakim
vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.
Now the rest of the acts of Jehoiakim, and his abominations which he did, and
that which was found in him, behold, they are written in the book of the kings of
Israel and Judah: and Jehoiachin his son reigned in his stead.

Jehoiachin was eight years old when he began to reign; and he reigned three 9
months and ten days in Jerusalem: and he did that which was evil in
the sight of the LORD. And at the return of the year king Nebuchad- Jehoiachin
nezzar sent, and brought him to Babylon, with the goodly vessels of the house of the
LORD, and made Zedekiah his brother king over Judah and Jerusalem.

Zedekiah was twenty and one years old when he began to reign; and he reigned 11
eleven years in Jerusalem: and he did that which was evil in the sight of the LORD
his God; he humbled not himself before Jeremiah the prophet speaking
from the mouth of the LORD. And he also rebelled against king Nebuchad- Zedekiah
nezzar, who had made him swear by God: but he stiffened his neck, and hardened
his heart from turning unto the LORD, the God of Israel. Moreover all the chiefs 14
of the priests, and the people, trespassed very greatly after all the abominations of
the heathen; and they polluted the house of the LORD which he had hallowed in
Jerusalem. And the LORD, the God of their fathers, sent to them by his messengers,
rising up early and sending; because he had compassion on his people, and on his
dwelling place: but they mocked the messengers of God, and despised his words, 16
and scoffed at his prophets, until the wrath of the LORD arose against his people,
till there was no remedy. Therefore he brought upon them the king of the Chaldeans,
who slew their young men with the sword in the house of their sanctuary, and had no
compassion upon young man or maiden, old man or ancient: he gave them all into his
hand. And all the vessels of the house of God, great and small, and the treasures of the 18
house of the LORD, and the treasures of the king, and of his princes; all these he brought
to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem,
and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.
And them that had escaped from the sword carried he away to Babylon; and they were
servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word 21
of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for
as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.*

CHRONICLE IV.—THE RETURN UNDER ZERUBBABEL AND THE BUILDING OF THE TEMPLE

A Hebrew Chronicle

Now in the first year of Cyrus king of Persia, that the word of the LORD by the 1
mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus

* Verses 22 and 23 of Chapter 36 of the (biblical) *Second Book of Chronicles* are (with a trifling verbal omission) the same as verses 1–3 of *Ezra*, which commence Chronicle IV of this edition.

king of Persia, that he made a proclamation throughout all his kingdom, and put it
2 also in writing, saying, Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the God of heaven, given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD, the God of Israel, (he is God,) which is in
4 Jerusalem. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God which is in Jerusalem. Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of the
6 LORD which is in Jerusalem. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them
9 unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives; thirty bowls of gold, silver bowls of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

Genealogy of the Exiles returning under Zerubbabel

2 Now these are the children of the province, that went up out of the captivity of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and that returned unto Jerusalem and Judah, every
2 one unto his city; which came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: the children of Parosh, two thousand an hundred seventy
4 and two. The children of Shephatiah, three hundred seventy and two. The children of Arah, seven hundred seventy and five. The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve. The children of Elam, a thousand two hundred
8 fifty and four. The children of Zattu, nine hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Bani, six hundred forty and two. The children of Bebai, six hundred twenty and three. The children of Azgad, a thousand two hundred twenty
13 and two. The children of Adonikam, six hundred sixty and six. The children of Bigvai, two thousand fifty and six. The children of Adin, four hundred fifty and four. The children of Ater, of Hezekiah, ninety and eight. The children of Bezai, three hundred twenty and three. The children of Jorah, an hundred and twelve. The 19
children of Hashum, two hundred twenty and three. The children of Gibbar, ninety and five. The children of Beth-lehem, an hundred twenty and three. The men of Netophah, fifty and six. The men of Anathoth, an hundred twenty and eight. The children of Azmaveth, forty and two. 24
The children of Kiriath-arim, Chephirah, and Beeroth, seven hundred and forty and three. The children of Ramah and Geba, six hundred twenty and one. The men of Michmas, an hundred twenty and two. The men of Beth-el and Ai, two hundred twenty and three. The children of Nebo, 29
fifty and two. The children of Magbish, an hundred fifty and six. The children of the other Elam, a thousand two hundred fifty and four. The children of Harim, three hundred and twenty. The children of Lod, Hadid, and Ono, seven hundred twenty and five. The children of Jericho, 34
three hundred forty and five. The children of Senaah, three thousand and six hundred and thirty. The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. The children of Immer, a 37
thousand fifty and two. The children of Pashhur, a thousand two hundred forty and seven. The children of Harim, a

thousand and seventeen. The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and
11 four. The singers: the children of Asaph, an hundred twenty and eight. The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in
13 all an hundred thirty and nine. The Nethinim: the children of Ziha, the children of Hasupha, the children of Tabbaoth;
14 the children of Keros, the children of Siaha, the children of Padon; the children of Lebanah, the children of Hagabah, the
15 children of Akkub; the children of Hagab, the children of Shamlai, the children of Hanan; the children of Giddel, the children of Gahar, the children of Reaiah; the children of Rezin, the children of Nekoda, the children of Gazzam; the children of Uzza, the children of Paseah, the children
16 of Besai; the children of Asnah, the children of Meunim, the children of Nephisim; the children of Bakbuk, the children of Hakupha, the children of Harhur; the children of Bazluth, the children of Mehida, the children of Harsha; the children of Barkos, the children of Sisera, the children of Temah; the children of Neziah, the
17 children of Hatipha. The children of Solomon's servants: the children of Sotai, the children of Hassophereth, the children of Peruda; the children of Jaalah, the children of Darkon, the children of Giddel; the children of Shephatiah, the children of Hattil, the children of Pochereth-hazzebaim, the children of Ami. All the Nethinim, and the children of Solomon's servants, were three hundred ninety and two. And these were they which went up from Telmelah, Tel-harsha, Cherub, Addan, and Immer: but they could not shew their fathers' houses, and their seed, whether they were of Israel: the children of De-60 laiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two. And of the children of the priests: the children of Habaiah, the children of Hakkoz, the children of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and was called after their name. These 62 sought their register among those that were reckoned by genealogy, but they were not found: therefore were they deemed polluted and put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim. The whole congregation to- 64 gether was forty and two thousand three hundred and threescore, beside their menservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred singing men and singing women. Their horses were seven hundred thirty 66 and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. And some of the heads of fathers' houses, when they came to the house of the LORD which is in Jerusalem, offered willingly for the house of God to set it up in its place: they gave after their ability into 69 the treasury of the work threescore and one thousand darics of gold, and five thousand pound of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

And when the seventh month was come, and the children of Israel were in the cities, 3
the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon 3
its base; for fear was upon them because of the people of the countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening. And they kept the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the ordinance, as the duty of every day required; and afterward the continual burnt offering, and the offerings of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD. From the first day of the seventh month began they to offer 6
burnt offerings unto the LORD: but the foundation of the temple of the LORD was not yet laid. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea, unto Joppa, according to the grant that they had of Cyrus king of Persia.

8 Now in the second year of their coming unto the house of God at Jerusalem, in
the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of
Jozadak, and the rest of their brethren the priests and the Levites, and all they that
were come out of the captivity unto Jerusalem; and appointed the Levites, from
twenty years old and upward, to have the oversight of the work of the house of the
9 LORD. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons,
the sons of Judah, together, to have the oversight of the workmen in the house of
God: the sons of Henadad, with their sons and their brethren the Levites. And
when the builders laid the foundation of the temple of the LORD, they set the priests
in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to
11 praise the LORD, after the order of David king of Israel. And they sang one to
another in praising and giving thanks unto the LORD, saying, For he is good, for his
mercy endureth for ever toward Israel. And all the people shouted with a great
shout, when they praised the LORD, because the foundation of the house of the LORD
12 was laid. But many of the priests and Levites and heads of fathers' houses, the old
men that had seen the first house, when the foundation of this house was laid before
their eyes, wept with a loud voice; and many shouted aloud for joy: so that the
people could not discern the noise of the shout of joy from the noise of the weeping of the
people: for the people shouted with a loud shout, and the noise was heard afar off.
4 Now when the adversaries of Judah and Benjamin heard that the children of the
captivity builded a temple unto the LORD, the God of Israel; then they drew near to
Zerubbabel, and to the heads of fathers' houses, and said unto them, Let us build
with you: for we seek your God, as ye do; and we do sacrifice unto him since the
3 days of Esar-haddon king of Assyria, which brought us up hither. But Zerubbabel,
and Jeshua, and the rest of the heads of fathers' houses of Israel, said unto them, Ye
have nothing to do with us to build an house unto our God; but we ourselves together
will build unto the LORD, the God of Israel, as king Cyrus the king of Persia hath com-
manded us. Then the people of the land weakened the hands of the people of Judah, and
troubled them in building, and hired counsellors against them, to frustrate their purpose,
all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.*

6 * And in the reign of Ahasuerus, in the beginning of his reign, wrote they an accusation against
the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam,
Mithredath, Tabeel, and the rest of his companions, unto Artaxerxes king of Persia; and the
writing of the letter was written in the Syrian character, and set forth in the Syrian tongue.

EXTRACT FROM A SYRIAN CHRONICLE

Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes
9 the king in this sort: "Then wrote Rehum the chancellor, and Shimshai the scribe, and the
rest of their companions; the Dinaites, and the Apharsathchites, the Tarpelites, the Apharsites,
the Archevites, the Babylonians, the Shushanchites, the Dehaites, the Elamites, and the rest of
the nations whom the great and noble Osnappar brought over, and set in the city of Samaria,
11 and in the rest of the country beyond the river — and so forth. This is the copy of the letter
that they sent unto Artaxerxes the king: *Thy servants the men beyond the river*, and so forth. *Be
it known unto the king, that the Jews which came up from thee are come to us unto Jerusalem;
they are building the rebellious and the bad city, and have finished the walls, and repaired the foun-
dations. Be it known now unto the king, that, if this city be builded, and the walls finished, they
11 will not pay tribute, custom, or toll, and in the end it will endamage the kings. Now because we
eat the salt of the palace, and it is not meet for us to see the king's dishonour, therefore have we sent
and certified the king; that search may be made in the book of the records of thy fathers: so shalt
thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto
kings and provinces, and that they have moved sedition within the same of old time: for which
cause was this city laid waste. We certify the king that, if this city be builded, and the walls fin-*
17 *ished, by this means thou shalt have no portion beyond the river.* Then sent the king an answer
unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that
dwell in Samaria, and in the rest of the country beyond the river, *Peace* — and so forth. *The letter
which ye sent unto us hath been plainly read before me. And I decreed, and search hath been
made, and it is found that this city of old time hath made insurrection against kings, and that rebel-
lion and sedition have been made therein. There have been mighty kings also over Jerusalem,
which have ruled over all the country beyond the river; and tribute, custom, and toll, was paid*

Extract from a Syrian Chronicle

Then ceased the work of the house of God which is at Jerusalem; and it ceased unto
the second year of the reign of Darius king of Persia. Now the prophets, Haggai the 5
prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah
and Jerusalem; in the name of the God of Israel prophesied they unto them. Then rose
up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build
the house of God which is at Jerusalem; and with them were the prophets of God, help-
ing them. At the same time came to them Tattenai, the governor beyond the river, and 3
Shethar-bozenai, and their companions, and said thus unto them, Who gave you a decree
to build this house, and to finish this wall? Then spake we unto them after this manner,
What are the names of the men that make this building? But the eye of their God was
upon the elders of the Jews, and they did not make them cease, till the matter should
come to Darius, and then answer should be returned by letter concerning it.

The copy of the letter that Tattenai, the governor beyond the river, and Shethar- 6
bozenai, and his companions the Apharsachites, which were beyond the river, sent
unto Darius the king: they sent a letter unto him, wherein was written thus: *Unto
Darius the king, all peace. Be it known unto the king, that we went into the province
of Judah, to the house of the great God, which is builded with great stones, and timber is
laid in the walls, and this work goeth on with diligence and prospereth in their hands.
Then asked we those elders, and said unto them thus, Who gave you a decree to build* 9
*this house, and to finish this wall? We asked them their names also, to certify thee,
that we might write the names of the men that were at the head of them. And thus
they returned us answer, saying, We are the servants of the God of heaven and earth, and
build the house that was builded these many years ago, which a great king of Israel
builded and finished. But after that our fathers had provoked the God of heaven unto* 12
*wrath, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean,
who destroyed this house, and carried the people away into Babylon. But in the first
year of Cyrus king of Babylon, Cyrus the king made a decree to build this house of
God. And the gold and silver vessels also of the house of God, which Nebuchadnezzar* 14
*took out of the temple that was in Jerusalem, and brought them into the temple of
Babylon, those did Cyrus the king take out of the temple of Babylon, and they were
delivered unto one whose name was Sheshbazzar, whom he had made governor; and
he said unto him, Take these vessels, go, put them in the temple that is in Jerusalem,
and let the house of God be builded in its place. Then came the same Sheshbazzar,* 16
*and laid the foundations of the house of God which is in Jerusalem: and since that time
even until now hath it been in building, and yet it is not completed. Now therefore, if it
seem good to the king, let there be search made in the king's treasure house, which is there
at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house
of God at Jerusalem, and let the king send his pleasure to us concerning this matter.*

Then Darius the king made a decree, and search was made in the house of the 6
archives, where the treasures were laid up in Babylon. And there was found at
Achmetha, in the palace that is in the province of Media, a roll, and therein was
thus written for a record. *In the first year of Cyrus the king, Cyrus the king made a
decree: Concerning the house of God at Jerusalem, let the house be builded, the place
where they offer sacrifices, and let the foundations thereof be strongly laid; the height
thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of* 4
*great stones, and a row of new timber: and let the expenses be given out of the king's
house: and also let the gold and silver vessels of the house of God, which Nebuchad-*

unto them. Make ye now a decree to cause these men to cease, and that this city be not builded, until a decree shall be made by me. And take heed that ye be not slack herein: why should damage grow to the hurt of the kings?" Then when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went in haste to Jerusalem unto the Jews, and made them to cease by force and power.

nezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to its
6 *place, and thou shalt put them in the house of God. Now therefore, Tattenai, governor beyond the river, Shethar-bozenai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place. Moreover I make a decree what ye shall do to these elders of the Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river,*
9 *expenses be given with all diligence unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for burnt offerings to the God of heaven, wheat, salt, wine, and oil, according to the word of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the*
11 *king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let a beam be pulled out from his house, and let him be lifted up and fastened thereon; and let his house be made a dunghill for this: and the God that hath caused his name to dwell there overthrow all kings and peoples, that shall put forth their hand to alter the same, to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with all diligence.*

13 Then Tattenai, the governor beyond the river, Shethar-bozenai, and their companions, because that Darius the king had sent, did accordingly with all diligence. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of
15 Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. And they offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he-goats, according to the
18 number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

Hebrew Chronicle resumed

19 And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites had purified themselves together; all of them were pure: and they killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of the captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the
22 LORD, the God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and had turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHRONICLE V.—THE RETURN OF EZRA

(*Including a Fragment of his Memoirs*)

Introduction

7 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the

son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: this Ezra went up 6
from Babylon; and he was a ready scribe in the law of Moses, which the LORD, the God of Israel, had given: and the king granted him all his request, according to the hand of the LORD his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king. And he 8
came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had set his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgements.

Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the 11
priest, the scribe, even the scribe of the words of the commandments of the LORD, and of his statutes to Israel. *Artaxerxes, king of kings, unto Ezra the priest, the scribe of the law of the God of heaven, perfect* — and so forth. *I make a decree, that all they of the people of Israel, and their priests and the Levites, in my realm, which are minded of their own free will to go to Jerusalem, go with thee. Forasmuch as thou* 14
art sent of the king and his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, and all the silver and gold that thou shalt find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem; therefore thou 17
shalt with all diligence buy with this money bullocks, rams, lambs, with their meal offerings and their drink offerings, and shalt offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do ye after the will of your God. And the vessels that are given thee for the service of the house of thy God, deliver 19
thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done with all diligence, unto an hundred talents of silver, 22
and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be done exactly for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons? Also we certify you, that 24
touching any of the priests and Levites, the singers, porters, Nethinim, or servants of this house of God, it shall not be lawful to impose tribute, custom, or toll, upon them. And thou, Ezra, after the wisdom of thy God that is in thine hand, appoint magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye him that knoweth them not. And whosoever will not do the law 26
of thy God, and the law of the king, let judgement be executed upon him with all diligence, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

The Return of Ezra

Blessed be the LORD, the God of our fathers, which hath put such a thing as this in 27
the king's heart, to beautify the house of the LORD which is in Jerusalem; and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes.

And I was strengthened according to the hand of the LORD my God upon me, and I gathered together out of Israel chief men to go up with me.

Register of the Exiles returning with Ezra

8 Now these are the heads of their fathers' houses, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. Of the sons of Phinehas, Gershom: of the sons of Ithamar, Daniel: of the sons of David, 3 Hattush. Of the sons of Shecaniah; of the sons of Parosh, Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty. Of the sons of Pahath-moab, Elihoenai the son of Zerahiah; and with him two hundred males. 5 Of the sons of Shecaniah, the son of Jahaziel; and with him three hundred males. And of the sons of Adin, Ebed the son of Jonathan; and with him fifty males. And of the sons of Elam, Jeshaiah the son of Athaliah; and with him seventy males. And 8 of the sons of Shephatiah, Zebadiah the son of Michael; and with him fourscore males. Of the sons of Joab, Obadiah the son of Jehiel; and with him two hundred and eighteen males. And of the sons of Shelomith, the son of Josiphiah; and with him an hundred and threescore males. And of the sons of 11 Bebai, Zechariah the son of Bebai; and with him twenty and eight males. And of the sons of Azgad, Johanan the son of Hakkatan; and with him an hundred and ten males. And of the sons of Adonikam, that were the last; and these are their names, Eliphelet, Jeuel, and Shemaiah, and with them threescore males. And of the sons of Bigvai, Uthai and Zab- 14 bud; and with them seventy males.

15 And I gathered them together to the river that runneth to Ahava; and there we encamped three days: and I viewed the people, and the priests, and found there none of the sons of Levi. Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib and for Elnathan, which were teachers. 17 And I sent them forth unto Iddo the chief at the place Casiphia; and I told them what they should say unto Iddo, and his brethren the Nethinim, at the place Casiphia, that they should bring unto us ministers for the house of our God. And according to the good hand of our God upon us they brought us a man of discretion, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, 19 eighteen; and Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; and of the Nethinim, whom David and the princes had given for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way, for us, and for our 22 little ones, and for all our substance. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was intreated of us. Then I separated twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brethren 25 with them, and weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counsellors, and his princes, and all Israel there present, had offered: I even weighed into their hand six hundred and fifty talents of silver, and silver vessels an hundred talents; of gold an hundred talents; and twenty bowls of gold, of a thousand darics; and two vessels of fine 28 bright brass, precious as gold. And I said unto them, Ye are holy unto the LORD, and the vessels are holy; and the silver and the gold are a freewill offering unto the LORD, the God of your fathers. Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers' houses of Israel, at Jerusalem, in the chambers of the house of the LORD. So the priests and the Levites received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lier in wait by the way. And we came to Jeru-

salem, and abode there three days. And on the fourth day was the silver and the 33
gold and the vessels weighed in the house of our God into the hand of Meremoth the
son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with
them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, the Levites;
the whole by number and by weight: and all the weight was written at that time.
The children of the captivity, which were come out of exile, offered burnt offerings 35
unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and
seven lambs, twelve he-goats for a sin offering: all this was a burnt offering unto the
LORD. And they delivered the king's commissions unto the king's satraps, and to
the governors beyond the river: and they furthered the people and the house of God.

The Affair of the Foreign Marriages

Now when these things were done, the princes drew near unto me, saying, The 9
people of Israel, and the priests and the Levites, have not separated themselves from
the peoples of the lands, doing according to their abominations, even of the Canaan-
ites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the
Egyptians, and the Amorites. For they have taken of their daughters for themselves
and for their sons; so that the holy seed have mingled themselves with the peoples
of the lands: yea, the hand of the princes and rulers hath been chief in this trespass.
And when I heard this thing, I rent my garment and my mantle, and plucked off 3
the hair of my head and of my beard, and sat down astonied. Then were assembled
unto me every one that trembled at the words of the God of Israel, because of the
trespass of them of the captivity; and I sat astonied until the evening oblation.
And at the evening oblation I arose up from my humiliation, even with my garment
and my mantle rent; and I fell upon my knees, and spread out my hands unto the
LORD my God; and I said: O my God, I am ashamed and blush to lift up my face 6
to thee, my God: for our iniquities are increased over our head, and our guiltiness is
grown up unto the heavens. Since the days of our fathers we have been exceeding
guilty unto this day; and for our iniquities have we, our kings, and our priests, been
delivered into the hand of the kings of the lands, to the sword, to captivity, and to
spoiling, and to confusion of face, as it is this day. And now for a little moment grace 8
hath been shewed from the LORD our God, to leave us a remnant to escape, and to
give us a nail in his holy place, that our God may lighten our eyes, and give us a
little reviving in our bondage. For we are bondmen; yet our God hath not forsaken
us in our bondage, but hath extended mercy unto us in the sight of the kings of
Persia, to give us a reviving, to set up the house of our God, and to repair the ruins
thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, 10
what shall we say after this? for we have forsaken thy commandments, which thou
hast commanded by thy servants the prophets, saying, "The land, unto which ye
go to possess it, is an unclean land through the uncleanness of the peoples of the
lands, through their abominations, which have filled it from one end to another with
their filthiness. Now therefore give not your daughters unto their sons, neither take 12
their daughters unto your sons, nor seek their peace or their prosperity for ever:
that ye may be strong, and eat the good of the land, and leave it for an inheritance to
your children for ever." And after all that is come upon us for our evil deeds, and
for our great guilt, seeing that thou our God hast punished us less than our iniquities
deserve, and hast given us such a remnant, shall we again break thy commandments, 14
and join in affinity with the peoples that do these abominations? wouldest not thou
be angry with us till thou hadst consumed us, so that there should be no remnant,
nor any to escape? O LORD, the God of Israel, thou art righteous; for we are left
a remnant that is escaped, as it is this day: behold, we are before thee in our guilti-
ness; for none can stand before thee because of this.

10 Now while Ezra prayed, and made confession, weeping and casting himself down
before the house of God, there was gathered together unto him out of Israel a very
great congregation of men and women and children: for the people wept very sore.
And Shecaniah the son of Jehiel, one of the sons of Elam, answered and said unto
Ezra, We have trespassed against our God, and have married strange women of the
3 peoples of the land: yet now there is hope for Israel concerning this thing. Now
therefore let us make a covenant with our God to put away all the wives, and such
as are born of them, according to the counsel of my lord, and of those that tremble
at the commandment of our God; and let it be done according to the law. Arise;
for the matter belongeth unto thee, and we are with thee: be of good courage, and
5 do it. Then arose Ezra, and made the chiefs of the priests, the Levites, and all
Israel, to swear that they would do according to this word. So they sware. Then
Ezra rose up from before the house of God, and went into the chamber of Jehohanan
the son of Eliashib: and when he came thither, he did eat no bread, nor drink water:
7 for he mourned because of the trespass of them of the captivity. And they made
proclamation throughout Judah and Jerusalem unto all the children of the captivity,
that they should gather themselves together unto Jerusalem; and that whosoever
came not within three days, according to the counsel of the princes and the elders,
all his substance should be forfeited, and himself separated from the congregation of
9 the captivity. Then all the men of Judah and Benjamin gathered themselves to-
gether unto Jerusalem within the three days; it was the ninth month, on the twentieth
day of the month: and all the people sat in the broad place before the house of God,
trembling because of this matter, and for the great rain. And Ezra the priest stood
up, and said unto them, Ye have trespassed, and have married strange women, to
11 increase the guilt of Israel. Now therefore make confession unto the LORD, the
God of your fathers, and do his pleasure: and separate yourselves from the peoples
of the land, and from the strange women. Then all the congregation answered and
said with a loud voice, As thou hast said concerning us, so must we do. But the
people are many, and it is a time of much rain, and we are not able to stand without,
neither is this a work of one day or two: for we have greatly transgressed in this
14 matter. Let now our princes be appointed for all the congregation, and let all them
that are in our cities which have married strange women come at appointed times,
and with them the elders of every city, and the judges thereof, until the fierce wrath
of our God be turned from us, until this matter be despatched. Only Jonathan the
son of Asahel and Jahzeiah the son of Tikvah stood up against this matter: and
16 Meshullam and Shabbethai the Levite helped them. And the children of the cap-
tivity did so. And Ezra the priest, with certain heads of fathers' houses, after their
fathers' houses, and all of them by their names, were separated; and they sat down
in the first day of the tenth month to examine the matter. And they made an end
with all the men that had married strange women by the first day of the first month.

Register of Offenders in the Matter of Foreign Marriages

18 And among the sons of the priests there
were found that had married strange
women: namely, of the sons of Jeshua,
the son of Jozadak, and his brethren,
Maaseiah, and Eliezer, and Jarib, and
19 Gedaliah. And they gave their hand that
they would put away their wives; and being
guilty, they offered a ram of the flock for
their guilt. And of the sons of Immer;
Hanani and Zebadiah. And of the sons
of Harim, Maaseiah, and Elijah, and
22 Shemaiah, and Jehiel, and Uzziah. And of
the sons of Pashhur; Elioenai, Maaseiah,
Ishmael, Nethanel, Jozabad, and Elasah.
And of the Levites; Jozabad, and Shimei,
and Kelaiah (the same is Kelita), Petha-
hiah, Judah, and Eliezer. And of the 24
singers; Eliashib: and of the porters;
Shallum, and Telem, and Uri. And of
Israel: of the sons of Parosh; Ramiah,
and Izziah, and Malchijah, and Mijamin,
and Eleazar, and Malchijah, and Benaiah.
And of the sons of Elam; Mattaniah, 27
Zechariah, and Jehiel, and Abdi, and Jere-

moth, and Elijah. And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. And of the sons of Bebai; Jehohanan, Hananiah, Zabbai, Athlai. And of the sons of Bani;
29 Meshullam, Malluch, and Adaiah, Jashub, and Sheal, Jeremoth. And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui,
31 and Manasseh. And of the sons of Harim; Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon; Benjamin, Malluch, Shemariah. Of the sons of Hashum; Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei. Of the sons of Bani; Maadai, 34
Amram, and Uel; Benaiah, Bedeiah, Cheluhi; Vaniah, Meremoth, Eliashib; Mattaniah, Mattenai, and Jaasu; and Bani, and Binnui, Shimei; and Shelemiah, and Nathan, and Adaiah; Machnadebai, 40
Shashai, Sharai; Azarel, and Shelemiah, Shemariah; Shallum, Amariah, Joseph. Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Iddo, and Joel, Benaiah. All 44
these had taken strange wives: and some of them had wives by whom they had children.

CHRONICLE VI.—THE RETURN OF NEHEMIAH AND THE BUILDING OF THE WALLS

(*A Memoir of Nehemiah*)

Now it came to pass in the month Chislev, in the twentieth year, as I was in **1**
Shushan the palace, that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, 4
and mourned certain days; and I fasted and prayed before the God of heaven, and said, I beseech thee, O LORD, the God of heaven, the great and terrible God, that keepeth covenant and mercy with them that love him and keep his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto 6
the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee: yea, I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgements, which thou commandedst thy servant Moses. Remem- 8
ber, I beseech thee, the word that thou commandedst thy servant Moses, saying: "If ye trespass, I will scatter you abroad among the peoples: but if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to cause my name to dwell there." Now these 10
are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. (Now I was cupbearer to the king.)

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the **2**
king, when wine was before him, that I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. And the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid. And I said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then 4
the king said unto me, For what dost thou make request? So I prayed to the God

of heaven. And I said unto the king, If it please the king, and if thy servant have
found favour in thy sight, that thou wouldest send me unto Judah, unto the city of
my fathers' sepulchres, that I may build it. And the king said unto me, (the queen
also sitting by him,) For how long shall thy journey be? and when wilt thou return?
So it pleased the king to send me; and I set him a time. Moreover I said unto the
king, If it please the king, let letters be given me to the governors beyond the river,
that they may let me pass through till I come unto Judah; and a letter unto Asaph
the keeper of the king's forest, that he may give me timber to make beams for the
gates of the castle which appertaineth to the house, and for the wall of the city, and
for the house that I shall enter into. And the king granted me, according to the
good hand of my God upon me. Then I came to the governors beyond the river,
and gave them the king's letters. Now the king had sent with me captains of the
army and horsemen. And when Sanballat the Horonite, and Tobiah the servant,
the Ammonite, heard of it, it grieved them exceedingly, for that there was come a
man to seek the welfare of the children of Israel. So I came to Jerusalem, and was
there three days. And I arose in the night, I and some few men with me; neither
told I any man what my God put into my heart to do for Jerusalem: neither was
there any beast with me, save the beast that I rode upon. And I went out by night
by the valley gate, even toward the dragon's well, and to the dung gate, and viewed
the walls of Jerusalem, which were broken down, and the gates thereof were consumed
with fire. Then I went on to the fountain gate and to the king's pool: but there was
no place for the beast that was under me to pass. Then went I up in the night by
the brook, and viewed the wall; and I turned back, and entered by the valley gate,
and so returned. And the rulers knew not whither I went, or what I did; neither
had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers,
nor to the rest that did the work. Then said I unto them, Ye see the evil case that
we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire:
come and let us build up the wall of Jerusalem, that we be no more a reproach.
And I told them of the hand of my God which was good upon me; as also of the
king's words that he had spoken unto me. And they said, Let us rise up and build.
So they strengthened their hands for the good work. But when Sanballat the Horonite,
and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they
laughed us to scorn, and despised us, and said, What is this thing that ye do? will
ye rebel against the king? Then answered I them, and said unto them, The God
of heaven, he will prosper us; therefore we his servants will arise and build: but
ye have no portion, nor right, nor memorial, in Jerusalem.

3 Then Eliashib the high priest rose up with his brethren the priests, and they
builded the sheep gate; they sanctified it, and set up the doors of it; even unto the
tower of Hammeah they sanctified it, unto the tower of Hananel. And next unto
him builded the men of Jericho. And next to them builded Zaccur the son of Imri.
And the fish gate did the sons of Hassenaah build; they laid the beams thereof,
and set up the doors thereof, the bolts thereof, and the bars thereof. And next unto
them repaired Meremoth the son of Uriah, the son of Hakkoz. And next unto them
repaired Meshullam the son of Berechiah, the son of Meshezabel. And next unto
them repaired Zadok the son of Baana. And next unto them the Tekoites repaired;
but their nobles put not their necks to the work of their lord. And the old gate re-
paired Joiada the son of Paseah and Meshullam the son of Besodeiah; they laid
the beams thereof, and set up the doors thereof, and the bolts thereof, and the bars
thereof. And next unto them repaired Melatiah the Gibeonite, and Jadon the
Meronothite, the men of Gibeon, and of Mizpah, which appertained to the throne
of the governor beyond the river. Next unto him repaired Uzziel the son of Harhaiah,
goldsmiths. And next unto him repaired Hananiah one of the apothecaries, and
they fortified Jerusalem even unto the broad wall. And next unto them repaired

Rephaiah the son of Hur, the ruler of half the district of Jerusalem. And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabneiah. Malchijah the son of 11
Harim, and Hasshub the son of Pahath-moab, repaired another portion, and the tower of the furnaces. And next unto him repaired Shallum the son of Hallohesh, the ruler of half the district of Jerusalem, he and his daughters. The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the bolts thereof, and the bars thereof, and a thousand cubits of the wall unto the dung gate. And the dung gate repaired Malchijah the son of Rechab, the 14
ruler of the district of Beth-haccherem; he built it, and set up the doors thereof, the bolts thereof, and the bars thereof. And the fountain gate repaired Shallum the son of Col-hozeh, the ruler of the district of Mizpah; he built it, and covered it, and set up the doors thereof, the bolts thereof, and the bars thereof, and the wall of the pool of Shelah by the king's garden, even unto the stairs that go down from the city of David. After him repaired Nehemiah the son of Azbuk, the ruler of half the district 16
of Beth-zur, unto the place over against the sepulchres of David, and unto the pool that was made, and unto the house of the mighty men. After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of half the district of Keilah, for his district. After him repaired their brethren, Bavvai the son of Henadad, the ruler of half the district of Keilah. And next to him repaired Ezer 19
the son of Jeshua, the ruler of Mizpah, another portion, over against the going up to the armoury at the turning of the wall. After him Baruch the son of Zabbai earnestly repaired another portion, from the turning of the wall unto the door of the house of Eliashib the high priest. After him repaired Meremoth the son of Uriah the son of Hakkoz another portion, from the door of the house of Eliashib even to the end of the house of Eliashib. And after him repaired the priests, the men of the Plain. 22
After them repaired Benjamin and Hasshub over against their house. After them repaired Azariah the son of Maaseiah the son of Ananiah beside his own house. After him repaired Binnui the son of Henadad another portion, from the house of Azariah unto the turning of the wall, and unto the corner. Palal the son of Uzai 25
repaired over against the turning of the wall, and the tower that standeth out from the upper house of the king, which is by the court of the guard. After him Pedaiah the son of Parosh repaired. After him the Tekoites repaired another portion, over against the great tower that standeth out, and unto the wall of Ophel.* Above the 28
horse gate repaired the priests, every one over against his own house. After them repaired Zadok the son of Immer over against his own house. And after him repaired Shemaiah the son of Shecaniah, the keeper of the east gate. After him repaired Hananiah the son of Shelemiah, and Hanum the sixth son of Zalaph, another portion. After him repaired Meshullam the son of Berechiah over against his chamber. After 31
him repaired Malchijah one of the goldsmiths unto the house of the Nethinim, and of the merchants, over against the gate of Hammiphkad, and to the ascent of the corner. And between the ascent of the corner and the sheep gate repaired the goldsmiths and the merchants.

But it came to pass that, when Sanballat heard that we builded the wall, he was **4**
wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall break down their stone wall. Hear, O our God; for we are despised: and 4
turn back their reproach upon their own head, and give them up to spoiling in a land

* Now the Nethinim dwelt in Ophel, unto the place over against the water gate toward the 26
east, and the tower that standeth out.

of captivity: and cover not their iniquity, and let not their sin be blotted out from
before thee: for they have provoked thee to anger before the builders. So we built
the wall; and all the wall was joined together unto half the height thereof: for the
people had a mind to work.

7 But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the
Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem
went forward, and that the breaches began to be stopped, then they were very wroth;
and they conspired all of them together to come and fight against Jerusalem, and to
cause confusion therein. But we made our prayer unto our God, and set a watch
10 against them day and night, because of them. And Judah said, The strength of the
bearers of burdens is decayed, and there is much rubbish; so that we are not able
to build the wall. And our adversaries said, They shall not know, neither see, till
we come into the midst of them, and slay them, and cause the work to cease. And
it came to pass that, when the Jews which dwelt by them came, they said unto us ten
13 times from all places, Ye must return unto us. Therefore set I in the lowest parts
of the space behind the wall, in the open places, I even set the people after their families
with their swords, their spears, and their bows. And I looked, and rose up, and said
unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of
them: remember the Lord, which is great and terrible, and fight for your brethren,
15 your sons and your daughters, your wives and your houses. And it came to pass,
when our enemies heard that it was known unto us, and God had brought their
counsel to nought, that we returned all of us to the wall, every one unto his work.
And it came to pass from that time forth, that half of my servants wrought in the
work, and half of them held the spears, the shields, and the bows, and the coats of
17 mail; and the rulers were behind all the house of Judah. They that builded the
wall and they that bare burdens laded themselves, every one with one of his hands
wrought in the work, and with the other held his weapon; and the builders, every
one had his sword girded by his side, and so builded. And he that sounded the
trumpet was by me. And I said unto the nobles, and to the rulers and to the rest
of the people, The work is great and large, and we are separated upon the wall, one
20 far from another: in what place soever ye hear the sound of the trumpet, resort ye
thither unto us; our God shall fight for us. So we wrought in the work: and half
of them held the spears from the rising of the morning till the stars appeared. Like-
wise at the same time said I unto the people, Let every one with his servant lodge
within Jerusalem, that in the night they may be a guard to us, and may labour in
the day. So neither I, nor my brethren, nor my servants, nor the men of the guard
which followed me, none of us put off our clothes, every one went with his weapon
to the water.

5 Then there arose a great cry of the people and of their wives against their brethren
the Jews. For there were that said, We, our sons and our daughters, are many:
let us get corn, that we may eat and live. Some also there were that said, We are
mortgaging our fields, and our vineyards, and our houses: let us get corn, because
of the dearth. There were also that said, We have borrowed money for the king's
5 tribute upon our fields and our vineyards. Yet now our flesh is as the flesh of our
brethren, our children as their children: and, lo, we bring into bondage our sons
and our daughters to be servants, and some of our daughters are brought into bondage
already: neither is it in our power to help it; for other men have our fields and our
7 vineyards. And I was very angry when I heard their cry and these words. Then
I consulted with myself, and contended with the nobles and the rulers, and said unto
them, Ye exact usury, every one of his brother. And I held a great assembly against
them. And I said unto them, We after our ability have redeemed our brethren the
Jews, which were sold unto the heathen; and would ye even sell your brethren, and
should they be sold unto us? Then held they their peace, and found never a word.

Also I said, The thing that ye do is not good: ought ye not to walk in the fear of 9
our God, because of the reproach of the heathen our enemies? And I likewise, my
brethren and my servants, do lend them money and corn on usury. I pray you, let
us leave off this usury. Restore, I pray you, to them, even this day, their fields,
their vineyards, their oliveyards, and their houses, also the hundredth part of the
money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, 12
We will restore them, and will require nothing of them; so will we do, even as thou
sayest. Then I called the priests, and took an oath of them, that they should do
according to this promise. Also I shook out my lap, and said, So God shake out
every man from his house, and from his labour, that performeth not this promise;
even thus be he shaken out, and emptied. And all the congregation said, Amen,
and praised the LORD. And the people did according to this promise. Moreover 14
from the time that I was appointed to be their governor in the land of Judah, from
the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that
is, twelve years, I and my brethren have not eaten the bread of the governor. But
the former governors that were before me were chargeable unto the people, and took
of them bread and wine, beside forty shekels of silver; yea, even their servants bare
rule over the people: but so did not I, because of the fear of God. Yea, also I con- 16
tinued in the work of this wall, neither bought we any land: and all my servants were
gathered thither unto the work. Moreover there were at my table of the Jews and
the rulers an hundred and fifty men, beside those that came unto us from among the
heathen that were round about us. Now that which was prepared for one day was 18
one ox and six choice sheep; also fowls were prepared for me, and once in ten days
store of all sorts of wine: yet for all this I demanded not the bread of the governor,
because the bondage was heavy upon this people. Remember unto me, O my God,
for good, all that I have done for this people.

Now it came to pass, when it was reported to Sanballat and Tobiah, and to 6
Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall,
and that there was no breach left therein; (though even unto that time I had not
set up the doors in the gates;) that Sanballat and Geshem sent unto me, saying,
Come, let us meet together in one of the villages in the plain of Ono. But they
thought to do me mischief. And I sent messengers unto them, saying, I am doing a 3
great work, so that I cannot come down: why should the work cease, whilst I leave
it, and come down to you? And they sent unto me four times after this sort; and I
answered them after the same manner. Then sent Sanballat his servant unto me
in like manner the fifth time with an open letter in his hand; wherein was written,
It is reported among the nations, and Gashmu saith it, that thou and the Jews think
to rebel; for which cause thou buildest the wall: and thou wouldest be their king,
according to these words. And thou hast also appointed prophets to preach of thee 7
at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the
king according to these words. Come now therefore, and let us take counsel together.
Then I sent unto him, saying, There are no such things done as thou sayest, but thou
feignest them out of thine own heart. For they all would have made us afraid, say-
ing, Their hands shall be weakened from the work, that it be not done. But now,
O God, strengthen thou my hands.

And I went unto the house of Shemaiah the son of Delaiah the son of Mehetabel, 10
who was shut up; and he said, Let us meet together in the house of God, within
the temple, and let us shut the doors of the temple: for they will come to slay thee;
yea, in the night will they come to slay thee. And I said, Should such a man as I
flee? and who is there, that, being such as I, would go into the temple to save his
life? I will not go in. And I discerned, and, lo, God had not sent him: but he 12
pronounced this prophecy against me: and Tobiah and Sanballat had hired him.
For this cause was he hired, that I should be afraid, and do so, and sin, and that they

might have matter for an evil report, that they might reproach me. Remember, O my God, Tobiah and Sanballat according to these their works, and also the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, when all our enemies heard thereof, that all the heathen that were about us feared, and were much cast down in their own eyes: for they perceived that this work was wrought of our God. Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came 18 unto them. For there were many in Judah sworn unto him, because he was the son in law of Shecaniah the son of Arah; and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah to wife. Also they spake of his good deeds before me, and reported my words to him. And Tobiah sent letters to put me in fear.

7 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the governor of the castle, charge over Jerusalem: for he was a faithful man, and feared God above many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand on guard, let them shut the doors, and bar ye them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his 4 house. Now the city was wide and large: but the people were few therein, and the houses were not builded. And my God put into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found the book of the genealogy of them which came up at the first, and I found written therein:

Genealogy of the Exiles returning under Zerubbabel

6 These are the children of the province, that went up out of the captivity of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and that returned unto Jerusalem 7 and to Judah, every one unto his city; who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people 8 of Israel: the children of Parosh, two thousand an hundred and seventy and two. The children of Shephatiah, three hundred seventy and two. The children of Arah, six hundred fifty and two. The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred 12 and eighteen. The children of Elam, a thousand two hundred fifty and four. The children of Zattu, eight hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Binnui, six hundred forty and eight. The children of Bebai, six hundred twenty and 17 eight. The children of Azgad, two thousand three hundred twenty and two. The children of Adonikam, six hundred threescore and seven. The children of Bigvai, two thousand threescore and seven. The children of Adin, six hundred fifty and five. The children of Ater, of Hezekiah, ninety and eight. The children of Hashum, 22 three hundred twenty and eight. The children of Bezai, three hundred twenty and four. The children of Hariph, an hundred and twelve. The children of Gibeon, ninety and five. The men of Beth-lehem and Netophah, an hundred fourscore and eight. The men of Anathoth, an hundred 27 twenty and eight. The men of Beth-azmaveth, forty and two. The men of Kiriath-jearim, Chephirah, and Beeroth, seven hundred forty and three. The men of Ramah and Geba, six hundred twenty and one. The men of Michmas, an hundred and twenty and two. The 32 men of Beth-el and Ai, an hundred twenty and three. The men of the other Nebo, fifty and two. The children of the other Elam, a thousand two hundred fifty and four. The children of Harim, three hundred and twenty. The 36 children of Jericho, three hundred forty and five. The children of Lod, Hadid, and Ono, seven hundred twenty and one. The children of Senaah, three thousand nine hundred and thirty. The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. The 40 children of Immer, a thousand fifty and two. The children of Pashhur, a thousand two hundred forty and seven. The chil-

dren of Harim, a thousand and seventeen. The Levites: the children of Jeshua, of Kadmiel, of the children of Hodevah, 44 seventy and four. The singers: the children of Asaph, an hundred forty and eight. The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred 46 thirty and eight. The Nethinim: the children of Ziha, the children of Hasupha, the children of Tabbaoth; the children of Keros, the children of Sia, the children of Padon; the children of Lebana, the children of Hagaba, the children of Salmai; 49 the children of Hanan, the children of Giddel, the children of Gahar; the children of Reaiah, the children of Rezin, the children of Nekoda; the children of Gazzam, the children of Uzza, the children of Paseah; the children of Besai, the children of Meunim, the children of Nephushe- 53 sim; the children of Bakbuk, the children of Hakupha, the children of Harhur; the children of Bazlith, the children of Mehida, the children of Harsha; the children of Barkos, the children of Sisera, the children of Temah; the children of Neziah, 57 the children of Hatipha. The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida; the children of Jaala, the children of Darkon, the children of Giddel; the children of Shephatiah, the children of Hattil, the children of Pochereth-hazze- 60 baim, the children of Amon. All the Nethinim, and the children of Solomon's servants, were three hundred ninety and two. And these were they which went up from Tel-melah, Tel-harsha, Cherub, Addon, and Immer: but they could not shew their fathers' houses, nor their seed, whether they were of Israel: the children of Delaiah, 62 the children of Tobiah, the children of Nekoda, six hundred forty and two. And of the priests: the children of Hobaiah, the children of Hakkoz, the children of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and was called after their name. These sought 64 their register among those that were reckoned by genealogy, but it was not found: therefore were they deemed polluted and put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummin. The whole congregation together was 66 forty and two thousand three hundred and threescore, beside their menservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. Their horses were seven hundred thirty 68 and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. And some from among the heads of fathers' houses gave unto the work. The Tirshatha gave to the treasury a thousand darics of gold, fifty basons, five hundred and thirty priests' garments. And some of the heads of 71 fathers' houses gave into the treasury of the work twenty thousand darics of gold, and two thousand and two hundred pound of silver. And that which the rest of the people gave was twenty thousand darics of gold, and two thousand pound of silver, and threescore and seven priests' garments. So the 73 priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinim, and all Israel, dwelt in their cities.

CHRONICLE VII. — THE COVENANT UNDER EZRA AND NEHEMIAH

And when the seventh month was come, the children of Israel were in their cities. **8** And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read 3 therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the pur- 4

pose; and beside him stood Mattithiah, and Shema, and Anaiah, and Uriah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchijah, and Hashum, and Hashbaddanah, Zechariah, and Meshullam.
5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites,
8 caused the people to understand the law: and the people stood in their place. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading. And Nehemiah, which was the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people
10 wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord: neither be ye grieved; for the joy of the LORD is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 And on the second day were gathered together the heads of fathers' houses of all the people, the priests, and the Levites, unto Ezra the scribe, even to give attention to the words of the law. And they found written in the law, how that the LORD had commanded by Moses, that the children of Israel should dwell in booths in the
15 feast of the seventh month: and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water
17 gate, and in the broad place of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and dwelt in the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the ordinance.

9 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the LORD their God a fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God. Then stood up upon the stairs of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.
5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said:

"Stand up and bless the LORD your God from everlasting to everlasting: and blessed be thy glorious name, which is exalted above all blessing and praise. Thou art the LORD, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in
7 them, and thou preservest them all; and the host of heaven worshippeth thee. Thou

art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed thy words; for thou art righteous. And 9
thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against them; and didst get thee a name, as it is this day. And thou didst divide the sea before 11
them, so that they went through the midst of the sea on the dry land; and their pursuers thou didst cast into the depths, as a stone into the mighty waters. Moreover thou leddest them in a pillar of cloud by day; and in a pillar of fire by night, to give them light in the way wherein they should go. Thou camest down also upon mount 13
Sinai, and spakest with them from heaven, and gavest them right judgements and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them commandments, and statutes, and a law, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and commandedst them that they should go in to possess the land which thou hadst lifted up thine hand to give them. But they and our fathers dealt proudly, and hardened their neck, and 16
hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their neck, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and full of compassion, slow to anger, and plenteous in mercy, and forsookest them not. Yea, when they had made them a molten calf, and said, 18
This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also thy good spirit to instruct them, and withheldest not thy manna 20
from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, and they lacked nothing; their clothes waxed not old, and their feet swelled not. Moreover thou gavest them kingdoms and peoples, which thou didst allot after their portions: so they possessed the land of Sihon, even the land of the king of Heshbon, and the land of Og king of Bashan. Their children also multipliedst thou as the stars of heaven, and broughtest them 23
into the land, concerning which thou didst say to their fathers, that they should go in to possess it. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the peoples of the land, that they might do with them as they would. And they took fenced cities, and a fat land, and 25
possessed houses full of all good things, cisterns hewn out, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their back, and slew thy prophets which testified against them to turn them again unto thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their adversaries, 27
who distressed them: and in the time of their trouble, when they cried unto thee, thou heardest from heaven; and according to thy manifold mercies thou gavest them saviours who saved them out of the hand of their adversaries. But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest from heaven; and many times didst thou deliver

29 them according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgements, (which if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou bear with them, and testifiedst against them by thy spirit through thy prophets: yet would they not give ear: therefore gavest thou them into the 31 hand of the peoples of the lands. Nevertheless in thy manifold mercies thou didst not make a full end of them, nor forsake them; for thou art a gracious and merciful God.

"Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the travail seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this 33 day. Howbeit thou art just in all that is come upon us: for thou hast dealt truly, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. 36 Behold, we are servants this day, and as for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it. And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have power over our bodies, and over our cattle, at their pleasure, and we are in great distress. And yet for all this we make a sure covenant, and write it; and our princes, our Levites, and our priests, seal unto it."

Register of those who sealed unto the Covenant

10 Now those that sealed were, Nehemiah the Tirshatha, the son of Hacaliah, and Zedekiah; Seraiah, Azariah, Jeremiah; Pashhur, Amariah, Malchijah; Hattush, Shebaniah, Malluch; Harim, Meremoth, Obadiah; Daniel, Ginnethon, Baruch; Meshullam, Abijah, Mijamin; Maaziah, Bilgai, Shemaiah: these were the priests. 9 And the Levites: namely, Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; and their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan; Mica, Rehob, Hashabiah; Zaccur, Sherebiah, Shebaniah; Hodiah, Bani, Beninu. The 14 chiefs of the people: Parosh, Pahath-moab, Elam, Zattu, Bani; Bunni, Azgad, Bebai; Adonijah, Bigvai, Adin; Ater, Hezekiah, Azzur; Hodiah, Hashum, Bezai; Hariph, Anathoth, Nobai; Magpiash, Meshullam, Hezir; Meshezabel, Zadok, Jaddua; Pelatiah, Hanan, Anaiah; Hoshea, Hananiah, 23 Hasshub; Hallohesh, Pilha, Shobek; Rehum, Hashabnah, Maaseiah; and Ahiah, Hanan, Anan; Malluch, Harim, Baanah.

28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and all they that had separated themselves from the peoples of the lands unto the law of God, their wives, their sons, and their daughters, every one that had knowledge and understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, "to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, 30 and his judgements and his statutes; and that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons: and if the peoples of the land bring ware or any victuals on the sabbath day to sell, that we would not buy of them on the sabbath, or on a holy day: and that we would forgo the seventh year, 32 and the exaction of every debt. Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; for the shewbread, and for the continual meal offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make atonement for Israel, and for all the work of the house of

our God. And we cast lots, the priests, the Levites, and the people, for the wood 34
offering, to bring it into the house of our God, according to our fathers' houses, at
times appointed, year by year, to burn upon the altar of the LORD our God, as it is
written in the law: and to bring the firstfruits of our ground, and the firstfruits of
all fruit of all manner of trees, year by year, unto the house of the LORD: also the 36
firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of
our herds and of our flocks, to bring to the house of our God, unto the priests that
minister in the house of our God: and that we should bring the firstfruits of our
dough, and our heave offerings, and the fruit of all manner of trees, the wine and the
oil, unto the priests, to the chambers of the house of our God; and the tithes of our
ground unto the Levites; for they, the Levites, take the tithes in all the cities of our
tillage. And the priest the son of Aaron shall be with the Levites, when the Levites 38
take tithes: and the Levites shall bring up the tithe of the tithes unto the house of
our God, to the chambers, into the treasure house. For the children of Israel and
the children of Levi shall bring the heave offering of the corn, of the wine, and of
the oil, unto the chambers, where are the vessels of the sanctuary, and the priests
that minister, and the porters, and the singers: and we will not forsake the house
of our God."

CHRONICLE VIII.—STATISTICS OF THE RETURN

Allotment of the Families of the Return in Jerusalem and in the Cities

11 And the princes of the people dwelt in
Jerusalem: the rest of the people also cast
lots, to bring one of ten to dwell in Jeru-
salem the holy city, and nine parts in the
other cities. And the people blessed all
the men that willingly offered themselves
3 to dwell in Jerusalem. Now these are the
chiefs of the province that dwelt in Jeru-
salem: but in the cities of Judah dwelt
every one in his possession in their cities,
to wit, Israel, the priests, and the Levites,
and the Nethinim, and the children of
4 Solomon's servants. And in Jerusalem
dwelt certain of the children of Judah, and
of the children of Benjamin. Of the
children of Judah: Athaiah the son of
Uzziah, the son of Zechariah, the son of
Amariah, the son of Shephatiah, the son of
5 Mahalalel, of the children of Perez; and
Maaseiah the son of Baruch, the son of
Col-hozeh, the son of Hazaiah, the son
of Adaiah, the son of Joiarib, the son of
Zechariah, the son of the Shilonite. All the
sons of Perez that dwelt in Jerusalem were
four hundred threescore and eight valiant
7 men. And these are the sons of Benjamin:
Sallu the son of Meshullam, the son of
Joed, the son of Pedaiah, the son of Ko-
laiah, the son of Maaseiah, the son of Ithiel,
the son of Jeshaiah. And after him Gab-
bai, Sallai, nine hundred twenty and eight.
And Joel the son of Zichri was their over-
seer: and Judah the son of Hassenuah was
second over the city. Of the priests: 10
Jedaiah the son of Joiarib, Jachin, Seraiah
the son of Hilkiah, the son of Meshullam,
the son of Zadok, the son of Meraioth, the
son of Ahitub, the ruler of the house of God,
and their brethren that did the work of the 12
house, eight hundred twenty and two:
and Adaiah the son of Jeroham, the son
of Pelaliah, the son of Amzi, the son
of Zechariah, the son of Pashhur, the son of
Malchijah, and his brethren, chiefs of 13
fathers' houses, two hundred forty and two:
and Amashsai the son of Azarel, the son
of Ahzai, the son of Meshillemoth, the son of
Immer, and their brethren, mighty men of
valour, an hundred twenty and eight: and
their overseer was Zabdiel, the son of Hag-
gedolim. And of the Levites: Shemaiah 15
the son of Hasshub, the son of Azrikam,
the son of Hashabiah, the son of Bunni;
and Shabbethai and Jozabad, of the chiefs
of the Levites, who had the oversight of the
outward business of the house of God;
and Mattaniah the son of Mica, the son of 17
Zabdi, the son of Asaph, who was the chief
to begin the thanksgiving in prayer, and
Bakbukiah, the second among his brethren;
and Abda the son of Shammua, the son of
Galal, the son of Jeduthun. All the Levites
in the holy city were two hundred four-
score and four. Moreover the porters, 19

Akkub, Talmon, and their brethren, that kept watch at the gates, were an hundred
20 seventy and two. And the residue of Israel, of the priests, the Levites, were in all the cities of Judah, every one in his inheritance. But the Nethinim dwelt in Ophel: and Ziha and Gishpa were over
22 the Nethinim. The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the sons of Asaph, the singers, over the business of the
23 house of God. For there was a commandment from the king concerning them, and a settled provision for the singers, as every day required. And Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, was at the king's hand in all matters
25 concerning the people. And for the villages, with their fields, some of the children of Judah dwelt in Kiriath-arba and the towns thereof, and in Dibon and the towns thereof, and in Jekabzeel and the villages thereof; and in Jeshua, and in Moladah, and Beth-pelet; and in Hazar-shual, and in Beer-sheba and the towns thereof; and in Ziklag, 28
and in Meconah and in the towns thereof; and in En-rimmon, and in Zorah, and in Jarmuth; Zanoah, Adullam, and their villages, Lachish and the fields thereof, Azekah and the towns thereof. So they encamped from Beer-sheba unto the valley of Hinnom. The children of Benjamin 31
also dwelt from Geba onward, at Michmash and Aija, and at Beth-el and the towns thereof; at Anathoth, Nob, Ananiah; Hazor, Ramah, Gittaim; Hadid, Zeboim, Neballat; Lod, and Ono, the valley of craftsmen. And of the Levites, certain 36
courses in Judah were joined to Benjamin.

Register of the Priests and Levites returning with Zerubbabel

12 Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra; Amariah, Malluch, Hattush; Shecaniah, Rehum, Meremoth; Iddo, Ginnethoi, Abijah; Mijamin, Maadiah, Bilgah;
7 Shemaiah, and Joiarib, Jedaiah; Sallu, Amok, Hilkiah, Jedaiah. These were the chiefs of the priests and of their brethren in the days of Jeshua. Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren. Also Bakbukiah and Unno, their brethren, were
10 over against them in wards. And Jeshua begat Joiakim, and Joiakim begat Eliashib, and Eliashib begat Joiada, and Joiada begat Jonathan, and Jonathan begat Jaddua. And in the days of Joiakim were priests, heads of fathers' houses: of Seraiah, Meraiah; of Jeremiah, Hananiah; of Ezra,
14 Meshullam; of Amariah, Jehohanan; of Malluchi, Jonathan; of Shebaniah, Joseph; of Harim, Adna; of Meraioth, Helkai; of Iddo, Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; of Miniamin, of 17
Moadiah, Piltai; of Bilgah, Shammua; of Shemaiah, Jehonathan; and of Joiarib, Mattenai; of Jedaiah, Uzzi; of Sallai, Kallai; of Amok, Eber; of Hilkiah, Hashabiah; of Jedaiah, Nethanel. The 22
Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded heads of fathers' houses: also the priests, in the reign of Darius the Persian. The sons of Levi, heads of fathers' houses, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. And the chiefs of the Levites: 24
Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and give thanks, according to the commandment of David the man of God, ward against ward. Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the storehouses of the gates. These were in the 26
days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest the scribe

CHRONICLE IX. — DIVERS ACTS OF NEHEMIAH

(Being Fragments of his Memoirs)

Dedication of the Wall

27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

And the sons of the singers gathered themselves together, both out of the plain round 28
about Jersualem, and from the villages of the Netophathites; also from Beth-gilgal,
and out of the fields of Geba and Azmaveth: for the singers had builded them villages
round about Jerusalem. And the priests and the Levites purified themselves; and
they purified the people, and the gates, and the wall. Then I brought up the princes 31
of Judah upon the wall, and appointed two great companies that gave thanks and
went in procession. Whereof one went on the right hand upon the wall toward the
dung gate: (and after them went Hoshaiah, and half of the princes of Judah, and
Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah,
and certain of the priests' sons with trumpets: Zechariah the son of Jonathan, the 35
son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the
son of Asaph; and his brethren, Shemaiah, and Azarel, Milalai, Gilalai, Maai,
Nethanel, and Judah, Hanani, with the musical instruments of David the man of
God; and Ezra the scribe was before them:) and by the fountain gate, and straight
before them, they went up by the stairs of the city of David, at the going up of the
wall, above the house of David, even unto the water gate eastward. And the other 38
company of them that gave thanks went to meet them, and I after them, with the half
of the people, upon the wall, above the tower of the furnaces, even unto the broad
wall; and above the gate of Ephraim, and by the old gate, and by the fish gate, and
the tower of Hananel, and the tower of Hammeah, even unto the sheep gate: and
they stood still in the gate of the guard. So stood the two companies of them that 40
gave thanks in the house of God, and I, and the half of the rulers with me: and the
priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah,
with trumpets; and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan,
and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah
their overseer. And they offered great sacrifices that day, and rejoiced; for God 43
had made them rejoice with great joy; and the women also and the children rejoiced:
so that the joy of Jerusalem was heard even afar off.*

Purification of the Temple

On that day they read in the book of Moses in the audience of the people; and **13**
therein was found written, that an Ammonite and a Moabite should not enter into
the assembly of God for ever; because they met not the children of Israel with bread
and with water, but hired Balaam against them, to curse them: howbeit our God
turned the curse into a blessing. And it came to pass, when they had heard the law,
that they separated from Israel all the mixed multitude.

Now before this, Eliashib the priest, who was appointed over the chambers of 4
the house of our God, being allied unto Tobiah, had prepared for him a great chamber,
where aforetime they laid the meal offerings, the frankincense, and the vessels, and
the tithes of the corn, the wine, and the oil, which were given by commandment to
the Levites, and the singers, and the porters; and the heave offerings for the priests.
But in all this time I was not at Jerusalem: for in the two and thirtieth year of Ar- 6
taxerxes king of Babylon I went unto the king, and after certain days asked I leave
of the king: and I came to Jerusalem, and understood of the evil that Eliashib had
done for Tobiah, in preparing him a chamber in the courts of the house of God.

* And on that day were men appointed over the chambers for the treasures, for the heave 44
offerings, for the firstfruits, and for the tithes, to gather into them, according to the fields of
the cities, the portions appointed by the law for the priests and Levites: for Judah rejoiced
for the priests and for the Levites that waited. And they kept the ward of their God, and the
ward of the purification, and so did the singers and the porters, according to the commandment
of David, and of Solomon his son. For in the days of David and Asaph of old there was a chief 46
of the singers, and songs of praise and thanksgiving unto God. And all Israel in the days of
Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, as every
day required: and they sanctified for the Levites; and the Levites sanctified for the sons of Aaron.

And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out
9 of the chamber. Then I commanded, and they cleansed the chambers: and thither
brought I again the vessels of the house of God, with the meal offerings and the
frankincense. And I perceived that the portions of the Levites had not been given
them; so that the Levites and the singers, that did the work, were fled every one to his
field. Then contended I with the rulers, and said, Why is the house of God forsaken?
12 And I gathered them together, and set them in their place. Then brought all Judah
the tithe of the corn and the wine and the oil unto the treasuries. And I made
treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of
the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of
Mattaniah: for they were counted faithful, and their business was to distribute unto
14 their brethren. Remember me, O my God, concerning this, and wipe not out my
good deeds that I have done for the house of my God, and for the observances thereof.

A Reform of Sabbath Observance

15 In those days saw I in Judah some treading winepresses on the sabbath, and bring-
ing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all
manner of burdens, which they brought into Jerusalem on the sabbath day: and
I testified against them in the day wherein they sold victuals. There dwelt men of
Tyre also therein, which brought in fish, and all manner of ware, and sold on the
17 sabbath unto the children of Judah, and in Jerusalem. Then I contended with the
nobles of Judah, and said unto them, What evil thing is this that ye do, and profane
the sabbath day? Did not your fathers thus, and did not our God bring all this
evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning
19 the sabbath. And it came to pass that, when the gates of Jerusalem began to be dark
before the sabbath, I commanded that the doors should be shut, and commanded
that they should not be opened till after the sabbath: and some of my servants set
I over the gates, that there should no burden be brought in on the sabbath day. So
the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.
21 Then I testified against them, and said unto them, Why lodge ye about the wall?
if ye do so again, I will lay hands on you. From that time forth came they no more
on the sabbath. And I commanded the Levites that they should purify themselves,
and that they should come and keep the gates, to sanctify the sabbath day. Remem-
ber unto me, O my God, this also, and spare me according to the greatness of thy
mercy.

A Reform of Marriage Customs

23 In those days also saw I the Jews that had married women of Ashdod, of Ammon,
and of Moab: and their children spake half in the speech of Ashdod, and could
not speak in the Jews' language, but according to the language of each people. And
I contended with them, and cursed them, and smote certain of them, and plucked off
their hair, and made them swear by God, saying, Ye shall not give your daughters
26 unto their sons, nor take their daughters for your sons, or for yourselves. Did not
Solomon king of Israel sin by these things? yet among many nations was there no
king like him, and he was beloved of his God, and God made him king over all Israel:
nevertheless even him did strange women cause to sin. Shall we then hearken unto
you to do all this great evil, to trespass against our God in marrying strange women?
28 And one of the sons of Joiada, the son of Eliashib the high priest, was son in law
to Sanballat the Horonite: therefore I chased him from me. Remember them, O
my God, because they have defiled the priesthood, and the covenant of the priest-
hood, and of the Levites. Thus cleansed I them from all strangers, and appointed
wards for the priests and for the Levites, every one in his work; and for the wood of-
fering, at times appointed, and for the firstfruits. Remember me, O my God, for good

THE
BOOKS OF THE PROPHETS

Isaiah
Jeremiah
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Anonymous

The Vision

of

I S A I A H

the son of Amoz

which he saw concerning Judah and Jerusalem

in the days of

Uzziah

Jotham

Ahaz

and Hezekiah

kings of Judah

Literary Remains of the Prophet

Isaiah

In Seven Books

BOOK I. — *General Prophecies*

BOOK II. — *Prophecies of the Unholy Alliance and the Sign Immanuel*

BOOK III. — *Prophecy of Assyrian Invasion*

BOOK IV. — *Dooms of the Nations*

BOOK V. — *Prophecies of Judgement and Restoration*

BOOK VI. — *The Ministry of Isaiah under Hezekiah*

BOOK VII. — *THE RHAPSODY OF ZION REDEEMED*

The Great Arraignment 1

HEAR, O heavens, and give ear, O earth, for the LORD hath spoken: I have nourished and brought up children, and they have rebelled against me.

The ox knoweth his owner, and the ass his master's crib: but Israel doth not 3
know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly: they have forsaken the LORD, they have despised the Holy One of Israel, they are estranged and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is 5
sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores: they have not been closed, neither bound up, neither mollified with oil. Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a booth in a 8
vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, 10
ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies, — I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a 41
trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the 18
LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

How is the faithful city become an harlot! she that was full of judgement! right- 21
eousness lodged in her, but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the LORD 24
of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and throughly purge away thy dross, and will take away all thy alloy: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, the faithful city. Zion shall be redeemed with judgement, and her 27
converts with righteousness. But the destruction of the transgressors and the sinners shall be together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a 30
garden that hath no water. And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them.

Through Judgement to Glory

2 *And it shall come to pass in the latter days, that the mountain of the* LORD'S *house*
shall be established at the head of the mountains, and shall be exalted above the hills;
and all nations shall flow unto it. And many peoples shall go and say, Come ye, and
let us go up to the mountain of the LORD, *to the house of the God of Jacob; and he will*
teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the
4 *law, and the word of the* LORD *from Jerusalem. And he shall judge between the nations,*
and shall reprove many peoples: and they shall beat their swords into plowshares, and
their spears into pruninghooks: nation shall not lift up sword against nation, neither
shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD. For thou hast
forsaken thy people the house of Jacob, because they be filled with customs from the
east, and are soothsayers like the Philistines, and they strike hands with the children
of strangers. Their land also is full of silver and gold, neither is there any end of
their treasures; their land also is full of horses, neither is there any end of their
chariots. Their land also is full of idols; they worship the work of their own hands,
that which their own fingers have made. And the mean man boweth down, and the
great man humbleth himself: therefore forgive them not.
10 Enter into the rock, and hide thee in the dust, from before the terror of the LORD,
and from the glory of his majesty. The lofty looks of man shall be brought low,
and the haughtiness of men shall be bowed down, and the LORD alone shall be
12 exalted in that day. For there shall be a day of the LORD of hosts upon all that is
proud and haughty, and upon all that is lifted up; and it shall be brought low: and
upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of
Bashan; and upon all the high mountains, and upon all the hills that are lifted up;
and upon every lofty tower, and upon every fenced wall; and upon all the ships of
17 Tarshish, and upon all pleasant watch-towers. And the loftiness of man shall be
bowed down, and the haughtiness of men shall be brought low: and the LORD alone
shall be exalted in that day. And the idols shall utterly pass away. And men shall
go into the caves of the rocks, and into the holes of the earth, from before the terror of
the LORD, and from the glory of his majesty, when he ariseth to shake mightily the
20 earth. In that day a man shall cast away his idols of silver, and his idols of gold,
which they made for him to worship, to the moles and to the bats; to go into the cav-
erns of the rocks, and into the clefts of the ragged rocks, from before the terror of the
LORD, and from the glory of his majesty, when he ariseth to shake mightily the earth.
Cease ye from man, whose breath is in his nostrils: for wherein is he to be ac-
3 counted of? For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem
and from Judah stay and staff, the whole stay of bread, and the whole stay of water;
the mighty man, and the man of war; the judge, and the prophet, and the diviner,
and the ancient; the captain of fifty, and the honourable man, and the counsellor,
and the cunning artificer, and the skilful enchanter. And I will give children to be
5 their princes, and babes shall rule over them. And the people shall be oppressed,
every one by another, and every one by his neighbour: the child shall behave himself
proudly against the ancient, and the base against the honourable. When a man shall
take hold of his brother in the house of his father, saying, Thou hast clothing, be thou
our ruler, and let this ruin be under thy hand: in that day shall he lift up his voice,
saying, I will not be an healer; for in my house is neither bread nor clothing: ye shall
8 not make me ruler of the people. For Jerusalem is ruined, and Judah is fallen: be-
cause their tongue and their doings are against the LORD, to provoke the eyes of his
glory. The shew of their countenance doth witness against them; and they declare
their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded
evil unto themselves. Say ye of the righteous, that it shall be well with him: for they

shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for 11
the doing of his hands shall be done to him. As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The LORD standeth up to plead, and standeth to judge the peoples. The LORD will enter into judgement with the elders 14
of his people, and the princes thereof: It is ye that have eaten up the vineyard; the spoil of the poor is in your houses: what mean ye that ye crush my people, and grind the face of the poor? saith the Lord, the LORD of hosts.

Moreover the LORD said, Because the daughters of Zion are haughty, and walk 16
with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will lay bare their secret parts. In that day the Lord will take away the bravery of their anklets, and the cauls, and 18
the crescents; the pendants, and the bracelets, and the mufflers; the headtires, and the ankle chains, and the sashes, and the perfume boxes, and the amulets; the rings, and the nose jewels; the festival robes, and the mantles, and the shawls, and the satchels; the hand mirrors, and the fine linen, and the turbans, and the veils. And it 24
shall come to pass, that instead of sweet spices there shall be rottenness; and instead of a girdle a rope; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth: branding instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she shall be desolate and sit upon the ground. And seven women shall take hold of one man in 4
that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name; take thou away our reproach.

In that day shall the branch of the LORD be beautiful and glorious, and the fruit 2
of the land shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the blast of judgement, and by the blast of burning. And the LORD will create over the whole habitation of 5
mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for over all the glory shall be spread a canopy. And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

Parable of the Vineyard

Let me sing of my wellbeloved a song of my beloved touching his vineyard. **5**

My wellbeloved had a vineyard
In a very fruitful hill:
And he made a trench about it,
And gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst of it,
And also hewed out a winepress therein:
And he looked that it should bring forth grapes —

and it brought forth wild grapes! And now, O inhabitants of Jerusalem and men of 3
Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away
the hedge thereof, and it shall be eaten up; I will break down the fence thereof,
and it shall be trodden down: and I will lay it waste; it shall not be pruned nor hoed;
but there shall come up briers and thorns: I will also command the clouds that they
rain no rain upon it.
7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah
his pleasant plant: and he looked for judgement, but behold oppression; for right-
eousness, but behold a cry.

A Sevenfold Woe

8 WOE unto them
That join house to house,
That lay field to field,
Till there be no room,
And ye be made to dwell alone in the midst of the land!

9 In mine ears saith the LORD of hosts: Of a truth many houses shall be desolate,
even great and fair, without inhabitant. For ten acres of vineyard shall yield one
bath, and a homer of seed shall yield but an ephah.

11 WOE unto them
That rise up early in the morning,
That they may follow strong drink;
That tarry late into the night,
Till wine inflame them.
And the harp and the lute, the tabret and the pipe,
And wine, are in their feasts:
But they regard not the work of the LORD,
Neither have they considered the operation of his hands!

13 Therefore my people are gone into captivity, for lack of knowledge: and their
honourable men are famished, and their multitude are parched with thirst.
Therefore hell hath enlarged her desire, and opened her mouth without measure:
and their glory, and their multitude, and their pomp, and he that rejoiceth among them,
15 descend into it. And the mean man is bowed down, and the great man is humbled,
and the eyes of the lofty are humbled: but the LORD of hosts is exalted in judgement,
and God the Holy One is sanctified in righteousness. Then shall the lambs feed as
in their pasture, and the waste places of the fat ones shall wanderers eat.

18 WOE unto them
That draw iniquity with cords of vanity,
And sin as it were with a cart rope:
'Let him make speed, let him hasten his work,
'That we may see it;
'And let the counsel of the Holy One of Israel draw nigh and come,
'That we may know it!'

20 WOE unto them
That call evil good,
And good evil;
That put darkness for light,
And light for darkness;
That put bitter for sweet,
And sweet for bitter!

Woe unto them 21
That are wise in their own eyes,
And prudent in their own sight!

Woe unto them 22
That are mighty to drink wine,
And men of strength to mingle strong drink:
Which justify the wicked for a reward,
And take away the righteousness of the righteous from him!

Therefore as the tongue of fire devoureth the stubble, and as the dry grass sinketh 24
down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust: because they have rejected the law of the Lord of hosts, and despised the word of the Holy One of Israel.

Therefore is the anger of the Lord kindled against his people, and he hath stretched 25
forth his hand against them, and hath smitten them, and the hills did tremble, and their carcases were as refuse in the midst of the streets.

For all this his anger is not turned away,
But his hand is stretched out still!

And he will lift up an ensign to the nations from far, 26
And will hiss for them from the end of the earth:
And, behold, they shall come with speed swiftly:

None shall be weary nor stumble among them,
None shall slumber nor sleep;
Neither shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken:

Whose arrows are sharp, 28
And all their bows bent;
Their horses' hoofs shall be counted like flint,
And their wheels like a whirlwind:

Their roaring shall be like a lion,
They shall roar like young lions:
Yea, they shall roar, and lay hold of the prey,
And carry it away safe, and there shall be none to deliver.

And they shall roar against them in that day like the roaring of the sea: 30
And if one look unto the land, behold, darkness and distress,
And the light is darkened in the clouds thereof.

The Call of the Prophet

In the year that king Uzziah died I saw the Lord sitting upon a throne, high and **6**
lifted up, and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another:

Chorus of Seraphim. — Holy, holy, holy, is the Lord of hosts!
Answering Chorus. — The fulness of the whole earth is his glory!

4 And the foundations of the thresholds were moved at the voice of him that cried,
and the house was filled with smoke. Then said I:

Woe is me, for I am undone!
Because I am a man of unclean lips,
And I dwell in the midst of a people of unclean lips:
For mine eyes have seen the King, the LORD of hosts!

6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had
taken with the tongs from off the altar: and he touched my mouth with it, and said:

Lo, this hath touched thy lips;
And thine iniquity is taken away, and thy sin purged.

8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?
Then I said, Here am I; send me.
And he said, Go, and tell this people, Hear ye indeed, but understand not; and
see ye indeed, but perceive not. Make the heart of this people fat, and make their
ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears,
and understand with their heart, and turn again, and be healed.
11 Then said I, Lord, how long? And he answered, Until cities be waste without
inhabitant, and houses without man, and the land become utterly waste, and the LORD
have removed men far away, and the forsaken places be many in the midst of the land.
And if there be yet a tenth in it, it shall again be eaten up: as a terebinth, and as an
oak, whose stock remaineth when they are felled, so the holy seed is the stock thereof.

BOOK II.—PROPHECIES OF THE UNHOLY ALLIANCE AND THE SIGN IMMANUEL

To King Ahaz

7 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king
of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel,
went up to Jerusalem to war against it; but could not prevail against it. And it was
told the house of David, saying, Syria is confederate with Ephraim. And his heart was
moved, and the heart of his people, as the trees of the forest are moved with the wind.
3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-
jashub thy son, at the end of the conduit of the upper pool, in the high way of the
fuller's field; and say unto him, Take heed, and be quiet; fear not, neither let thine
heart be faint, because of these two tails of smoking firebrands —

'For the fierce anger of Rezin and Syria,
'And of the son of Remaliah.' —

5 Because Syria hath counselled evil against thee, Ephraim also, and the son of Rema-
liah, —

'Let us go up against Judah, and vex it,
'And let us make a breach therein for us,
'And set up a king in the midst of it, even the son of Tabeel,' —

7 thus saith the Lord GOD: It shall not stand, neither shall it come to pass: —

'For the head of Syria is Damascus,
'And the head of Damascus is Rezin:'— 8

and within threescore and five years shall Ephraim be broken in pieces, that it be not a people:—

'And the head of Ephraim is Samaria,
'And the head of Samaria is Remaliah's son.'—

If ye will not believe, surely ye shall not be established.

And the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy 10
God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself shall give you a sign; behold, a virgin is with child, and beareth a son, and shall call his name 'God-with-us.' * Butter and honey shall he eat, when he 15
knoweth to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken.

To the King of Israel

The LORD shall bring upon thee, and upon thy people, and upon thy father's 17
house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

The Fly and the Bee

And it shall come to pass in that day, that the LORD shall hiss for the fly that is in 18
the uttermost part of the rivers of Eyypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all pastures.

The Razor

In that day shall the Lord shave with a razor that is hired, which is in the parts be- 20
yond the River, even with the king of Assyria, the head and the hair of the feet: and it shall also consume the beard.

Butter and Honey

And it shall come to pass in that day, that a man shall nourish a young cow, and 21
two sheep; and it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for butter and honey shall every one eat that is left in the midst of the land.

Briers and Thorns

And it shall come to pass in that day, that every place, where there were a thousand 23
vines at a thousand silverlings, shall even be for briers and thorns. With arrows and with bow shall one come thither; because all the land shall be briers and thorns. And all the hills that were digged with the mattock, thou shalt not come thither for fear of briers and thorns, but it shall be for the sending forth of oxen, and for the treading of sheep.

Maher-shalal-hash-baz

And the LORD said unto me, Take thee a great tablet, and write upon it in common **8**
characters, For Maher-shalal-hash-baz; and I will take unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD unto me, Call his name 'Maher-shalal-hash-baz.' For before the child shall have knowledge to 4

* Immanuel.

cry, My father, and, My mother, the riches of Damascus and the 'spoil' of Samaria shall be 'carried away' before the king of Assyria.

The River

5 And the LORD spake unto me yet again, saying, Forasmuch as this people hath refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the River, strong and many, even the king of Assyria and all his glory: and he shall come up 8 over all his channels, and go over all his banks: and he shall sweep onward into Judah; he shall overflow and pass through; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O God-with-us! *

Judah and her Enemies

I

9 Make an uproar, O ye peoples,
And ye shall be broken in pieces;
(And give ear, all ye of far countries;)
Gird yourselves,
And ye shall be broken in pieces;
Gird yourselves,
And ye shall be broken in pieces;
Take counsel together,
And it shall be brought to nought;
Speak the word,
And it shall not stand:
For GOD IS WITH US.†

11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying: "Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof. The LORD of hosts, him shall ye sanctify; and let 14 him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many shall stumble thereon, and fall, and be broken, and be snared, and be taken. Bind thou up the testimony, seal the law among my disciples." —

17 (And I will wait for the LORD, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.) —

19 "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them."

II

21 'And they shall pass through it, hardly bestead and hungry:
'And it shall come to pass that, when they shall be hungry,
'They shall fret themselves,
'And curse their king and their God:

* Immanuel. † Immanu El.

'And turn their faces upward,
'And they shall look unto the earth: 22
'And, behold, distress and darkness,
'The gloom of anguish.'

And thick darkness shall be driven away;
For there shall be no gloom to her that was in anguish. 9

'In the former time he brought into contempt
'The land of Zebulun and the land of Naphtali;
'But in the latter time hath he made it glorious,
'By the way of the sea, beyond Jordan, Galilee of the nations.'

The people that walked in darkness 2
Have seen a great light;
They that dwelt in the land of the shadow of death,
Upon them hath the light shined.

'Thou hast multiplied the nation,
'Thou hast increased their joy: 3
'They joy before thee according to the joy in harvest,
'As men rejoice when they divide the spoil.'

For the yoke of his burden 4
And the staff of his shoulder,
The rod of his oppressor,
Thou hast broken as in the day of Midian.

For all the armour of the armed man in the tumult, 5
And the garments rolled in blood,
Shall even be for burning,
For fuel of fire.

III

For unto us a child is born, 6
Unto us a son is given;
And the government shall be upon his shoulder:
And his name shall be called, WONDERFUL COUNSELLOR,
MIGHTY GOD, EVERLASTING FATHER,
PRINCE OF PEACE.

Of the increase of his government, 7
And of peace, there shall be no end
Upon the throne of David and upon his kingdom;
To establish it, and to uphold it with judgement,
And with righteousness, from henceforth even for ever.
The zeal of the LORD of hosts shall perform this.

Doom of the North

I

The Lord sent a word into Jacob, 8
And it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say
in pride and in stoutness of heart,

The bricks are fallen,
But we will build with hewn stone;
The sycomores are cut down,
But we will change them into cedars.

11 Therefore the LORD shall set up on high against him the adversaries of Rezin, and
shall stir up his enemies; the Syrians before, and the Philistines behind; and they
shall devour Israel with open mouth.

For all this his anger is not turned away,
But his hand is stretched out still!

II

Yet the people hath not turned unto him that smote them,
Neither have they sought the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, palm-branch and rush, in
one day.

The ancient and the honourable man,
He is the head;
And the prophet that teacheth lies,
He is the tail.

16 For they that lead this people cause them to err; and they that are led of them are
destroyed. Therefore the Lord shall not rejoice over their young men, neither shall
he have compassion on their fatherless and widows: for every one is profane and an
evil-doer, and every mouth speaketh folly.

For all this his anger is not turned away,
But his hand is stretched out *still!*

III

18 For wickedness burneth as the fire;
It devoureth the briers and thorns:

yea, it kindleth in the thickets of the forest, and they roll upward in thick clouds of
smoke. Through the wrath of the LORD of hosts is the land burnt up: the people
also are as the fuel of fire; no man spareth his brother.

20 And one shall snatch on the right hand,
And be hungry;
And he shall eat on the left hand,
And they shall not be satisfied:

21 they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim,
Manasseh: and they together shall be against Judah.

For all this his anger is not turned away,
But his hand is stretched out STILL!

IV

Woe unto them that decree unrighteous decrees,
And to the writers that write perverseness: 10

to turn aside the needy from judgement, and to take away the right of the poor of my people, that widows may be their spoil, and that they may make the fatherless their prey!

And what will ye do in the day of visitation,
And in the desolation which shall come from far?
To whom will ye flee for help?
And where will ye leave your glory? 3

They shall only bow down under the prisoners, and shall fall under the slain. 4

For all this his anger is not turned away,
But his hand is stretched out STILL!

BOOK III.—PROPHECY OF ASSYRIAN INVASION

I

Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! 5
I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few. For he saith, 'Are 8
not my princes all of them kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?'

Wherefore it shall come to pass, that when the Lord hath performed his whole 12
work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he hath said, 'By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the peoples, and have robbed their treasures, and I have brought down as a valiant man them that sit on thrones: and my hand hath found as a nest the 14
riches of the peoples; and as one gathereth eggs that are forsaken, have I gathered all the earth: and there was none that moved the wing, or that opened the mouth, or chirped.' Shall the axe boast itself against him that heweth therewith? shall the saw magnify itself against him that shaketh it? as if a rod should shake them that lift it up, or as if a staff should lift up him that is not wood.

Therefore shall the Lord, the LORD of hosts, send among his fat ones leanness; 16
and under his glory there shall be kindled a burning like the burning of fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day. And he shall consume the glory of his forest, and of his fruitful field, both soul and body: and it shall be as when a standardbearer fainteth. And the remnant of the trees of his forest shall be few, that a child may write them.

And it shall come to pass in that day, that the remnant of Israel, and they that are 20
escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. A remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people

Israel be as the sand of the sea, only a remnant of them shall return: a consumption is determined, overflowing with righteousness. For a consummation, and that determined, shall the Lord, the LORD of hosts, make in the midst of all the earth.

24 Therefore thus saith the Lord, the LORD of hosts: O my people that dwellest in Zion, be not afraid of the Assyrian: though he smite thee with the rod, and lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall be accomplished, and mine anger, in their destruction. And the LORD of hosts shall stir up against him a scourge, as in the slaughter of Midian at the rock of Oreb: and his rod shall be over the sea, and he shall lift it up after the manner
27 of Egypt. And it shall come to pass in that day, that his burden shall depart from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed by reason of fatness.

II

28 'He is come to Aiath' —
'He is passed through Migron' —
'At Michmash he layeth up his baggage' —
'They are gone over the pass' —
'They have taken up their lodging at Geba' —
'Ramah trembleth' —
'Gibeah of Saul is fled.' —

30 Cry aloud with thy voice, O daughter of Gallim! —
Hearken, O Laishah! —
O thou poor Anathoth! —
Madmenah is a fugitive —
The inhabitants of Gebim gather themselves to flee —
This very day shall he halt at Nob —
He shaketh his hand at the mount of the daughter of Zion, the hill of Jerusalem. —

Behold, the Lord, the LORD of hosts, shall lop the boughs with terror: and the high ones of stature shall be hewn down, and the lofty shall be brought low. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty
11 one. And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and his delight shall be in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
4 but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion
7 and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be glorious.

And it shall come to pass in that day, that the Lord shall set his hand again the 11
second time to recover the remnant of his people, which shall remain, from Assyria,
and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar,
and from Hamath, and from the islands of the sea. And he shall set up an ensign 12
for the nations, and shall assemble the outcasts of Israel, and gather together the dis-
persed of Judah from the four corners of the earth. The envy also of Ephraim shall
depart, and they that vex Judah shall be cut off: Ephraim shall not envy Judah, and
Judah shall not vex Ephraim. And they shall fly down upon the shoulder of the 14
Philistines on the west; together shall they spoil the children of the east: they shall
put forth their hand upon Edom and Moab; and the children of Ammon shall obey
them. And the LORD shall utterly destroy the tongue of the Egyptian Sea; and with
his scorching wind shall he shake his hand over the River, and shall smite it into seven
streams, and cause men to march over dryshod. And there shall be an high way for 16
the remnant of his people, which shall remain, from Assyria; like as there was for
Israel in the day that he came up out of the land of Egypt. And in that day thou shalt
say:

SONG IN THAT DAY 12

I will give thanks unto thee, O LORD;
For though thou wast angry with me,
Thine anger is turned away,
And thou comfortest me.

Behold, God is my salvation;
I will trust, and will not be afraid:
For the LORD JEHOVAH is my strength and song;
And he is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation. 3

WELL SONG IN THAT DAY

Give thanks unto the LORD,
Call upon his name,
Declare his doings among the peoples,
Make mention that his name is exalted.

Sing unto the LORD, for he hath done excellent things: 5
Let this be known in all the earth.
Cry aloud, and shout, thou inhabitant of Zion:
For great is the Holy One of Israel in the midst of thee.

BOOK IV.—DOOMS OF THE NATIONS

Doom of Babylon 13

Set ye up an ensign upon the bare mountain, lift up the voice unto them, wave the 2
hand, that they may go into the gates of the nobles. I have commanded my consecrated
ones, yea, I have called my mighty men for mine anger, even them that exult in my
majesty.

The noise of a multitude in the mountains, 4
Like as of a great people!
The noise of a tumult
Of the kingdoms of the nations gathered together!

The LORD of HOSTS
Mustereth the HOST for the battle;
They come from a far country,
From the uttermost part of heaven:

Even the LORD, and the weapons of his indignation,
To destroy the whole land.
Howl ye, for the Day of the LORD is at hand:
As destruction from the Almighty shall it come.

Therefore shall all hands be feeble, and every heart of man shall melt: and they shall be dismayed; pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail; they shall be amazed one at another; their faces shall be faces of flame.

Behold, the Day of the LORD cometh,
Cruel, with wrath and fierce anger;
To make the land a desolation,
And to destroy the sinners thereof out of it.

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more rare than fine gold, even a man than the pure gold of Ophir. Therefore I will make the heavens to tremble, and the earth shall be shaken out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. And it shall come to pass, that as the chased roe, and as sheep that no man gathereth, they shall turn every man to his own people, and shall flee every man to his own land. Every one that is found shall be thrust through; and every one that is taken shall fall by the sword. Their infants also shall be dashed in pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it. And their bows shall dash the young men in pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

And BABYLON,
The glory of kingdoms,
The beauty of the Chaldeans' pride,
Shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited,
Neither shall it be dwelt in from generation to generation;
Neither shall the Arabian pitch tent there;
Neither shall shepherds make their flocks to lie down there.

But wild beasts of the desert shall lie there;
And their houses shall be full of doleful creatures;
And ostriches shall dwell there,
And satyrs shall dance there.

And wolves shall cry in their castles,
And jackals in the pleasant palaces:
And her time is near to come,
And her days shall not be prolonged.

For the LORD will have compassion on Jacob, and will yet choose Israel, and set 14
them in their own land: and the stranger shall join himself with them, and they shall
cleave to the house of Jacob. And the peoples shall take them, and bring them to
their place: and the house of Israel shall possess them in the land of the LORD
for servants and for handmaids: and they shall take them captive, whose captives
they were; and they shall rule over their oppressors. And it shall come to pass in 3
the day that the LORD shall give thee rest from thy sorrow, and from thy trouble, and
from the hard service wherein thou wast made to serve, that thou shalt take up this
parable against the king of Babylon, and say:

How hath the oppressor ceased!
The golden city ceased!
The LORD hath broken the staff of the wicked, 5
The sceptre of the rulers;
He that smote the peoples in wrath with a continual stroke,
That ruled the nations in anger,
Is persecuted,
And none hindereth!
The whole earth is at rest, and is quiet:
They break forth into singing:
Yea, the fir trees rejoice at thee,
And the cedars of Lebanon:
'Since thou art laid down,
'No feller is come up against us.'

Hell from beneath is moved for thee, 9
To meet thee at thy coming:
It stirreth up the dead for thee,
Even all the chief ones of the earth;
It hath raised up from their thrones all the kings of the nations,
All they shall answer and say unto thee:
'Art thou also become weak as we?
'Art thou become like unto us?'
Thy pomp is brought down to hell,
And the noise of thy viols:
The worm is spread under thee,
And worms cover thee.

How art thou fallen from heaven, 12
O Day Star, son of the morning!
How art thou cut down to the ground,
Which didst lay low the nations!
And thou saidst in thine heart, 'I will ascend into heaven,
'I will exalt my throne above the stars of God;
'And I will sit upon the mount of congregation,
'In the uttermost parts of the north:
'I will ascend above the heights of the clouds;
'I will be like the Most High.'
Yet thou shalt be brought down to hell,
To the uttermost parts of the pit.

They that see thee shall narrowly look upon thee, 16
They shall consider thee:

'Is this the man that made the earth to tremble,
'That did shake kingdoms;
17 'That made the world as a wilderness, and overthrew the cities thereof
'That let not loose his prisoners to their home?'
All the kings of the nations, all of them, sleep in glory,
Every one in his own house:
But thou art cast forth away from thy sepulchre,
Like an abominable branch,
As the raiment of those that are slain,
That are thrust through with the sword,
That go down to the stones of the pit;
As a carcase trodden under foot.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named for ever. Prepare ye slaughter for his children for the iniquity of their fathers; that they rise not up, and possess the earth, and fill the face of the world with cities. And I will rise up against them, saith the LORD of hosts, and cut off from Babylon name and remnant, 23 and son and son's son, saith the LORD. I will also make it a possession for the porcupine, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

Doom of Assyria

24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulder. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon 27 all the nations. For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Doom of Philistia *

29 Rejoice not, O Philistia, all of thee,
Because the rod that smote thee is broken:
For out of the serpent's root shall come forth a basilisk,
And his fruit shall be a fiery flying serpent.

30 And the firstborn of the poor shall feed,
And the needy shall lie down in safety:
And I will kill thy root with famine,
And thy remnant shall be slain.

31 Howl, O gate; cry, O city;
Thou art melted away, O Philistia, all of thee;
For there cometh a smoke out of the north,
And none standeth aloof at his appointed times.

32 What then shall one answer the messengers of the nation? That the LORD hath founded Zion, and in her shall the afflicted of his people take refuge.

28 * In the year that King Ahaz died was this oracle.

Doom of Moab 15

I

For in a night Ar of Moab is laid waste, and brought to nought! 2
For in a night Kir of Moab is laid waste, and brought to nought!
Bayith and Dibon are gone up to the high places to weep;
Moab howleth upon Nebo, and upon Medeba!

On all their heads is baldness, every beard is cut off;
In their streets they gird themselves with sackcloth: 3
On their housetops, and in their broad places, every one howleth,
Weeping abundantly.

And Heshbon crieth out, and Elealeh;
Their voice is heard even unto Jahaz:
Therefore the armed men of Moab cry aloud,
His soul trembleth within him.

My heart crieth out for Moab; 5
Her nobles flee unto Zoar, to Eglath-shelishiyah;
For by the ascent of Luhith with weeping they go up;
For in the way of Horonaim they raise up a cry of destruction.

For the waters of Nimrim shall be desolate:
For the grass is withered away,
The tender grass faileth,
There is no green thing.

Therefore the abundance they have gotten, and that which they have laid up, 7
shall they carry away over the brook of the willows.

For the cry is gone round about the borders of Moab;
The howling thereof unto Eglaim,
And the howling thereof unto Beer-elim;
For the waters of Dimon are full of blood. 9

For I will bring yet more upon Dimon, a lion upon him that escapeth of Moab,
and upon the remnant of the land.

'Send ye the lambs for the ruler of the land, 16
'From Sela toward the wilderness unto the mount of the daughter of
Zion.'

For it shall be that, as wandering birds, as a scattered nest, so shall the daughters
of Moab be at the fords of Arnon.

'Give counsel, execute judgement, 3
'Make thy shadow as the night in the midst of the noonday:

'Hide the outcasts,
'Bewray not the wanderer;
'Let the outcasts of Moab dwell with thee,
'Be thou a covert to him from the face of the spoiler.'

For the extortioner is brought to nought, spoiling ceaseth, the oppressors are consumed out of the land. And a throne shall be established in mercy, and one shall sit thereon in truth, in the tent of David; judging, and seeking judgement; and swift to do righteousness.

II

We have heard of the pride of Moab,
That he is very proud;
Even of his arrogancy, and his pride, and his wrath:
His boastings are nought.

Therefore shall Moab howl for Moab, every one shall howl;
For the raisin-cakes of Kir-hareseth shall ye mourn, utterly stricken.

For the fields of Heshbon languish, and the vine of Sibmah;
The lords of the nations have broken down the choice plants thereof;
They reached even unto Jazer, they wandered into the wilderness;
Her branches were spread abroad, they passed over the sea.

Therefore I will weep with the weeping of Jazer for the vine of Sibmah;
I will water thee with my tears, O Heshbon, and Elealeh!

For upon thy summer fruits and upon thy harvest the battle shout is fallen,
And gladness is taken away, and joy out of the fruitful field;
And in the vineyards there shall be no singing, neither joyful noise;
No treader shall tread out wine in the presses; I have made the vintage shout to cease.

Wherefore my bowels sound like an harp for Moab,
And mine inward parts for Kir-heres.

And it shall come to pass, when Moab presenteth himself, when he wearieth himself upon the high place, and shall come to his sanctuary to pray, that he shall not prevail.

*

This is the word that the LORD spake concerning Moab in time past. But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be brought into contempt, with all his great multitude; and the remnant shall be very small and of no account.

17 Doom of Syria and Israel

Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria shall be — as the glory of the children of Israel, saith the LORD of hosts.

And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the standing corn, and his arm reapeth the ears; yea, it shall be as when one gleaneth ears in the valley of Rephaim.

Yet there shall be left therein gleanings, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches of a fruitful tree, saith the LORD, the God of Israel. In that day shall a man look unto his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall

not look to the altars, the work of his hands, neither shall he have respect to that which his fingers have made, either the Asherim, or the sun-images.

In that day shall his strong cities be as the forsaken places in the wood and on the 9
mountain top, which were forsaken from before the children of Israel: and it shall be a desolation. For thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength; therefore thou plantest pleasant plants, and settest it with strange slips: in the day of thy planting thou hedgest it in, and in the morning thou makest thy seed to blossom: but the harvest shall be a heap in the day of grief and of desperate sorrow.

A Doom Song

Ah, the uproar of many peoples, 12
Which roar like the roaring of the seas;
And the rushing of nations,
That rush like the rushing of mighty waters!

The nations shall rush like the rushing of many waters:
But he shall rebuke them, and they shall flee far off;
And shall be chased as the chaff of the mountains before the wind,
And like the whirling dust before the storm.

At eventide behold terror; 14
And before the morning they are not.
This is the portion of them that spoil us,
And the lot of them that rob us.

Doom of Ethiopia

Ah, the land of the rustling of wings, 18
Which is beyond the rivers of Ethiopia;
That sendeth ambassadors by the sea,
Even in vessels of papyrus upon the waters:

'Go, ye swift messengers, to a nation tall and smooth,
'To a people terrible from their beginning onward;
'A nation that meteth out, and treadeth down,
'Whose land the rivers divide.'

All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is 3
lifted up on the mountains, see ye; and when the trumpet is blown, hear ye. For thus hath the LORD said unto me, I will be still, and I will behold in my dwelling place; like clear heat in sunshine, like a cloud of dew in the heat of harvest. For afore the harvest, when the blossom is over, and the flower becometh a ripening grape, he shall cut off the sprigs with pruninghooks, and the spreading branches shall he take away and cut down. They shall be left together unto the ravenous birds of the mountains, and to the beasts of the earth: and the ravenous birds shall summer upon them, and all the beasts of the earth shall winter upon them. In that 7
time shall a present be brought unto the LORD of hosts —

— of a people tall and smooth,
And from a people terrible from their beginning onward;
A nation that meteth out, and treadeth down,
Whose land the rivers divide —

to the place of the name of the LORD of hosts, the mount Zion.

19 ## Doom of Egypt

Behold, the LORD rideth upon a swift cloud, and cometh unto Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will stir up the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city 3 against city, and kingdom against kingdom. And the spirit of Egypt shall be made void in the midst of it; and I will destroy the counsel thereof: and they shall seek unto the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And I will give over the Egyptians into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts. And the waters 6 shall fail from the sea, and the river shall be wasted and become dry. And the rivers shall stink; the streams of Egypt shall be minished and dried up: the reeds and flags shall wither away. The meadows by the Nile, by the brink of the Nile, and all that is sown by the Nile, shall become dry, be driven away, and be no more. The fishers also shall lament, and all they that cast angle into the Nile shall mourn, and 9 they that spread nets upon the waters shall languish. Moreover they that work in combed flax, and they that weave white cloth, shall be ashamed. And her pillars shall be broken in pieces, all they that work for hire shall be grieved in soul. The princes of Zoan are utterly foolish; the counsel of the wisest counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? Where then are thy wise men? and let them tell thee now; and let 13 them know what the LORD of hosts hath purposed concerning Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have caused Egypt to go astray, that are the corner stone of her tribes. The LORD hath mingled a spirit of perverseness in the midst of her: and they have caused Egypt to go astray in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be for Egypt any work, which head or tail, palm-branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall tremble and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it. And the land of Judah shall become a terror unto Egypt, every one to whom mention is made thereof shall be afraid, because of the purpose of the LORD of hosts, which he purposeth against it.

*

18 In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to the LORD of hosts; one shall be called The city of destruction.

*

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a defender, and he shall deliver them.

*

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto the LORD, and shall perform it.

*

And the LORD shall smite Egypt, smiting and healing; and they shall return unto the LORD, and he shall be intreated of them, and shall heal them.

*

23 In that day shall there be a high way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

*

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the 24
midst of the earth: for that the LORD of hosts hath blessed them, saying, Blessed be
Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

A Sign for Ashdod

In the year that Tartan came unto Ashdod, when Sargon the king of Assyria sent 20
him, and he fought against Ashdod and took it; at that time the LORD spake by Isaiah
the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put thy
shoe from off thy foot. And he did so, walking naked and barefoot. And the LORD
said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign
and a wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away
the captives of Egypt, and the exiles of Ethiopia, young and old, naked and barefoot,
and with buttocks uncovered, to the shame of Egypt. And they shall be dismayed 5
and ashamed, because of Ethiopia their expectation, and of Egypt their glory. And
the inhabitant of this coastland shall say in that day, Behold, such is our expectation,
whither we fled for help to be delivered from the king of Assyria: and we, how shall
we escape?

The Watchman of Israel: Four Oracles

THE ORACLE OF THE WILDERNESS OF THE SEA 21

As whirlwinds in the South sweep through,
It cometh from the wilderness,
From a terrible land!

A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, 2
and the spoiler spoileth.

"Go up, O Elam;
Besiege, O Media;
All the sighing thereof will I make to cease."

Therefore are my loins filled with anguish; pangs have taken hold upon me, as the 3
pangs of a woman in travail: I am pained so that I cannot hear, I am dismayed so
that I cannot see. My heart panteth, horror hath affrighted me: the twilight that I
desired hath been turned into trembling unto me.

"They prepare the table,
They spread the carpets,
They eat, they drink:
Rise up, ye princes, anoint the shield."

For thus hath the LORD said unto me, Go, set a watchman; let him declare what he 6
seeth: and when he seeth a troop, horsemen in pairs, a troop of asses, a troop of
camels, he shall hearken diligently with much heed. And he cried as a lion:

THE WATCHMAN

O Lord, I stand continually upon the watch-tower in the day-time,
And am set in my ward whole nights:
And, behold, here cometh a troop of men, 9
Horsemen in pairs.

THE LORD

Babylon is fallen,
Is fallen;
And all the graven images of her gods are broken unto the ground.

10 O thou my threshing, and the corn of my floor: that which I have heard from the LORD of hosts, the God of Israel, have I declared unto you.

THE ORACLE OF SILENCE

VOICE OUT OF SEIR

11 Watchman, what of the night?
Watchman, what of the night?

THE WATCHMAN

12 The morning cometh,
And also the night:
If ye will inquire, inquire ye;
Come ye again.

THE ORACLE AT EVENING

13 In the thickets at evening shall ye lodge,
O ye travelling companies of Dedanites.
Unto him that is thirsty bring ye water;
Ye inhabitants of the land of Tema,
Meet the fugitives with their bread.
For they fled away from the swords,
From the drawn sword, and from the bent bow,
And from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: and the residue of the number of the archers, the mighty men of the children of Kedar, shall be few: for the LORD, the God of Israel, hath spoken it.

22 *THE ORACLE OF THE VALLEY OF VISION*

What aileth thee now,
That thou art wholly gone up to the housetops,
O thou that art full of shoutings,
A tumultuous city, a joyous town?
Thy slain are not slain with the sword,
Neither are they dead in battle.
All thy rulers fled away together,
They were bound without the bow:
All that were found of thee were bound together,
They fled afar off.

4 Therefore said I, Look away from me, I will weep bitterly; labour not to comfort me, for the spoiling of the daughter of my people. For it is a day of discomfiture, and of treading down, and of perplexity, from the Lord, the LORD of hosts, in the valley of vision; a breaking down of the walls, and a crying to the mountains. And Elam bare the quiver, with chariots of men and horsemen; and Kir uncovered the shield. And it came to pass, that thy choicest valleys were full of chariots, and the horsemen set themselves in array at the gate.

And he took away the covering of Judah; and thou didst look in that day to the 8
armour in the house of the forest. And ye saw the breaches of the city of David,
that they were many: and ye gathered together the waters of the lower pool. And
ye numbered the houses of Jerusalem, and ye brake down the houses to fortify the
wall. Ye made also a reservoir between the two walls for the water of the old pool:
but ye looked not unto him that had done this, neither had ye respect unto him that
fashioned it long ago.

And in that day did the Lord, the LORD of hosts, call to weeping, and to mourning, 12
and to baldness, and to girding with sackcloth: and behold, joy and gladness, slaying
oxen and killing sheep, eating flesh and drinking wine: 'Let us eat and drink, for
to-morrow we shall die!' And the LORD of hosts revealed himself in mine ears:
Surely this iniquity shall not be purged from you till ye die, saith the Lord, the LORD
of hosts.

Shebna and Eliakim

Thus saith the Lord, the LORD of hosts, Go, get thee unto this treasurer, even unto 15
Shebna, which is over the house, and say, What doest thou here? and whom hast thou
here, that thou hast hewed thee out here a sepulchre? hewing him out a sepulchre on
high, graving an habitation for himself in the rock! Behold, the LORD will hurl thee
away violently as a strong man; yea, he will wrap thee up closely. He will surely 18
turn and toss thee like a ball into a large country; there shalt thou die, and there
shall be the chariots of thy glory, thou shame of thy lord's house. And I will thrust
thee from thine office, and from thy station shall he pull thee down.

And it shall come to pass in that day, that I will call my servant Eliakim the son 20
of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle,
and I will commit thy government into his hand: and he shall be a father to the
inhabitants of Jerusalem, and to the house of Judah. And the key of the house of
David will I lay upon his shoulder; and he shall open, and none shall shut; and he
shall shut, and none shall open. And I will fasten him as a nail in a sure place; and 23
he shall be for a throne of glory to his father's house.

*

And they shall hang upon him all the glory of his father's house, the offspring and
the issue, every small vessel, from the vessels of cups even to all the vessels of flagons.
In that day, saith the LORD of hosts, shall the nail that was fastened in a sure place 25
give way; and it shall be hewn down, and fall, and the burden that was upon it shall
be cut off; for the LORD hath spoken it.

Doom of Tyre 23

Howl, ye ships of Tarshish: 1
For it is laid waste,
So that there is no house,
No entering in:
From the land of Kittim it is revealed to them!

Be still, ye inhabitants of the coastland: 2
Thou whom the merchants of Zidon, that pass over the sea, have replenished:
And on great waters the seed of Shihor,
The harvest of the Nile, was her revenue:
And she was the mart of nations!

4 Be thou ashamed, O Zidon:
For the sea hath spoken, the strong hold of the sea:
'I have not travailed, nor brought forth,
'Neither have I nourished young men, nor brought up virgins':
When the report cometh to Egypt, they shall be sorely pained at the report of Tyre!

II

6 Pass ye over to Tarshish:
Howl, ye inhabitants of the coastland!

Is this your joyous city,
Whose antiquity is of ancient days,
Whose feet carried her afar off to sojourn?

8 'Who hath purposed this against Tyre, the crowning city,
'Whose merchants are princes,
'Whose traffickers are the honourable of the earth?'

The LORD of hosts hath purposed it,
To stain the pride of all glory,
To bring into contempt all the honourable of the earth.

III

10 Pass through thy land as the Nile, O daughter of Tarshish:
There is no girdle about thee any more.

He hath stretched out his hand over the sea;
He hath shaken the kingdoms:
The LORD hath given commandment concerning Canaan,
To destroy the strongholds thereof.

12 "Thou shalt no more rejoice,
"O thou oppressed virgin daughter of Zidon:
"Arise, pass over to Kittim;
"Even there shalt thou have no rest."

Behold, the land of the Chaldeans, this people is no more;
The Assyrian hath appointed it for the beasts of the wilderness;
They set up their towers, they overthrew the palaces thereof;
He made it a ruin.

14 Howl, ye ships of Tarshish:
For your stronghold is laid waste!

IV

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years it shall be unto Tyre as in the song of the harlot —

16 Take an harp,
Go about the city,
Thou harlot that hast been forgotten;

Make sweet melody,
Sing many songs,
That thou mayest be remembered.

And it shall come to pass after the end of seventy years, that the LORD will visit 17
Tyre, and she shall return to her hire, and shall play the harlot with all the kingdoms
of the world upon the face of the earth. And her merchandise and her hire shall be
holiness to the LORD: it shall not be treasured nor laid up; for her merchandise
shall be for them that dwell before the LORD, to eat sufficiently, and for durable
clothing.

A Rhapsody of Judgement

VOICE OF PROPHECY. — Behold, the LORD maketh the earth empty, and maketh 24
it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.
And it shall be, as with the people, so with the priest; as with the servant, so with his
master; as with the maid, so with her mistress; as with the buyer, so with the seller;
as with the lender, so with the borrower; as with the taker of usury, so with the giver
of usury to him. The earth shall be utterly emptied, and utterly spoiled: for the
LORD hath spoken this word.

VISION. — The earth mourneth and fadeth away; the world languisheth and 4
fadeth away; the lofty people of the earth do languish.

VOICE OF PROPHECY. — The earth also is polluted under the inhabitants thereof;
because they have transgressed the laws, changed the ordinance, broken the everlast-
ing covenant. Therefore hath the curse devoured the earth, and they that dwell
therein are found guilty: therefore the inhabitants of the earth are burned, and few
men left.

VISION continued. — The new wine mourneth, the vine languisheth, all the 7
merryhearted do sigh; the mirth of tabrets ceaseth, the noise of them that rejoice endeth,
the joy of the harp ceaseth.

VOICE OF PROPHECY. — They shall not drink wine with a song; strong drink
shall be bitter to them that drink it.

VISION continued. — The city of confusion is broken down; every house is shut 10
up, that no man may come in. There is a crying in the streets because of the wine;
all joy is darkened, the mirth of the land is gone. In the city is left desolation, and
the gate is smitten with destruction.

VOICE OF PROPHECY. — For thus shall it be in the midst of the earth among the 13
peoples, as the shaking of an olive tree, as the grape gleanings when the vintage is
done. These shall lift up their voice, they shall shout. 14

VOICES FROM THE WEST. — For the Majesty of the LORD!

VOICES FROM THE EAST — Wherefore glorify ye the LORD in the east!

VOICES FROM THE WEST. — Even the name of the LORD, the God of Israel, in the
isles of the sea!

VOICES OF THE DOOMED. — From the uttermost part of the earth have we heard 16
songs, glory to the righteous. But I said, I pine away, I pine away, woe is me!
the treacherous dealers have dealt treacherously; yea, the treacherous dealers have
dealt very treacherously.

VOICE OF PROPHECY. — Fear, and the pit, and the snare are upon thee, O inhabi- 17
tant of the earth. And it shall come to pass, that he who fleeth from the noise of the
fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be
taken in the snare.

II

Vision. — For the windows on high are opened, and the foundations of the earth
19 *do shake. The earth is utterly broken, the earth is clean dissolved, the earth is moved exceedingly.*

Voice of Prophecy. — The earth shall stagger like a drunken man, and shall be moved to and fro like a hut; and the transgression thereof shall be heavy upon it,
21 and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit,
23 and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed.

For the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his elders shall be glory.

Song of the Elders

25 O Lord, thou art my God; I will exalt thee;
I will praise thy name;
For thou hast done wonderful things,
Even counsels of old, in faithfulness and truth.

2 For thou hast made of a city an heap;
Of a defenced city a ruin:
A palace of strangers to be no city;
It shall never be built.
Therefore shall the strong people glorify thee,
The city of the terrible nations shall fear thee.

4 For thou hast been a strong hold to the poor,
A strong hold to the needy in his distress,
A refuge from the storm,
A shadow from the heat,
When the blast of the terrible ones
Is as a storm against the wall.

5 As the heat in a dry place
Shalt thou bring down the noise of strangers;
As the heat by the shadow of a cloud,
The song of the terrible ones shall be brought low.

6 Voice of Prophecy. — And in this mountain shall the Lord of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering that is cast over all peoples, and the veil that is spread over all nations.
8 Voices of the Saved. — He hath swallowed up death for ever; and the Lord God will wipe away tears from off all faces; and the reproach of his people shall he take away from off all the earth: for the Lord hath spoken it.

Song in that Day

9 Lo, this is our God;
We have waited for him,
And he will save us:

This is the LORD;
We have waited for him,
We will be glad and rejoice in his salvation.

VOICE OF PROPHECY. — For in this mountain shall the hand of the LORD rest, 10
and Moab shall be trodden down in his place, even as straw is trodden down in the water of the dunghill. And he shall spread forth his hands in the midst thereof, as he that swimmeth spreadeth forth his hands to swim: and he shall lay low his pride together with the craft of his hands. And the fortress of the high fort of thy walls hath he brought down, laid low, and brought to the ground, even to the dust.

SONG IN THE LAND OF JUDAH 26

We have a strong city;
Salvation will he appoint for walls and bulwarks.
Open ye the gates,
That the righteous nation which keepeth truth may enter in.
Thou wilt keep him in perfect peace, 3
Whose mind is stayed on thee, because he trusteth in thee.
Trust ye in the LORD for ever:
For in the LORD JEHOVAH is a Rock of Ages.

For he hath brought down them that dwell on high, the lofty city: 5
He layeth it low, he layeth it low, even to the ground;
He bringeth it even to the dust.
The foot shall tread it down;
Even the feet of the poor,
And the steps of the needy.

The way of the just is uprightness: 7
Thou that art upright dost direct the path of the just.
Yea, in the way of thy judgements, O LORD,
Have we waited for thee;
To thy name and to thy memorial
Is the desire of our soul.

With my soul have I desired thee in the night; 9
Yea, with my spirit within me will I seek thee early:
For when thy judgements are in the earth,
The inhabitants of the world learn righteousness.
Let favour be shewed to the wicked,
Yet will he not learn righteousness;
In the land of uprightness will he deal wrongfully,
And will not behold the majesty of the LORD.

III

PROPHETIC SPECTATOR. — LORD, thy hand is lifted up, yet they see not; but they 11
shall see thy zeal for the people, and be ashamed; yea, fire shall devour thine adversaries.

VOICES OF THE SAVED. — LORD, thou wilt ordain peace for us: for thou hast also wrought all our works for us. O LORD our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name.

PROPHETIC SPECTATOR. — The dead live not, the deceased rise not: therefore hast 14
thou visited and destroyed them, and made all their memory to perish.

15 Voices of the Saved. — Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified: thou hast enlarged all the borders of the land.

Prophetic Spectator. Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

17 Voices of the Doomed. Like as a woman with child, that draweth near the time of her delivery, is in pain and crieth out in her pangs; so have we been before thee, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have inhabitants of the world been born.

19 God (*to the Saved*). — Thy dead shall live: my dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be over-
21 past. For, behold, the Lord cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

27 Voice of Prophecy. — In that day the Lord with his sore and great and strong sword shall punish leviathan the swift serpent, and leviathan the crooked serpent; and he shall slay the dragon that is in the sea.

Song in that Day

2 A Vineyard of wine, (sing ye of it,)
I the Lord do keep it; I will water it every moment:
Lest any hurt it, I will keep it night and day.

Fury is not in me:
Would that the briers and thorns were against me in battle!
I would march upon them, I would burn them together.

5 Or else let him take hold of my strength,
That he may make peace with me:
Yea, let him make peace with me.

In days to come shall Jacob take root;
Israel shall blossom and bud:
And they shall fill the face of the world with fruit.

7 Prophetic Spectator. — Hath he smitten him as he smote those that smote him? or is he slain according to the slaughter of them that were slain by him? In measure, when thou sendest her away, thou dost contend with her; he hath removed her with his rough blast in the day of the east wind. Therefore by this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, so that the Asherim and the sun-images shall rise no more.

10 *Vision. — For the defenced city is solitary, an habitation deserted and forsaken, like the wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.*

Voice of Prophecy. — When the boughs thereof are withered, they shall be broken off; the women shall come and set them on fire: for it is a people of no understanding; therefore he that made them will not have compassion upon them, and he that formed them will show them no favour.

And it shall come to pass in that day, that the LORD shall beat out his corn, from 12
the flood of the River unto the brook of Egypt, and ye shall be gathered, one by one,
O ye children of Israel.

And it shall come to pass in that day, that a great trumpet shall be blown; and they
shall come which were ready to perish in the land of Assyria, and they that were out-
casts in the land of Egypt; and they shall worship the LORD in the Holy Mountain at
Jerusalem.

BOOK V.—PROPHECIES OF JUDGEMENT AND RESTORATION

The Covenant with Death

Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower 28
of his glorious beauty, which is on the head of the fat valley of them that are over-
come with wine! Behold, the Lord hath a mighty and strong one; as a tempest of
hail, a destroying storm, as a tempest of mighty waters overflowing, shall he cast
down to the earth with the hand. The crown of pride of the drunkards of Ephraim 3
shall be trodden under foot: and the fading flower of his glorious beauty, which is on
the head of the fat valley, shall be as the firstripe fig before the summer; which
when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

In that day shall the LORD of hosts be for a crown of glory, and for a diadem of 5
beauty, unto the residue of his people: and for a spirit of judgement to him that sit-
teth in judgement, and for strength to them that turn back the battle at the gate.

But these also have erred through wine, and through strong drink are gone 7
astray; the priest and the prophet have erred through strong drink, they are swallowed
up of wine, they are gone astray through strong drink; they err in vision, they stumble
in judgement. For all tables are full of vomit and filthiness, so that there is no place
clean. — 'Whom will he teach knowledge? and whom will he make to understand 9
'the message? them that are weaned from the milk, and drawn from the breasts?
'For it is precept upon precept, precept upon precept; line upon line, line upon line;
'here a little, there a little.' — Nay, but by men of strange lips and with another
tongue will he speak to this people: to whom he said, This is the rest, give ye rest
to him that is weary; and this is the refreshing: yet they would not hear. Therefore 13
shall the word of the LORD be unto them precept upon precept, precept upon precept;
line upon line, line upon line; here a little, there a little; that they may go, and fall
backward, and be broken, and snared, and taken. Wherefore hear the word of the
LORD, ye scornful men, that rule this people which is in Jerusalem: Because ye have 15
said, We have made a covenant with death, and with hell are we at agreement; when
the overflowing scourge shall pass through, it shall not come unto us; for we have
made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith
the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious
corner stone of sure foundation: he that believeth shall not make haste. And I 17
will make judgement the line, and righteousness the plummet: and the hail shall
sweep away the refuge of lies, and the waters shall overflow the hiding place. And
your covenant with death shall be disannulled, and your agreement with hell shall
not stand; when the overflowing scourge shall pass through, then ye shall be trodden
down by it. As often as it passeth through, it shall take you; for morning by morning 19
shall it pass through, by day and by night: and it shall be nought but terror to under-
stand the message. For the bed is shorter than that a man can stretch himself on it;
and the covering narrower than that he can wrap himself in it. For the LORD shall
rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon; that he
may do his work, his strange work, and bring to pass his act, his strange act. Now 22

therefore be ye not scorners, lest your bands be made strong: for a consummation, and that determined, have I heard from the Lord, the LORD of hosts, upon the whole earth.
23 Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow continually to sow? doth he continually open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and put in the wheat in rows and the barley in the appointed place and the spelt in the border thereof? For his God doth instruct him
27 aright, and doth teach him. For the fitches are not threshed with a sharp threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Is bread corn crushed? Nay, he will not ever be threshing it, and driving his cart wheels and his horses over it; he doth not crush it. This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in wisdom.

The Nightmare of Judgement upon Ariel

29 Ho Ariel, Ariel, the city where David encamped! add ye year to year; let the feasts come round: then will I distress Ariel, and there shall be mourning and lamentation: yet she shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a fort, and I will raise siege works against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust; and thy voice shall be as of one that hath a familiar spirit,
5 out of the ground, and thy speech shall whisper out of the dust. But the multitude of thy foes shall be like small dust, and the multitude of the terrible ones as chaff that passeth away: yea, it shall be at an instant suddenly. There shall be a visitation from the LORD of hosts with thunder, and with earthquake, and great noise, with whirlwind and tempest, and the flame of a devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her strong hold,
8 and that distress her, shall be as a dream, a vision of the night. And it shall be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.
9 Tarry ye and wonder; blind yourselves and be blind: they are drunken, but not with wine; they stagger, but not with strong drink. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets; and your heads, the seers, hath he covered. And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.
13 And the Lord said, Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honour me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: and the wisdom of their wise men shall perish, and the
15 understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Ye turn things upside down! Shall the potter be counted as clay; that the thing made should say of him that made it, He made me not; or the thing framed say of him that framed it, He hath no understanding?
17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be counted for a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the LORD, and the poor among

men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, 20
and the scorner ceaseth, and all they that watch for iniquity are cut off: that make a
man an offender in a cause, and lay a snare for him that reproveth in the gate, and
turn aside the just with a thing of nought. Therefore thus saith the LORD, who
redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed,
neither shall his face now wax pale. But when his children see the work of mine 23
hands in the midst of him, they shall sanctify my name; yea, they shall sanctify the
Holy One of Jacob, and shall stand in awe of the God of Israel. They also that err
in spirit shall come to understanding, and they that murmur shall learn doctrine.

The Boaster that Sitteth Still

Woe to the rebellious children, saith the LORD, that take counsel, but not of me; 30
and that weave a web, but not of my spirit, that they may add sin to sin: that walk
to go down into Egypt, and have not asked at my mouth; to strengthen themselves
in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the
strength of Pharaoh be your shame, and the trust in the shadow of Egypt your con-
fusion. For his princes are at Zoan, and his ambassadors are come to Hanes. They 4
shall all be ashamed of a people that cannot profit them, that are not an help nor
profit, but a shame, and also a reproach.

AN ORACLE OF THE BEASTS OF THE SOUTH 6

Through the land of trouble and anguish,
From whence come the lioness and the lion,
The viper and fiery flying serpent,
They carry their riches upon the shoulders of young asses,
And their treasures upon the bunches of camels,
To a people that shall not profit them.
For Egypt helpeth in vain, and to no purpose:
Therefore have I called her 'Rahab that sitteth still.'

Now go, write it before them on a tablet, and inscribe it in a book, that it may 8
be for the time to come for ever and ever. For it is a rebellious people, lying children,
children that will not hear the law of the LORD: which say to the seers, See not; and
to the prophets, Prophesy not unto us right things, speak unto us smooth things,
prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy
One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel: 12
Because ye despise this word, and trust in oppression and perverseness, and stay
thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out
in a high wall, whose breaking cometh suddenly at an instant. And he shall break
it as a potter's vessel is broken, breaking it in pieces without sparing; so that there
shall not be found among the pieces thereof a sherd to take fire from the hearth, or to
take water withal out of the cistern. For thus said the Lord GOD, the Holy One of 15
Israel: In returning and rest shall ye be saved; in quietness and in confidence shall
be your strength: and ye would not. But ye said, No, for we will flee upon horses;
therefore shall ye flee: and, We will ride upon the swift; therefore shall they that
pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of
five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an
ensign on an hill.

And therefore will the LORD wait, that he may be gracious unto you, and therefore 18
will he be exalted, that he may have mercy upon you: for the LORD is a God of judge-
ment; blessed are all they that wait for him. For, O people that dwellest in Zion at
Jerusalem, thou shalt weep no more; he will surely be gracious unto thee at the

20 voice of thy cry; when he shall hear, he will answer thee. And though the Lord give
you the bread of adversity and the water of affliction, yet shall not thy teachers be
hidden any more, but thine eyes shall see thy teachers: and thine ears shall hear a
word behind thee, saying, This is the way, walk ye in it; when ye turn to the right
22 hand, and when ye turn to the left. And ye shall defile the overlaying of thy graven
images of silver, and the plating of thy molten images of gold: thou shalt cast them
away as an unclean thing; thou shalt say unto it, Get thee hence. And he shall give
the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase
of the ground, and it shall be fat and plenteous. In that day shall thy cattle feed
24 in large pastures; the oxen likewise and the young asses that till the ground shall
eat savoury provender, which hath been winnowed with the shovel and with the fan.
And there shall be upon every lofty mountain, and upon every high hill, rivers and
streams of waters, in the day of the great slaughter, when the towers fall. Moreover
the light of the moon shall be as the light of the sun, and the light of the sun shall be
sevenfold, as the light of seven days, in the day that the LORD bindeth up the hurt of
his people, and healeth the stroke of their wound.

27 Behold, the name of the LORD cometh from far, burning with his anger, and in
thick rising smoke: his lips are full of indignation, and his tongue is as a devouring
fire: and his breath is as an overflowing stream, that reacheth even unto the neck,
to sift the nations with the sieve of vanity: and a bridle that causeth to err shall be in
29 the jaws of the peoples. Ye shall have a song as in the night when a holy feast is kept;
and gladness of heart, as when one goeth with a pipe to come into the mountain of
the LORD, to the Rock of Israel. And the LORD shall cause his glorious voice to be
heard, and shall shew the lighting down of his arm, with the indignation of his anger,
and the flame of a devouring fire, with a blast, and tempest, and hailstones. For through
the voice of the LORD shall the Assyrian be broken in pieces, which smote with a rod.
32 And every stroke of the appointed staff, which the LORD shall lay upon him, shall be with
tabrets and harps: and in battles of shaking will he fight with them. For a Topheth is
prepared of old; yea, for the king it is made ready; he hath made it deep and large: the
pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone,
doth kindle it.

The Horses of Egypt and the Holy One of Israel

31 Woe to them that go down to Egypt for help, and stay on horses; and trust in
chariots, because they are many, and in horsemen, because they are very strong;
but they look not unto the Holy One of Israel, neither seek the LORD! Yet he also
is wise, and will bring evil, and will not call back his words: but will arise against
3 the house of the evil-doers, and against the help of them that work iniquity. Now
the Egyptians are men, and not God; and their horses flesh, and not spirit: and when
the LORD shall stretch out his hand, both he that helpeth shall stumble, and he that is
4 holpen shall fall, and they all shall fail together. For thus saith the LORD unto me:
Like as when the lion growleth and the young lion over his prey, if a multitude of
shepherds be called forth against him, he will not be dismayed at their voice, nor
abase himself for the noise of them: so shall the LORD of hosts come down to fight
5 upon mount Zion, and upon the hill thereof. As birds flying, so will the LORD of
hosts protect Jerusalem; he will protect and deliver it, he will pass over and preserve
it. Turn ye unto him from whom ye have deeply revolted, O children of Israel. For
in that day they shall cast away every man his idols of silver, and his idols of gold,
8 which your own hands have made unto you for a sin. Then shall the Assyrian fall
with the sword, not of man; and the sword, not of men, shall devour him: and he
shall flee from the sword, and his young men shall become tributary. And his rock
shall pass away by reason of terror, and his princes shall be dismayed at the ensign,
saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

Behold, a king shall reign in righteousness, and princes shall rule in judgement. 32
And a man shall be as an hiding place from the wind, and a covert from the tempest;
as rivers of water in a dry place, as the shadow of a great rock in a weary land. And
the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.
The heart also of the rash shall understand knowledge, and the tongue of the stam- 4
merers shall be ready to speak plainly. The vile person shall be no more called lib-
eral, nor the churl said to be bountiful. For the vile person will speak villany, and
his heart will work iniquity, to practise profaneness, and to utter error against the
LORD, to make empty the soul of the hungry, and to cause the drink of the thirsty to
fail. The instruments also of the churl are evil: he deviseth wicked devices to de- 7
stroy the meek with lying words, even when the needy speaketh right. But the liberal
deviseth liberal things; and by liberal things shall he stand.

The Women that are at ease

Rise up, ye women that are at ease, and hear my voice; ye careless daughters, 9
give ear unto my speech. For days beyond a year shall ye be troubled, ye careless
women: for the vintage shall fail, the ingathering shall not come. Tremble, ye
women that are at ease; be troubled, ye careless ones: strip you, and make you bare,
and gird sackcloth upon your loins. They shall smite upon the breasts for the pleasant
fields, for the fruitful vine. Upon the land of my people shall come up thorns and 13
briers; yea, upon all the houses of joy in the joyous city: for the palace shall be for-
saken; the populous city shall be deserted; the hill and the watch-tower shall be for
dens for ever, a joy of wild asses, a pasture of flocks: until the spirit be poured upon
us from on high, and the wilderness become a fruitful field, and the fruitful field be
counted for a forest. Then judgement shall dwell in the wilderness, and righteous- 16
ness shall abide in the fruitful field. And the work of righteousness shall be peace;
and the effect of righteousness quietness and confidence for ever. And my people
shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting places.
But it shall hail, in the downfall of the forest; and the city shall be utterly laid low.
Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass. 20

A Rhapsody of Salvation

THE PROPHET (*beholding in vision*). — Woe to thee that spoilest, and thou wast 33
not spoiled; and dealest treacherously, and they dealt not treacherously with thee!
When thou hast ceased to spoil, thou shalt be spoiled; and when thou hast made an
end to deal treacherously, they shall deal treacherously with thee.

ISRAEL. — O LORD, be gracious unto us; we have waited for thee: be thou their
arm every morning, our salvation also in the time of trouble.

THE PROPHET. — At the noise of the tumult the peoples are fled; at the lifting 3
up of thyself the nations are scattered. And your spoil shall be gathered as the
caterpiller gathereth: as locusts leap shall they leap upon it. The LORD is exalted;
for he dwelleth on high: he hath filled Zion with judgement and righteousness. And
there shall be stability in thy times, abundance of salvation, wisdom and knowledge:
the fear of the LORD is his treasure.

Behold, their valiant ones cry without: the ambassadors of peace weep bitterly. 7

ISRAEL'S AMBASSADORS. — The high ways lie waste, the wayfaring man ceaseth:
he hath broken the covenant, he hath despised the cities, he regardeth not man. The
land mourneth and languisheth: Lebanon is ashamed and withereth away: Sharon
is like a desert; and Bashan and Carmel shake off their leaves.

10 GOD. — Now will I arise, now will I lift up myself; now will I be exalted. Ye shall conceive chaff, ye shall bring forth stubble: your breath is a fire that shall devour you. And the peoples shall be as the burnings of lime: as thorns cut down, that are burned in the fire. Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

14 *The sinners in Zion are afraid; trembling hath surprised the godless ones.*

SINNERS IN ZION. — Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 THE GODLY IN ZION. — He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil; he shall dwell on high: his place of defence shall be the munitions of rocks: his bread shall be given him; his waters shall be sure. Thine eyes shall see the king
18 in his beauty: they shall behold a far stretching land. Thine heart shall muse on the terror: where is he that counted, where is he that weighed the tribute? where is he that counted the towers? Thou shalt not see the fierce people, a people of a deep speech that thou canst not perceive; of a strange tongue that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never
21 be plucked up, neither shall any of the cords thereof be broken. But there the LORD will be with us in majesty, a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us. (*To the foe.*) Thy tacklings are loosed; they could not strengthen the foot of their mast, they could not spread the sail: then was the prey of a great spoil divided; the lame took the prey.
24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

The Utter Destruction and the Great Restoration

I

34 Come near, ye nations, to hear; and hearken, ye peoples: let the earth hear, and the fulness thereof; the world, and all things that come forth of it. For the LORD hath indignation against all the nations, and fury against all their host: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and the stink of their carcases shall come up, and the mountains
4 shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig tree. For my sword hath drunk its fill in heaven: behold, it shall come down upon Edom, and upon the people of my curse, to judgement. The sword of the LORD is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the
7 land of Edom. And the wild-oxen shall come down with them, and the bullocks with the bulls; and their land shall be drunken with blood, and their dust made fat with fatness. For it is the day of the LORD'S vengeance, the year of recompence in the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation
11 to generation it shall lie waste; none shall pass through it for ever and ever. But the pelican and the porcupine shall possess it; and the owl and the raven shall dwell

therein: and he shall stretch over it the line of confusion, and the plummet of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there; and all her princes shall be nothing. And thorns shall come up in her palaces, nettles 13
and thistles in the fortresses thereof: and it shall be an habitation of jackals, a court for ostriches. And the wild beasts of the desert shall meet with the wolves, and the satyr shall cry to his fellow; yea, the night-monster shall settle there, and shall find her a place of rest. There shall the arrowsnake make her nest, and lay, and hatch, and gather under her shadow: yea, there shall the kites be gathered, every one with her mate.

Seek ye out of the book of the LORD, and read: 16
No one of these shall be missing,
None shall want her mate:
For my mouth it hath commanded,
And his spirit it hath gathered them.

And he hath cast the lot for them, and his hand hath divided it unto them by line: 17
they shall possess it for ever, from generation to generation shall they dwell therein.

II

The wilderness and the solitary place shall be glad; and the desert shall rejoice, 35
and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the LORD, the excellency of our God.

Strengthen ye the weak hands, 3
And confirm the feeble knees;
Say to them that are of a fearful heart, Be strong, fear not:
Behold, your God will come with vengeance,
With the recompence of God he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 5
Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And an 8
high way shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the 10
ransomed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

BOOK VI. — THE MINISTRY OF ISAIAH UNDER HEZEKIAH

The Invasion of Sennacherib

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib 36
king of Assyria came up against all the fenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the high way of the fuller's field. Then came forth unto him Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

4 And Rabshakeh said unto them: Say ye now to Hezekiah: Thus saith the great king,
the king of Assyria, What confidence is this wherein thou trustest? I say, thy counsel
and strength for the war are but vain words: now on whom dost thou trust, that thou
hast rebelled against me? Behold, thou trustest upon the staff of this bruised reed,
even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so
7 is Pharaoh king of Egypt to all that trust on him. But if thou say unto me, We trust
in the LORD our God: is not that he, whose high places and whose altars Hezekiah
hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before
this altar? Now therefore, I pray thee, give pledges to my master the king of Assyria,
and I will give thee two thousand horses, if thou be able on thy part to set riders upon
9 them. How then canst thou turn away the face of one captain of the least of my mas-
ter's servants, and put thy trust on Egypt for chariots and for horsemen? And am
I now come up without the LORD against this land to destroy it? The LORD said unto
me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh: Speak, I pray thee,
unto thy servants in the Syrian language; for we understand it: and speak not to us
in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh
said: Hath my master sent me to thy master, and to thee, to speak these words?
hath he not sent me to the men that sit upon the wall, to eat their own dung, and to
13 drink their own water with you? Then Rabshakeh stood, and cried with a loud
voice in the Jews' language, and said: Hear ye the words of the great king, the king
of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he shall not be
able to deliver you: neither let Hezekiah make you trust in the LORD, saying, The
LORD will surely deliver us; this city shall not be given into the hand of the king of
16 Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make your
peace with me, and come out to me; and eat ye every one of his vine, and every one of
his fig tree, and drink ye every one the waters of his own cistern: until I come and take
you away to a land like your own land, a land of corn and wine, a land of bread and
vineyards. Beware lest Hezekiah persuade you, saying, The LORD will deliver us.
Hath any of the gods of the nations delivered his land out of the hand of the king of
Assyria? Where are the gods of Hamath and Arpad? where are the gods of Se-
20 pharvaim? and have they delivered Samaria out of my hand? Who are they among
all the gods of these countries, that have delivered their country out of my hand, that
the LORD should deliver Jerusalem out of my hand? But they held their peace, and
answered him not a word: for the king's commandment was, saying, Answer him not.
Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the
scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent,
and told him the words of Rabshakeh.

37 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and
covered himself with sackcloth, and went into the house of the LORD. And he sent
Eliakim, who was over the household, and Shebna the scribe, and the elders of the
priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And
they said unto him: Thus saith Hezekiah, This day is a day of trouble, and of rebuke,
and of contumely: for the children are come to the birth, and there is not strength to
4 bring forth. It may be the LORD thy God will hear the words of Rabshakeh, whom
the king of Assyria his master hath sent to reproach the living God, and will rebuke
the words which the LORD thy God hath heard: wherefore lift up thy prayer for the
remnant that is left. So the servants of king Hezekiah came to Isaiah. And Isaiah
said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid
of the words that thou hast heard, wherewith the servants of the king of Assyria have
blasphemed me. Behold, I will put a spirit in him, and he shall hear a rumour, and
shall return unto his own land; and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah:

for he had heard that he was departed from Lachish. And he heard say concerning 9
Tirhakah king of Ethiopia, He is come out to fight against thee. And when he heard
it, he sent messengers to Hezekiah, saying: Thus shall ye speak to Hezekiah king of
Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem
shall not be given into the hand of the king of Assyria. Behold, thou hast heard what 11
the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou
be delivered? Have the gods of the nations delivered them, which my fathers have de-
stroyed, Gozan, and Haran, and Rezeph, and the children of Eden which were in Telas-
sar? Where is the king of Hamath, and the king of Arpad, and the king of the city of
Sepharvaim, of Hena, and Ivvah? And Hezekiah received the letter from the hand of 14
the messengers, and read it: and Hezekiah went up unto the house of the LORD, and
spread it before the LORD. And Hezekiah prayed unto the LORD, saying: O LORD
of hosts, the God of Israel, that sittest upon the cherubim, thou art the God, even thou
alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline
thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the
words of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, 18
the kings of Assyria have laid waste all the countries, and their land, and have cast
their gods into the fire: for they were no gods, but the work of men's hands, wood and
stone; therefore they have destroyed them. Now therefore, O LORD our God, save
us from his hand, that all the kingdoms of the earth may know that thou art the LORD,
even thou only.

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD, 21
the God of Israel, Whereas thou hast prayed to me against Sennacherib king of As-
syria, this is the word which the LORD hath spoken concerning him: The virgin
daughter of Zion hath despised thee and laughed thee to scorn; the daughter of
Jerusalem hath shaken her head at thee. Whom hast thou reproached and blas-
phemed? and against whom hast thou exalted thy voice and lifted up thine eyes on
high? even against the Holy One of Israel. By thy servants hast thou reproached 24
the Lord, and hast said, With the multitude of my chariots am I come up to the height
of the mountains, to the innermost parts of Lebanon; and I will cut down the tall
cedars thereof, and the choice fir trees thereof: and I will enter into his farthest
height, the forest of his fruitful field. I have digged and drunk water, and with the
sole of my feet will I dry up all the rivers of Egypt. Hast thou not heard how I have 26
done it long ago, and formed it of ancient times? now have I brought it to pass, that
thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their in-
habitants were of small power, they were dismayed and confounded; they were as the
grass of the field, and as the green herb, as the grass on the housetops, and as a field
of corn before it be grown up. But I know thy sitting down, and thy going out, and 28
thy coming in, and thy raging against me. Because of thy raging against me, and for
that thine arrogancy is come up into mine ears, therefore will I put my hook in thy
nose, and my bridle in thy lips, and I will turn thee back by the way by which thou
camest. And this shall be the sign unto thee: ye shall eat this year that which groweth 30
of itself, and in the second year that which springeth of the same; and in the third
year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the rem-
nant that is escaped of the house of Judah shall again take root downward, and bear
fruit upward. For out of Jerusalem shall go forth a remnant, and out of mount Zion
they that shall escape: the zeal of the LORD of hosts shall perform this. Therefore 33
thus saith the LORD concerning the king of Assyria, He shall not come unto this city,
nor shoot an arrow there, neither shall he come before it with shield, nor cast a mount
against it. By the way that he came, by the same shall he return, and he shall not
come unto this city, saith the LORD. For I will defend this city to save it, for mine
own sake, and for my servant David's sake.

And the angel of the LORD went forth, and smote in the camp of the Assyrians a 36

hundred and fourscore and five thousand: and when men arose early in the morn-
37 ing, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.

The Sickness of Hezekiah

38 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is
4 good in thy sight. And Hezekiah wept sore. Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king
7 of Assyria: and I will defend this city. And this shall be the sign unto thee from the LORD, that the LORD will do this thing that he hath spoken: behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down.

Hezekiah's Song *

10 (*I said*)
In the noontide of my days I shall go into the gates of the grave:
I am deprived of the residue of my years.

(*I said*)
I shall not see the LORD, even the LORD in the land of the living:
I shall behold man no more with the inhabitants of the world.

12 Mine habitation is removed,
And is carried away from me as a shepherd's tent:

I have rolled up like a weaver my life;
He will cut me off from the loom.

From day even to night wilt thou make an end of me:
13 (*I thought until morning*)
As a lion, so will he break all my bones.

From day even to night wilt thou make an end of me:
14 (*Like a swallow or a crane, so did I chatter,*
I did mourn as a dove)
Mine eyes fail with looking upward.

O LORD, I am oppressed: be thou my surety!

21 * Now Isaiah had said, Let them take a cake of figs, and lay it for a plaister upon the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

What shall I say?
He hath both spoken unto me,
And himself hath done it.
(*I shall go as in solemn procession all my years*
Because of the bitterness of my soul) 15

O Lord, by these things men live;
And wholly therein is the life of my spirit:
So wilt thou recover me, and make me to live. 16

Behold, it was for my peace that I had great bitterness;
But thou hast in love to my soul delivered it from the pit of corruption;
For thou hast cast all my sins behind thy back.

For the grave cannot praise thee;
Death cannot celebrate thee:
They that go down into the pit cannot hope for thy truth: 18

The living, the living, he shall praise thee,
As I do this day:
The father to the children shall make known thy truth.

The LORD is ready to save me;
Therefore we will sing my songs to the stringed instruments
All the days of our life in the house of the LORD. 20

Hezekiah's Folly

39 At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet 3 unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts. Behold, the days come, that all that is in thine house, and 6 that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

SPEAKERS OF THE RHAPSODY

JEHOVAH

The Celestial Hosts

The Nations

Cyrus

Israel

Zion

The Servant of Jehovah

The Voice of Prophecy

The Prophetic Spectator

The Redeemer of Zion

The Watchmen of Jerusalem

Impersonal Voices, Cries, Hymns

The movement of a Rhapsodic drama is not localised to any Scene.

ZION REDEEMED

A Rhapsody or Spiritual Drama

In Seven Visions

PRELUDE. — A Cry of Comfort for Jerusalem

VISION I. — The Servant of Jehovah Delivered from Bondage

VISION II. — The Servant of Jehovah Awakened

VISION III. — Zion Awakened

VISION IV. — The Servant of Jehovah Exalted

VISION V. — Zion Exalted

VISION VI. — Redemption at Work in Zion

VISION VII. — The Day of Judgement

PRELUDE.—A CRY OF COMFORT FOR JERUSALEM

JEHOVAH

40 Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to
Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is
pardoned; that she hath received of the LORD'S hand double for all her sins.

[*Voices carry on the tidings across the desert to Jerusalem*

3 A VOICE OF ONE CRYING

Prepare ye in the wilderness the way of the LORD,
Make straight in the desert a high way for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low:
And the crooked shall be made straight,
And the rough places plain:
And the glory of the LORD shall be revealed,
And all flesh shall see it together:
For the mouth of the LORD hath spoken it.

6 A SECOND VOICE (*in the distance*)

Cry!

A DESPAIRING VOICE

What shall I cry?
All flesh is grass,
And all the goodliness thereof is as the flower of the field:
7 The grass withereth,
The flower fadeth,
Because the breath of the LORD bloweth upon it:
Surely the people is grass!

THE SECOND VOICE

8 The grass withereth,
The flower fadeth:
But the word of our God shall stand for ever.

FOURTH VOICE (*still more distant*)

9 O thou that tellest good tidings to Zion,
Get thee up into the high mountain;
O thou that tellest good tidings to Jerusalem,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold, your God!

FIFTH VOICE

10 Behold, the Lord GOD will come as a mighty one,
And his arm shall rule for him:
Behold, his reward is with him,
And his recompence before him.

He shall feed his flock like a shepherd, 11
He shall gather the lambs in his arm,
And carry them in his bosom,
And shall gently lead those that give suck.

VISION I.—THE SERVANT OF JEHOVAH DELIVERED

Introduction

Who hath measured the waters in the hollow of his hand, and meted out heaven 12
with the span, and comprehended the dust of the earth in a measure, and weighed the
mountains in scales, and the hills in a balance? Who hath directed the spirit of the
LORD, or being his counsellor hath taught him? With whom took he counsel, and
who instructed him, and taught him in the path of judgement, and taught him knowl-
edge, and shewed to him the way of understanding? Behold, the nations are as a 15
drop of a bucket, and are counted as the small dust of the balance: behold, he taketh
up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts
thereof sufficient for a burnt offering. All the nations are as nothing before him; they
are counted to him less than nothing, and vanity. To whom then will ye liken God?
or what likeness will ye compare unto him? The graven image, a workman melted 19
it, and the goldsmith spreadeth it over with gold, and casteth for it silver chains.
He that is too impoverished for such an oblation chooseth a tree that will not rot;
he seeketh unto him a cunning workman to set up a graven image, that shall not be
moved. Have ye not known? have ye not heard? hath it not been told you from the
beginning? have ye not understood from the foundations of the earth? It is he that 22
sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers;
that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell
in: that bringeth princes to nothing; he maketh the judges of the earth as vanity.
Yea, they have not been planted; yea, they have not been sown; yea, their stock hath
not taken root in the earth: moreover he bloweth upon them, and they wither, and
the whirlwind taketh them away as stubble. To whom then will ye liken me, that I 25
should be equal to him? saith the Holy One. Lift up your eyes on high, and see who
hath created these, that bringeth out their host by number: he calleth them all by
name; by the greatness of his might, and for that he is strong in power, not one is lacking.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, 27
and my judgement is passed away from my God? Hast thou not known? hast thou
not heard? the everlasting God, the LORD, the Creator of the ends of the earth, fainteth
not, neither is weary; there is no searching of his understanding. He giveth power
to the faint; and to him that hath no might he increaseth strength. Even the youths
shall faint and be weary, and the young men shall utterly fall: but they that wait upon 31
the LORD shall renew their strength; they shall mount up with wings as eagles;
they shall run, and not be weary; they shall walk, and not faint.

The Nations and Israel summoned to the Bar of God

i

JEHOVAH. — Keep silence before me, O islands; and let the peoples renew their 41
strength: let them come near; then let them speak: let us come near together to
judgement.

Who hath raised up one from the east, whom he calleth in righteousness to his 2

foot? he giveth nations before him, and maketh him rule over kings; he giveth them
3 as the dust to his sword, as the driven stubble to his bow. He pursueth them, and
passeth on safely; even by a way that he had not gone with his feet. Who hath
wrought and done it, calling the generations from the beginning? I the LORD, the
first, and with the last, I am he.

5 *The isles saw, and feared; the ends of the earth trembled: they drew near, and*
came. They helped every one his neighbour; and every one said to his brother, Be of
good courage. So the carpenter encouraged the goldsmith, and he that smootheth with
the hammer him that smiteth the anvil, saying of the soldering, It is good: and he
fastened it with nails, that it should not be moved.

8 JEHOVAH (*to Israel*). — But thou, Israel, my servant, Jacob whom I have chosen,
the seed of Abraham my friend; thou whom I have taken hold of from the ends of
the earth, and called thee from the corners thereof, and said unto thee, Thou art my
servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee;
be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea,
11 I will uphold thee with the right hand of my righteousness. Behold, all they that
are incensed against thee shall be ashamed and confounded: they that strive with
thee shall be as nothing, and shall perish. Thou shalt seek them, and shalt not find
them, even them that contend with thee: they that war against thee shall be as nothing,
and as a thing of nought. For I the LORD thy God will hold thy right hand, saying
14 unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of
Israel; I will help thee, saith the LORD, and thy redeemer is the Holy One of Israel.
Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt
thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou
shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter
them: and thou shalt rejoice in the LORD, thou shalt glory in the Holy One of Israel.
The poor and needy seek water and there is none, and their tongue faileth for thirst;
18 I the LORD will answer them, I the God of Israel will not forsake them. I will open
rivers on the bare heights, and fountains in the midst of the valleys: I will make the
wilderness a pool of water, and the dry land springs of water. I will plant in the
wilderness the cedar, the acacia tree, and the myrtle, and the oil tree; I will set in the
desert the fir tree, the pine, and the box tree together: that they may see, and know,
and consider, and understand together, that the hand of the LORD hath done this, and
the Holy One of Israel hath created it.

ii

21 JEHOVAH (*to the Nations*). — Produce your cause, saith the LORD; bring forth
your strong reasons, saith the King of Jacob. Let them bring them forth, and declare
unto us what shall happen: declare ye the former things, what they be, that we may
consider them, and know the latter end of them; or shew us things for to come.
23 Declare the things that are to come hereafter, that we may know that ye are gods:
yea, do good, or do evil, that we may look one upon another, and behold it together.
(*No response.*) Behold, ye are of nothing, and your work of nought: an abomination
is he that chooseth you.
25 I have raised up one from the north, and he is come; from the rising of the sun one
that calleth upon my name: and he shall come upon rulers as upon mortar, and as the
potter treadeth clay. Who hath declared it from the beginning, that we may know?
and beforetime, that we may say, He is righteous? yea, there is none that declareth,
27 yea, there is none that sheweth, yea, there is none that heareth your words. I first
will say unto Zion, Behold, behold them; and I will give to Jerusalem one that bring-
eth good tidings. (*No response.*) And when I look, there is no man; even among

them there is no counsellor, that, when I ask of them, can answer a word. Behold, all of them, their works are vanity and nought: their molten images are wind and confusion.

JEHOVAH (*to Israel*). — Behold my servant, whom I uphold; my chosen, in whom 42
my soul delighteth: I have put my spirit upon him; he shall bring forth judgement
to the nations. He shall not cry, nor lift up, nor cause his voice to be heard in the
street. A bruised reed shall he not break, and the smoking flax shall he not quench:
he shall bring forth judgement in truth. He shall not burn dimly nor be bruised, 4
till he have set judgement in the earth; and the isles shall wait for his law. Thus saith
God the LORD, he that created the heavens, and stretched them forth; he that spread
abroad the earth and that which cometh out of it; he that giveth breath unto the
people upon it, and spirit to them that walk therein: I the LORD have called thee in 6
righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the
prisoners from the dungeon, and them that sit in darkness out of the prison house. I
am the LORD; that is my name: and my glory will I not give to another, neither my
praise unto graven images.

Behold, the former things are come to pass, and new things do I declare: before 9
they spring forth I tell you of them. —

OUTBURST OF JOY

Sing unto the LORD a new song, 10
And his praise from the end of the earth;
Ye that go down to the sea, and all that is therein,
The isles, and the inhabitants thereof.
Let the wilderness and the cities thereof lift up their voice, 11
The villages that Kedar doth inhabit;
Let the inhabitants of Sela sing,
Let them shout from the top of the mountains.
Let them give glory unto the LORD,
And declare his praise in the islands.

The LORD shall go forth as a mighty man; 13
He shall stir up zeal like a man of war:
He shall cry, yea, he shall shout aloud;
He shall do mightily against his enemies.

JEHOVAH (*continues*). — I have long time holden my peace; I have been still, 14
and refrained myself: now will I cry out like a travailing woman; I will gasp and
pant together. I will make waste mountains and hills, and dry up all their herbs;
and I will make the rivers islands, and will dry up the pools. And I will bring the
blind by a way that they know not; in paths that they know not will I lead them:
I will make darkness light before them, and crooked places straight. These things
will I do, and I will not forsake them. They shall be turned back, they shall be
greatly ashamed, that trust in graven images, that say unto molten images, Ye are
our gods.

Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my ser- 18
vant? or deaf, as my messenger that I send? who is blind as he that is at peace with
me, and blind as the LORD'S servant? Thou seest many things, but thou observest
not; his ears are open, but he heareth not. It pleased the LORD, for his righteous-
ness' sake, to magnify the law, and make it honourable. But this is a people robbed
and spoiled; they are all of them snared in holes, and they are hid in prison houses:
they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who 23

is there among you that will give ear to this? that will hearken and hear for the time
24 to come? 'Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD? he against whom we have sinned, and in whose ways they would not walk, neither were they obedient unto his law. Therefore he poured upon him the fury of his anger, and the strength of battle; and it set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.'

43 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee... For I am the LORD thy God, the Holy One of Israel, thy saviour; I have given Egypt as thy ransom;
4 Ethiopia and Seba for thee. Since thou hast been precious in my sight, and honourable, and I have loved thee; therefore will I give men for thee, and peoples for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory; I have formed him;
8 yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears.

iii

9 JEHOVAH (*to the Nations*). — Gather yourselves together, all ye nations, and let the peoples be assembled: who among them can declare this, and shew us former things? let them bring their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he; before me
11 there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour. I have declared, and I have saved, and I have shewed, and there was no strange God among you: therefore ye are my witnesses, saith the LORD, and I am God. Yea, from this day forth I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

14 JEHOVAH (*to Israel*). — Thus saith the LORD, your redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and I will bring down all of them as fugitives, even the Chaldeans, in the ships of their rejoicing. I am the LORD, your Holy One, the Creator of Israel, your King. Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power: they shall lie down together, they shall not rise;
18 they are extinct, they are quenched as flax. Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honour me, the jackals and the ostriches: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen: the people which I formed for myself, that they might set forth my praise.

22 Yet thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not made thee to serve with offerings, nor wearied thee with frankincense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made
25 me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy

sins. Put me in remembrance; let us plead together: set thou forth thy cause, that thou mayest be justified. Thy first father sinned, and thine interpreters have transgressed against me. Therefore I have profaned the princes of the sanctuary, and I have made Jacob a curse, and Israel a reviling. Yet now hear, O Jacob my servant; 44
and Israel, whom I have chosen: thus saith the LORD that made thee, and formed thee from the womb, who will help thee: Fear not, O Jacob my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon the thirsty land, and streams upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up among the grass, as willows by the watercourses. One shall say, I am the LORD'S; and another shall call himself by 5
the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

iv

JEHOVAH (*to the Nations*). — Thus saith the LORD, the King of Israel, and his 6
redeemer the LORD of hosts: I am the first, and I am the last; and beside me there is no God. And who, as I, can proclaim? let him declare it, and set it in order for me, since I appointed the ancient people; and the things that are coming, and that shall come to pass, let them declare. Fear ye not, neither be afraid: have I not declared unto thee of old, and shewed it? and ye are my witnesses. Is there a God beside me? yea, there is no Rock; I know not any. They that fashion a graven 9
image are all of them vanity; and their delectable things shall not profit: and their own witnesses see not, nor know; that they may be ashamed. Who hath fashioned a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed; and the workmen, they are of men: let them all be gathered together, let them stand up; they shall fear, they shall be ashamed together. The 12
smith maketh an axe, and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint. The carpenter stretcheth out a line; he marketh it out with a pencil; he shapeth it with planes, and he marketh it out with the compasses, and shapeth it after the figure of a man, according to the beauty of a man, to dwell in the house. He heweth him down cedars, and taketh the holm tree and the oak, and 14
strengtheneth for himself one among the trees of the forest: he planteth a fir tree, and the rain doth nourish it. Then shall it be for a man to burn; and he taketh thereof, and warmeth himself; yea, he kindleth it, and baketh bread: yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He 16
burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: — and the residue thereof he maketh a god, even his graven image: he falleth down unto it and worshippeth, and prayeth unto it, and saith, Deliver me; for thou art my god! They know not, neither do they consider: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none calleth 19
to mind, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

JEHOVAH (*to Israel*). — Remember these things, O Jacob; and Israel, for thou 21
art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. —

OUTBURST OF JOY

23 Sing, O ye heavens,
For the LORD hath done it;
Shout, ye lower parts of the earth;
Break forth into singing, ye mountains,
O forest, and every tree therein:
For the LORD hath redeemed Jacob,
And will glorify himself in Israel.

24 JEHOVAH (*continues*). — Thus saith the LORD, thy redeemer, and he that formed thee from the womb: I am the LORD, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth; who is with me? that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and
25 maketh their knowledge foolish: that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith of Jerusalem, She shall be inhabited; and of the cities of Judah, They shall be built, and I will raise up the waste places
28 thereof; that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying of Jerusalem, She shall be built; and the foundation of the temple shall be laid.

V

45 JEHOVAH (*to the Nations and Cyrus*). — Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut; I will go before thee, and make the rugged places plain: I will break in pieces the doors of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am the LORD,
4 which call thee by thy name, even the God of Israel. For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name: I have surnamed thee, though thou hast not known me. I am the LORD, and there is none else; beside me there is no God: I will gird thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me: I am the LORD, and there is none else. I form the light, and create darkness; I make peace, and create evil; I am the LORD, that doeth all these things: —

OUTBURST OF JOY

8 Drop down, ye heavens, from above,
And let the skies pour down righteousness;
Let the earth open, that they may bring forth salvation,
And let her cause righteousness to spring up together.

— I the LORD have created it. Woe unto him that striveth with his Maker! a potsherd among the potsherds of the earth! Shall the clay say to him that fashioneth
10 it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto a father, What begettest thou? or to a woman, With what travailest thou? Thus saith the LORD, the Holy One of Israel, and his Maker: Ask me of the things that are to come; concerning my sons, and concerning the work of my hands, com-
13 mand ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will make straight all his ways: he shall build my city, and he shall let my exiles go free, not for price nor reward, saith the LORD of hosts.
14 Thus saith the LORD, The labour of Egypt, and the merchandise of Ethiopia, and the Sabeans, men of stature, shall come over unto thee, and they shall be thine;

they shall go after thee; in chains they shall come over: and they shall fall down unto thee, they shall make supplication unto thee: 'Surely God is in thee; and there is none else, there is no God. Verily thou art a God that hidest thyself, O God of Israel, the Saviour.' They shall be ashamed, yea, confounded, all of them: they shall go into confusion together that are makers of idols. But Israel shall be saved by the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

For thus saith the LORD that created the heavens; he is God; that formed the earth and made it; he established it, he created it not a waste, he formed it to be inhabited: I am the LORD; and there is none else. I have not spoken in secret, in a place of the land of darkness; I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. Declare ye, and bring it forth; yea, let them take counsel together: who hath shewed this from ancient time? who hath declared it of old? have not I the LORD? and there is no God else beside me; a just God and a saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Only in the LORD, shall one say unto me, is righteousness and strength: even to him shall men come, and all they that were incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory. Bel **46** boweth down, Nebo stoopeth; their idols are upon the beasts, and upon the cattle: the things that ye carried about are made a load, a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

JEHOVAH (*to Israel*). — Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which have been borne by me from the belly, which have been carried from the womb: and even to old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear; yea, I will carry, and will deliver. To whom will ye liken me, and make me equal, and compare me, that we may be like? Such as lavish gold out of the bag, and weigh silver in the balance, they hire a goldsmith, and he maketh it a god; they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

Remember this, and stand fast: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man of my counsel from a far country; yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it. Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness, it shall not be far off, and my salvation shall not tarry; and I will give salvation in Zion and my glory unto Israel.

vi

ISRAEL'S TRIUMPH OVER BABYLON

Come down, and sit in the dust, O virgin daughter of Babylon; **47**
Sit on the ground without a throne, O daughter of the Chaldeans:
For thou shalt no more be called tender and delicate.

2 — Take the millstones, and grind meal;
Remove thy veil, strip off the train;
Uncover the leg, pass through the rivers:
Thy nakedness shall be uncovered,
Yea, thy shame shall be seen.

"I will take vengeance, and will accept no man!"
4 Our redeemer, the LORD of hosts is his name:
The Holy One of Israel!

Sit thou silent,
And get thee into darkness, O daughter of the Chaldeans:
For thou shalt no more be called the Lady of Kingdoms.

6 JEHOVAH (*to the Nations and Babylon*). — I was wroth with my people, I profaned mine inheritance, and gave them into thine hand: thou didst shew them no mercy; upon the aged hast thou very heavily laid thy yoke. And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst re-
8 member the latter end thereof. Now therefore hear this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and there is none else beside me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children, and widowhood: in their full measure shall they come upon thee, despite of the multitude
10 of thy sorceries, and the great abundance of thine enchantments. For thou hast trusted in thy wickedness; thou hast said, None seeth me; thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and there is none else beside me. Therefore shall evil come upon thee; thou shalt not know the dawning thereof: and mischief shall fall upon thee; thou shalt not be able to put it away: and desolation shall come upon thee suddenly, which thou knowest not.
12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels: let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from
14 the things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: it shall not be a coal to warm at, nor a fire to sit before. Thus shall the things be unto thee wherein thou hast laboured: they that have trafficked with thee from thy youth shall wander every one to his quarter; there shall be none to save thee.

48 JEHOVAH (*to Israel*). — Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; the LORD of hosts is his name. I have declared the former things from of old; yea, they went forth out of my mouth, and I shewed them: suddenly I
4 did them, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; therefore I have declared it to thee from of old; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard it; behold all this; and ye, will ye not declare it? I have shewed thee
7 new things from this time, even hidden things, which thou hast not known. They are created now, and not from of old; and before this day thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou

knewest not; yea, from of old thine ear was not opened: for I knew that thou didst deal very treacherously, and wast called a transgressor from the womb. For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not as silver: I have chosen thee in 10
the furnace of affliction. For mine own sake, for mine own sake, will I do it; for how should my name be profaned? and my glory will I not give to another. Hearken unto me, O Jacob, and Israel my called: I am he; I am the first, I also am the last. Yea, mine hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto them, they stand up together.

vii

JEHOVAH (*to the Nations*). — Assemble yourselves, all ye, and hear; which among 14
them hath declared these things? He whom the LORD loveth shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this; from the beginning I have not spoken in secret: —

VOICE OF CYRUS (*heard responding*)

From the time that it was, there am I:
And now the Lord GOD hath sent me, and his spirit.

JEHOVAH (*to Israel*). — Thus saith the LORD, thy redeemer, the Holy One of 17
Israel: I am the LORD thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the grains thereof: his name should not be cut off nor destroyed from before me.

Go ye forth of Babylon, 20
Flee ye from the Chaldeans;

with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye,

The LORD hath redeemed his servant Jacob:
And they thirsted not when he led them through the deserts: 21
He caused the waters to flow out of the rock for them:
He clave the rock also, and the waters gushed out.

* *
*

There is no peace, saith the LORD, unto the wicked.

VISION II. — THE SERVANT OF JEHOVAH AWAKENED

i. — The Servant of Jehovah Awakened to his Mission

JEHOVAH'S SERVANT. — Listen, O isles, unto me; and hearken, ye peoples, from 49
far: the LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me; and he hath made me a polished shaft, in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified. But I said, I have laboured in vain, I have spent my 4
strength for nought and vanity: yet surely my judgement is with the LORD, and my recompence with my God. And now saith the LORD that formed me from the womb

to be his servant, to bring Jacob again to him, and that Israel be gathered unto him:
(for I am honourable in the eyes of the LORD, and my God is become my strength:)
6 yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the
tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light
to the Gentiles, that thou mayest be my salvation unto the end of the earth.

ii. — The Ministry to Zion

7 JEHOVAH'S SERVANT. — Thus saith the LORD, the redeemer of Israel, and his
Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a
servant of rulers: Kings shall see and arise; princes, and they shall worship; because
of the LORD that is faithful, even the Holy One of Israel, who hath chosen thee.
Thus saith the LORD, In an acceptable time have I answered thee, and in a day of
salvation have I helped thee: and I will preserve thee, and give thee for a covenant
of the people, to raise up the land, to make them inherit the desolate heritages; saying
to them that are bound, Go forth; to them that are in darkness, Shew yourselves.
10 They shall feed in the ways, and on all bare heights shall be their pasture. They
shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that
hath mercy on them shall lead them, even by the springs of water shall he guide them.
And I will make all my mountains a way, and my high ways shall be exalted. Lo,
these shall come from far: and, lo, these from the north and from the west; and these
from the land of Sinim.

OUTBURST OF JOY

13 Sing, O heavens;
And be joyful, O earth;
And break forth into singing, O mountains:
For the LORD hath comforted his people,
And will have compassion upon his afflicted.

ZION. — Jehovah hath forsaken me, and the Lord hath forgotten me.

15 JEHOVAH'S SERVANT. — "Can a woman forget her sucking child, that she should
not have compassion on the son of her womb? yea, these may forget, yet will not I
forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are
continually before me. Thy children make haste; thy destroyers and they that made
18 thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all
these gather themselves together, and come to thee. As I live," saith the LORD, "thou
shalt surely clothe thee with them all as with an ornament, and gird thyself with them,
like a bride. For, as for thy waste and thy desolate places and thy land that hath been
destroyed, surely now shalt thou be too strait for the inhabitants, and they that swal-
20 lowed thee up shall be far away. The children of thy bereavement shall yet say in
thine ears, The place is too strait for me; give place to me that I may dwell."

ZION. — Who hath begotten me these, seeing I have been bereaved of my children,
and am solitary, an exile, and wandering to and fro? and who hath brought up these?
Behold, I was left alone; these, where were they?

22 JEHOVAH'S SERVANT. — Thus saith the Lord GOD, "Behold, I will lift up mine
hand to the nations, and set up my ensign to the peoples: and they shall bring thy
sons in their bosom, and thy daughters shall be carried upon their shoulders. And
kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall
bow down to thee with their faces to the earth, and lick the dust of thy feet; and thou
shalt know that I am the LORD, and they that wait for me shall not be ashamed."

ZION. — Shall the prey be taken from the mighty, or the captives of the terrible
be delivered?

25 JEHOVAH'S SERVANT. — But thus saith the LORD, "Even the captives of the
mighty shall be taken away, and the prey of the terrible shall be delivered: for I will

contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy saviour, and thy redeemer, the Mighty One of Jacob." Thus saith the LORD, "Where **50** is the bill of your mother's divorcement, wherewith I have put her away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your transgressions was your mother put away. Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth 3 their covering."

iii. — The Ministry to the Nations

JEHOVAH'S SERVANT. — The Lord GOD hath given me the tongue of them that are 4 taught, that I should know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; 7 therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the LORD, that obeyeth the voice of his servant? 10 though he walketh in darkness, and hath no light, let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that gird yourselves about with firebrands: walk ye in the flame of your fire, and among the brands that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

VISION III. — ZION AWAKENED

i. — Appeals to Zion

JEHOVAH. — Hearken to me, ye that follow after righteousness, ye that seek the **51** LORD: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you: for when he was but one I called him, and I blessed him, and made him many.

For the LORD hath comforted Zion: he hath comforted all her waste places, and 3 hath made her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

(*No response*)

JEHOVAH. — Attend unto me, O my people; and give ear unto me, O my nation: 4 for a law shall go forth from me, and I will make my judgement to rest for a light of the peoples. My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust.

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens 6 shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

(*No response*)

7 JEHOVAH. — Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye dismayed at their revilings.

For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation unto all generations.

(*No response*)

THE CELESTIAL HOSTS

9 Awake, awake, put on strength, O arm of the LORD;
Awake, as in the days of old,
The generations of ancient times!

Art thou not it that cut Rahab in pieces,
That pierced the dragon?
Art thou not it which dried up the sea,
The waters of the great deep;
That made the depths of the sea
A way for the redeemed to pass over?

11 And the ransomed of the LORD shall return,
And come with singing unto Zion;
And everlasting joy shall be upon their heads:
They shall obtain gladness and joy,
And sorrow and sighing shall flee away.

12 JEHOVAH. — I, even I, am he that comforteth you: who art thou, that thou art afraid of man that shall die, and of the son of man which shall be made as grass; and hast forgotten the LORD thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy? And where is the fury of the oppressor? The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail.

15 For I am the LORD thy God, which stilleth the sea, when the waves thereof roar: the LORD of hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

(*No response*)

THE CELESTIAL HOSTS

17 Awake, awake, stand up, O Jerusalem,
Which hast drunk at the hand of the LORD the cup of his fury;
Thou hast drunken the bowl of the cup of staggering, and drained it.

There is none to guide her
Among all the sons whom she hath brought forth;
Neither is there any that taketh her by the hand
Of all the sons that she hath brought up.

19 These two things are befallen thee;
Who shall bemoan thee?
Desolation and destruction,
And the famine and the sword,
How shall I comfort thee?

Thy sons have fainted, 20
They lie at the top of all the streets,
As an antelope in a net;
They are full of the fury of the LORD,
The rebuke of thy God.

JEHOVAH. — Therefore hear now this, thou afflicted, and drunken, but not with 21
wine: Thus saith thy Lord, the LORD, and thy God that pleadeth the cause of his people: Behold, I have taken out of thine hand the cup of staggering, even the bowl of the cup of my fury; thou shalt no more drink it again: and I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy back as the ground, and as the street, to them that go over.

(*No response*)

THE CELESTIAL HOSTS

Awake, awake, put on thy strength, O Zion; 52
Put on thy beautiful garments, O Jerusalem, the holy city:
For henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust;
Arise, sit thee down, O Jerusalem:
Loose thyself from the bands of thy neck, O captive daughter of Zion.

JEHOVAH. — For thus saith the LORD, Ye were sold for nought, and ye shall be 3
redeemed without money. For thus saith the Lord GOD, My people went down at the first into Egypt to sojourn there: and the Assyrian oppressed them without cause. Now therefore, what do I here, saith the LORD, seeing that my people is taken away for nought? They that rule over them do howl, saith the LORD, and my name continually all the day is blasphemed. Therefore my people shall know my name: 6
therefore they shall know in that day that I am he that doth speak: Behold, it is I!

ii. — The Awakening

CHORUS OF WATCHMEN

How beautiful upon the mountains are the feet of him 7
That bringeth good tidings, that publisheth peace,
That bringeth good tidings of good, that publisheth salvation:
That saith unto Zion, Thy God reigneth!

The voice of thy Watchmen! they lift up the voice,
Together do they sing,
For they shall see, eye to eye,
How the LORD returneth to Zion.

Break forth into joy, sing together,
Ye waste places of Jerusalem:
For the LORD hath comforted his people,
He hath redeemed Jerusalem.

The LORD hath made bare his holy arm
In the eyes of all the nations;

And all the ends of the earth
Shall see the salvation of our God.

11 Depart ye, depart ye, go ye out from thence,
Touch no unclean thing;
Go ye out of the midst of her;
Be ye clean, ye that bear the vessels of the LORD.

12 For ye shall not go out in haste,
Neither shall ye go by flight;
For the LORD will go before you,
And the God of Israel will be your rearward.

VISION IV.—THE SERVANT OF JEHOVAH EXALTED

JEHOVAH

13 Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. Like as many were astonied at thee, (his visage was so marred from that of man, and his form from that of the sons of men,) so shall he startle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they understand.

CHORUS OF NATIONS

53 Who hath believed that which we have heard?
And to whom hath the arm of the LORD been revealed?

For he grew up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness, that we should look upon him;
Nor beauty that we should desire him.

3 He was despised, and rejected of men;
A man of sorrows, and acquainted with grief:
And as one from whom men hide their face he was despised,
And we esteemed him not.

Surely he hath borne our griefs,
And carried our sorrows:
Yet we did esteem him stricken,
Smitten of God, and afflicted.

5 But he was wounded for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon him;
And with his stripes we are healed.

All we like sheep have gone astray;
We have turned every one to his own way:
And the LORD hath laid on him
The iniquity of us all.

He was oppressed, 7
Yet he humbled himself,
And opened not his mouth;
As a lamb that is led to the slaughter,
And as a sheep that before her shearers is dumb;
Yea, he opened not his mouth.

By oppression and judgement he was taken away; 8
And his life who shall recount?
For he was cut off out of the land of the living;
For the transgression of my people was he stricken.

And they made his grave with the wicked,
And with the rich in his death;
Although he had done no violence,
Neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; 10
He hath put him to grief:
When his soul shall make an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the LORD shall prosper in his hand:
He shall see and be satisfied with the travail of his soul.

By his knowledge shall my righteous servant make many righteous:
And he shall bear their iniquities.
Therefore will I divide him a portion with the great, 12
And he shall divide the spoil with the strong:
Because he poured out his soul unto death,
And was numbered with the transgressors:
Yet he bare the sin of many,
And maketh intercession for the transgressors.

VISION V.—SONGS OF ZION EXALTED

i.—Zion the Bride of Jehovah

Sing, O barren, 54
Thou that didst not bear;
Break forth into singing, and cry aloud,
Thou that didst not travail with child!

For more are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the cur- 2
tains of thine habitations; spare not: lengthen thy cords, and strengthen thy stakes.
For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited.

Fear not, for thou shalt not be ashamed, 4
Neither be thou confounded, for thou shalt not be put to shame:
For thou shalt forget the shame of thy youth,
And the reproach of thy widowhood shalt thou remember no more.

5 For thy Maker is thine husband;
The LORD of hosts is his name:
And the Holy One of Israel is thy redeemer;
The God of the whole earth shall he be called.

6 For the LORD hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God.

For a small moment have I forsaken thee;
But with great mercies will I gather thee.
In a little wrath I hid my face from thee for a moment:
But with everlasting kindness will I have mercy on thee:

9 saith the LORD, thy redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart,
And the hills be removed;
But my kindness shall not depart from thee,
Neither shall my covenant of peace be removed:

saith the LORD that hath mercy on thee.

ii. — Zion the City of Beauty and Peace

11 O thou afflicted, tossed with tempest, and not comforted,
Behold, I will set thy stones in fair colours,
And lay thy foundations with sapphires.

And I will make thy pinnacles of rubies,
And thy gates of carbuncles,
And all thy border of pleasant stones.

13 And all thy children shall be taught of the LORD;
And great shall be the peace of thy children:
In righteousness shalt thou be established.

Thou shalt be far from oppression, for thou shalt not fear;
And from terror, for it shall not come near thee:
Behold, they may stir up strife, but not by me;
Whosoever shall stir up strife against thee shall fall because of thee.

16 Behold, I have created the smith
That bloweth the fire of coals,
And bringeth forth a weapon for its work;
And I have created the waster to destroy:

No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgement thou shalt condemn.
This is the heritage of the servants of the LORD,
And their righteousness which is of me, saith the LORD.

iii. — Zion the Witness to the Nations

ZION (*to the Nations*)

'Ho, every one that thirsteth, come ye to the waters, 55
'And he that hath no money, come ye, buy and eat;
'Yea, come, buy wine and milk,
'Without money and without price.

'Wherefore do ye spend money for that which is not bread? 2
'And your labour for that which satisfieth not?
'Hearken diligently unto me, and eat ye that which is good,
'And let your soul delight itself in fatness.

'Incline your ear, and come unto me; 3
'Hear, and your soul shall live:
'And I will make an everlasting covenant with you,
'Even the sure mercies of David.'

Behold, I have given him for a witness to the peoples, a leader and commander 4
to the peoples. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

'Seek ye the LORD while he may be found,
'Call ye upon him while he is near:
'Let the wicked forsake his way, 7
'And the unrighteous man his thoughts:

'And let him return unto the LORD,
'And he will have mercy upon him;
'And to our God,
'For he will abundantly pardon.'

For my thoughts are not your thoughts, neither are your ways my ways, saith the 8
LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

'For ye shall go out with joy, 12
'And be led forth with peace:
'The mountains and the hills shall break forth before you into singing,
'And all the trees of the field shall clap their hands.

'Instead of the thorn shall come up the fir tree, 13
'And instead of the brier shall come up the myrtle tree:
'And it shall be to the LORD for a name,
'For an everlasting sign that shall not be cut off.'

VISION VI.—REDEMPTION AT WORK IN ZION

Introduction

56 Thus saith the LORD, Keep ye judgement, and do righteousness: for my salvation
is near to come, and my righteousness to be revealed. Blessed is the man that
doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from
profaning it, and keepeth his hand from doing any evil. Neither let the stranger,
that hath joined himself to the LORD, speak, saying, The LORD will surely separate
4 me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus
saith the LORD of the eunuchs that keep my sabbaths, and choose the things that
please me, and hold fast by my covenant: Unto them will I give in mine house and
within my walls a memorial and a name better than of sons and of daughters; I will
6 give them an everlasting name, that shall not be cut off. Also the strangers, that join
themselves to the LORD, to minister unto him, and to love the name of the LORD,
to be his servants, every one that keepeth the sabbath from profaning it, and holdeth
fast by my covenant; even them will I bring to my holy mountain, and make them
joyful in my house of prayer; their burnt offerings and their sacrifices shall be ac-
cepted upon mine altar: for mine house shall be called an house of prayer for all peo-
8 ples. The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather
others to him, beside his own that are gathered.

i.—Struggle with Sin and Error

'A CRY

All ye beasts of the field,
Come to devour,
Yea, all ye beasts in the forest.

10 THE PROPHETIC SPECTATOR.—His watchmen are blind, they are all without
knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down,
loving to slumber. Yea, the dogs are greedy, they can never have enough; and these
are shepherds that cannot understand: they have all turned to their own way, each
one to his gain, from every quarter. 'Come ye, I will fetch wine, and we will fill
ourselves with strong drink; and to-morrow shall be as this day, a day great beyond
57 measure.' The righteous perisheth, and no man layeth it to heart; and merciful
men are taken away, none considering that the righteous is taken away through
wickedness.

2 VOICE OF PROPHECY.—He entereth into peace; they rest in their beds, each
one that walketh in his uprightness. But draw near hither, ye sons of the sorceress,
the seed of the adulterer and the whore. Against whom do ye sport yourselves?
against whom make ye a wide mouth, and draw out the tongue? are ye not children
of transgression, a seed of falsehood, ye that inflame yourselves among the oaks, under
every green tree; that slay the children in the valleys, under the clefts of the rocks?
6 Among the smooth stones of the valley is thy portion; they, they are thy lot: even to
them hast thou poured a drink offering, thou hast offered an oblation. Shall I be
appeased for these things? Upon a high and lofty mountain hast thou set thy bed:
thither also wentest thou up to offer sacrifice. And behind the doors and the posts
hast thou set up thy memorial: for thou hast discovered thyself to another than me,
and art gone up; thou hast enlarged thy bed, and made thee a covenant with them;
9 thou lovedst their bed where thou sawest it. And thou wentest to the king with
ointment, and didst increase thy perfumes, and didst send thine ambassadors far off,
and didst debase thyself even unto hell. Thou wast wearied with the length of thy
way; yet saidst thou not, There is no hope: thou didst find a quickening of thy

strength; therefore thou wast not faint. And of whom hast thou been afraid and in fear, that thou liest, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of long time, and thou fearest me not? I will declare thy right- 12
eousness; and as for thy works, they shall not profit thee. When thou criest, let thy rabble of idols deliver thee; but the wind shall take them, a breath shall carry them all away: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

JEHOVAH

Cast ye up, cast ye up, 14
Prepare the way,
Take up the stumblingblock
Out of the way of my people.

VOICE OF PROPHECY. — For thus saith the high and lofty One that inhabiteth 15
eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth and smote him, I hid my face and was wroth: and he went on frowardly in the way of his heart. I have seen his ways, and 18
will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith the LORD; and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

JEHOVAH

Cry aloud, spare not, 58
Lift up thy voice like a trumpet,
And declare unto my people their transgression,
And to the house of Jacob their sins.

VOICE OF PROPHECY. — Yet they seek me daily, and delight to know my ways: 2
as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous ordinances, they delight to draw near unto God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labours. Behold, ye fast for strife and contention, and to 4
smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Is not this the 6
fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing 8
shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday: and the LORD shall guide thee 11

continually, and satisfy thy soul in dry places, and make strong thy bones; and thou
shalt be like a watered garden, and like a spring of water, whose waters fail not. And
they that shall be of thee shall build the old waste places: thou shalt raise up the
foundations of many generations; and thou shalt be called The repairer of the breach,
13 The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from
doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the
LORD honourable; and shalt honour it, not doing thine own ways, nor finding thine
own pleasure, nor speaking thine own words: then shalt thou delight thyself in the
LORD; and I will make thee to ride upon the high places of the earth; and I will feed
thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

ii. — Israel Rousing to Repentance

59 VOICE OF PROPHECY. — Behold, the LORD'S hand is not shortened, that it can
not save; neither his ear heavy, that it cannot hear: but your iniquities have separated
between you and your God, and your sins have hid his face from you, that he will not
hear. For your hands are defiled with blood, and your fingers with iniquity; your
lips have spoken lies, your tongue muttereth wickedness. None sueth in righteous-
ness, and none pleadeth in truth: they trust in vanity, and speak lies; they conceive
5 mischief, and bring forth iniquity. They hatch basilisks' eggs, and weave the spider's
web: he that eateth of their eggs dieth, and that which is crushed breaketh out into
a viper. Their webs shall not become garments, neither shall they cover themselves
with their works: their works are works of iniquity, and the act of violence is in their
hands. Their feet run to evil, and they make haste to shed innocent blood: their
thoughts are thoughts of iniquity; desolation and destruction are in their paths. The
way of peace they know not; and there is no judgement in their goings: they have
made them crooked paths; whosoever goeth therein doth not know peace.
9 REPENTANT ISRAEL. — Therefore is judgement far from us, neither doth right-
eousness overtake us: we look for light, but behold darkness; for brightness, but we
walk in obscurity. We grope for the wall like the blind, yea, we grope as they that
have no eyes: we stumble at noonday as in the twilight; among them that are lusty
we are as dead men. We roar all like bears, and mourn sore like doves: we look for
12 judgement, but there is none; for salvation, but it is far off from us. For our trans-
gressions are multiplied before thee, and our sins testify against us: for our trans-
gressions are with us, and as for our iniquities, we know them: in transgressing and
denying the LORD, and turning away from following our God, speaking oppression
14 and revolt, conceiving and uttering from the heart words of falsehood. And judgement
is turned away backward, and righteousness standeth afar off: for truth is fallen in the
street, and uprightness cannot enter. Yea, truth is lacking; and he that departeth from
evil maketh himself a prey.

iii. — Redemption begun

16 *And the LORD saw it, and it displeased him that there was no judgement. And*
he saw that there was no man, and wondered that there was no intercessor: therefore
his own arm brought salvation unto him; and his righteousness, it upheld him. And
he put on righteousness as a breastplate, and an helmet of salvation upon his head;
and he put on garments of vengeance for clothing, and was clad with zeal as a cloke.

18 JEHOVAH. — According to their deeds, accordingly he will repay, fury to his
adversaries, recompence to his enemies; to the islands he will repay recompence.
So shall they fear the name of the LORD from the west, and his glory from the rising
of the sun: for he shall come as a rushing stream, which the breath of the LORD
20 driveth. And a redeemer shall come to Zion, and unto them that turn from trans-
gression in Jacob, saith the LORD. And as for me, this is my covenant with them,

saith the LORD: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

iv. — Song of Zion Redeemed

Arise, shine; for thy light is come, 60
And the glory of the LORD is risen upon thee.

For, behold, darkness shall cover the earth,
And gross darkness the peoples:
But the LORD shall arise upon thee,
And his glory shall be seen upon thee.

And nations shall come to thy light, 3
And kings to the brightness of thy rising.

Lift up thine eyes round about, and see:
They all gather themselves together, they come to thee:
Thy sons shall come from far,
And thy daughters shall be carried in the arms.

Then thou shalt see and be lightened, 5
And thine heart shall tremble and be enlarged;
Because the abundance of the sea shall be turned unto thee,
The wealth of the nations shall come unto thee.

The multitude of camels shall cover thee,
The dromedaries of Midian and Ephah;
They all shall come from Sheba, they shall bring gold and frankincense,
And shall proclaim the praises of the LORD.

All the flocks of Kedar shall be gathered together unto thee, 7
The rams of Nebaioth shall minister unto thee;
They shall come up with acceptance on mine altar,
And I will beautify the house of my glory.

Who are these that fly as a cloud, 8
And as the doves to their windows?

Surely the isles shall wait for me,
And the ships of Tarshish first,
To bring thy sons from far,
Their silver and their gold with them,
For the name of the LORD thy God,
And for the Holy One of Israel, because he hath glorified thee.

And strangers shall build up thy walls, 10
And their kings shall minister unto thee:
For in my wrath I smote thee,
But in my favour have I had mercy on thee.

Thy gates also shall be open continually,
They shall not be shut day nor night;
That men may bring unto thee the wealth of the nations,
And their kings led with them:
12 For that nation and kingdom that will not serve thee shall perish:
Yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee,
The fir tree, the pine, and the box tree together;
To beautify the place of my sanctuary,
And I will make the place of my feet glorious.

14 And the sons of them that afflicted thee
Shall come bending unto thee;
And all they that despised thee
Shall bow themselves down at the soles of thy feet.

And they shall call thee the City of the LORD,
The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated,
So that no man passed through thee,
I will make thee an eternal excellency,
A joy of many generations.

Thou shalt also suck the milk of the nations,
And shalt suck the breast of kings:
And thou shalt know that I the LORD am thy saviour,
And thy redeemer, the Mighty One of Jacob.

17 For brass I will bring gold,
And for iron I will bring silver,
And for wood brass,
And for stones iron.

I will also make thy officers peace,
And thine exactors righteousness;
18 Violence shall no more be heard in thy land,
Desolation nor destruction within thy borders;
But thou shalt call thy walls Salvation,
And thy gates Praise.

19 The sun shall be no more thy light by day,
Neither for brightness shall the moon give light unto thee:
But the LORD shall be unto thee an everlasting light,
And thy God thy glory.

Thy sun shall no more go down,
Neither shall thy moon withdraw itself:
For the LORD shall be thine everlasting light,
And the days of thy mourning shall be ended.

21 Thy people also shall be all righteous,
They shall inherit the land for ever;

The branch of my planting,
The work of my hands,
That I may be glorified.
The little one shall become a thousand, 22
And the small one a strong nation:
I the LORD will hasten it in its time.

V. — The Redeemer Come to Zion

THE REDEEMER. — The spirit of the Lord GOD is upon me; because the LORD 61
hath anointed me to preach good tidings unto the meek; he hath sent me to bind up
the brokenhearted, to proclaim liberty to the captives, and the opening of the prison
to them that are bound; to proclaim the acceptable year of the LORD, and the day
of vengeance of our God; to comfort all that mourn; to appoint unto them that
mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the
garment of praise for the spirit of heaviness; that they might be called trees of right-
eousness, the planting of the LORD, that he might be glorified.

THE REDEEMER (*to Zion*). — And they shall build the old wastes, they shall 4
raise up the former desolations, and they shall repair the waste cities, the desolations
of many generations. And strangers shall stand and feed your flocks, and aliens shall
be your plowmen and your vinedressers. But ye shall be named the priests of the
LORD: men shall call you the ministers of our God: ye shall eat the wealth of the na-
tions, and in their glory shall ye boast yourselves. For your shame ye shall have 7
double; and for confusion they shall rejoice in their portion: therefore in their land
they shall possess double: everlasting joy shall be unto them. For I the LORD love
judgement, I hate robbery with iniquity; and I will give them their recompence in
truth, and I will make an everlasting covenant with them. And their seed shall be
known among the nations, and their offspring among the peoples: all that see them
shall acknowledge them, that they are the seed which the LORD hath blessed.

ZION. — I will greatly rejoice in the LORD, my soul shall be joyful in my God; 10
for he hath clothed me with the garments of salvation, he hath covered me with the
robe of righteousness, as a bridegroom decketh himself with a garland, and as a
bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and
as the garden causeth the things that are sown in it to spring forth; so the Lord GOD
will cause righteousness and praise to spring forth before all the nations.

THE REDEEMER. — For Zion's sake will I not hold my peace, and for Jerusalem's 62
sake I will not rest, until her righteousness go forth as brightness, and her salvation as
a lamp that burneth. And the nations shall see thy righteousness, and all kings
thy glory: and thou shalt be called by a new name, which the mouth of the LORD
shall name. Thou shalt also be a crown of beauty in the hand of the LORD, and a
royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; 4
neither shall thy land any more be termed Desolate: but thou shalt be called 'Hephzi-
bah,' and thy land 'Beulah': for the LORD 'delighteth' in thee, and thy land shall be
'married.' For as a young man marrieth a virgin, so shall thy sons marry thee:
and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

THE REDEEMER (*to the Watchmen*). — I have set watchmen upon thy walls, O 6
Jerusalem; they shall never hold their peace day nor night: ye that are the LORD'S
remembrancers, take ye no rest, and give him no rest, till he establish, and till he make
Jerusalem a praise in the earth. The LORD hath sworn by his right hand, and by the
arm of his strength: Surely I will no more give thy corn to be meat for thine enemies;
and strangers shall not drink thy wine, for the which thou hast laboured: but they
that have garnered it shall eat it, and praise the LORD; and they that have gathered
it shall drink it in the courts of my sanctuary.

CHORUS OF WATCHMEN

10 Go through, go through the gates;
Prepare ye the way of the people;
Cast up, cast up the highway; gather out the stones;
Lift up an ensign for the peoples.

11 Behold, the LORD hath proclaimed unto the end of the earth,

Say ye to the daughter of Zion,
Behold, thy salvation cometh;
Behold, his reward is with him,
And his recompence before him.

12 And they shall call them The holy people,
The redeemed of the LORD:
And thou shalt be called Sought out,
A city not forsaken.

VISION VII.—THE DAY OF JUDGEMENT

i.—Judgement on the Nations

CHORUS OF WATCHMEN

63 Who is this that cometh from Edom,
With crimsoned garments from Bozrah?
This that is glorious in his apparel,
Marching in the greatness of his strength?

HE WHO COMETH

I that speak in righteousness,
Mighty to save.

CHORUS OF WATCHMEN

2 Wherefore art thou red
In thine apparel,
And thy garments
Like him that treadeth in the winefat?

HE WHO COMETH

3 I have trodden the winepress alone;
And of the peoples there was no man with me:
Yea, I trod them in mine anger,
And trampled them in my fury;
And their lifeblood is sprinkled upon my garments,
And I have stained all my raiment.

4 For the day of vengeance was in mine heart,
And the year of my redeemed is come.
And I looked, and there was none to help;
And I wondered that there was none to uphold:

Therefore mine own arm brought salvation unto me;
And my fury, it upheld me.
And I trod down the peoples in mine anger, 6
And made them drunk in my fury,
And I poured out their lifeblood on the earth.

ii. — Judgement in Zion

Repentant Israel. — I will make mention of the lovingkindnesses of the Lord, 7
and the praises of the Lord, according to all that the Lord hath bestowed on us; and
the great goodness toward the house of Israel, which he hath bestowed on them ac-
cording to his mercies, and according to the multitude of his lovingkindnesses. For
he said, Surely, they are my people, children that will not deal falsely: so he was
their saviour. In all their affliction he was afflicted, and the angel of his presence 9
saved them: in his love and in his pity he redeemed them; and he bare them, and
carried them all the days of old. But they rebelled, and grieved his holy spirit:
therefore he was turned to be their enemy, and himself fought against them. Then
his people remembered the ancient days of Moses: 'Where is he that brought them
up out of the sea with the shepherds of his flock? where is he that put his holy spirit
in the midst of them? that caused his glorious arm to go at the right hand of Moses? 12
that divided the water before them, to make himself an everlasting name? that led
them through the depths, as an horse in the wilderness, that they stumbled not?
As the cattle that go down into the valley, the spirit of the Lord caused them to rest: 14
so didst thou lead thy people, to make thyself a glorious name.'

Look down from heaven, and behold from the habitation of thy holiness and
of thy glory: where is thy zeal and thy mighty acts? the yearning of thy bowels and
thy compassions are restrained toward me. For thou art our father, though Abra- 16
ham knoweth us not, and Israel doth not acknowledge us: thou, O Lord, art our
father; our redeemer from everlasting is thy name. O Lord, why dost thou make us
to err from thy ways, and hardenest our heart from thy fear? Return for thy servants'
sake, the tribes of thine inheritance. Thy holy people possessed it but a little while:
our adversaries have trodden down thy sanctuary. We are become as they over
whom thou never barest rule; as they that were not called by thy name. Oh that 64
thou wouldest rend the heavens, that thou wouldest come down, that the mountains
might flow down at thy presence; as when fire kindleth the brushwood, and the fire
causeth the waters to boil: to make thy name known to thine adversaries, that the
nations may tremble at thy presence! When thou didst terrible things which we
looked not for, thou camest down, the mountains flowed down at thy presence. For 4
from of old men have not heard, nor perceived by the ear, neither hath the eye seen
a God beside thee, which worketh for him that waiteth for him. Thou meetest him
that rejoiceth and worketh righteousness, those that remember thee in thy ways:
behold, thou wast wroth, and we sinned: in them have we been of long time, and
shall we be saved? For we are all become as one that is unclean, and all our right- 6
eousnesses are as a polluted garment: and we all do fade as a leaf; and our iniquities,
like the wind, take us away. And there is none that calleth upon thy name, that
stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast
consumed us by means of our iniquities. But now, O Lord, thou art our father; we 8
are the clay, and thou our potter; and we all are the work of thy hand. Be not
wroth very sore, O Lord, neither remember iniquity for ever: behold, look, we be-
seech thee, we are all thy people. Thy holy cities are become a wilderness, Zion is
become a wilderness, Jerusalem a desolation. Our holy and our beautiful house, 11
where our fathers praised thee, is burned with fire; and all our pleasant things are
laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy
peace, and afflict us very sore?

Jehovah in Judgement

65 I am inquired of by them that asked not for me; I am found of them that sought
me not: I said, Behold me, behold me, unto a nation that was not called by my
name. I have spread out my hands all the day unto a rebellious people,
Judgement which walketh in a way that is not good, after their own thoughts; a
people that provoketh me to my face continually, sacrificing in gardens, and burning
incense upon bricks; which sit among the graves, and lodge in the secret places;
5 which eat swine's flesh, and broth of abominable things is in their vessels; which
say, Stand by thyself, come not near to me, for I am holier than thou: these are a
smoke in my nose, a fire that burneth all the day. Behold, it is written before me: I
will not keep silence, but will recompense, yea, I will recompense into their bosom,
your own iniquities, and the iniquities of your fathers together, saith the Lord,
which have burned incense upon the mountains, and blasphemed me upon the hills:
therefore will I first measure their work into their bosom.
8 Thus saith the Lord, As the new wine is found in the cluster, and one saith,
Destroy it not, for a blessing is in it: so will I do for my servants' sakes, that I may not
destroy them all. And I will bring forth a seed out of Jacob, and out of
Salvation Judah an inheritor of my mountains: and my chosen shall inherit it, and
my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of
Achor a place for herds to lie down in, for my people that have sought me.
11 But ye that forsake the Lord, that forget my holy mountain, that prepare a table
for Fortune, and that fill up mingled wine unto Destiny: I will destine you to the
sword, and ye shall all bow down to the slaughter: because when I called,
Judgement ye did not answer; when I spake, ye did not hear; but ye did that which
13 was evil in mine eyes, and chose that wherein I delighted not. Therefore thus saith
the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my
servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye
shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry
for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your
name for a curse unto my chosen, and the Lord God shall slay thee.
16 And he shall call his servants by another name: so that he who blesseth himself
in the earth shall bless himself in the God of truth; and he that sweareth in the earth
shall swear by the God of truth; because the former troubles are forgotten,
Salvation and because they are hid from mine eyes. For, behold, I create new
heavens and a new earth: and the former things shall not be remembered, nor come
into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I
create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and
joy in my people: and the voice of weeping shall be no more heard in her, nor the voice
20 of crying. There shall be no more thence an infant of days, nor an old man that hath
not filled his days: for the child shall die an hundred years old, and the sinner being
an hundred years old shall be accursed. And they shall build houses, and inhabit
them; and they shall plant vineyards, and eat the fruit of them. They shall not build,
and another inhabit; they shall not plant, and another eat: for as the days of a tree
shall be the days of my people, and my chosen shall long enjoy the work of their hands.
23 They shall not labour in vain, nor bring forth for calamity; for they are the seed of
the blessed of the Lord, and their offspring with them. And it shall come to pass that,
before they call, I will answer; and while they are yet speaking, I will hear. The wolf
and the lamb shall feed together, and the lion shall eat straw like the ox: and dust
shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain,
66 saith the Lord. Thus saith the Lord, The heaven is my throne, and the earth is
my footstool; what manner of house will ye build unto me? and what place shall be
my rest? For all these things hath mine hand made, and so all these things came to

be, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.

He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as 3
he that breaketh a dog's neck; he that offereth an oblation, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol: yea, they have chosen their own ways, and their soul delighteth in their **Judgement**
abominations; I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not. Hear the 5
word of the LORD, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let the LORD be glorified, that we may see your joy; but they shall be ashamed.

CONFUSED CRIES

A voice of tumult from the city!
A voice from the temple!
A voice of the LORD that rendereth recompence to his enemies!

VOICES OF THE SAVED

Before she travailed, she brought forth; 7
Before her pain came, she was delivered of a man child!

Who hath heard such a thing?
Who hath seen such things?
Shall a land be born in one day?
Shall a nation be brought forth at once?
For as soon as Zion travailed,
She brought forth her children!

JEHOVAH

Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I 9
that cause to bring forth shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that **Salvation**
mourn over her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and 12
the glory of the nations like an overflowing stream, and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of the LORD shall be known toward his servants.

And he will have indignation against his enemies. For, behold, the LORD will 15
come with fire, and his chariots shall be like the whirlwind; to render his anger with fury, and his rebuke with flames of fire. For by fire will the LORD plead, and by his sword, with all flesh: and the slain of the LORD shall be many. **Judgement**
They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together, saith the LORD. For I know their works and their thoughts. 18

I come to gather all nations and tongues; and they shall come, and shall see my glory. And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and **Salvation**
Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations. And they shall bring all 20

your brethren out of all the nations for an offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring their offering in a clean
21 vessel into the house of the LORD. And of them also will I take for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have trans-
Judgement gressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

The Words of

JEREMIAH

the son of Hilkiah of the Priests that were in Anathoth in the land of Benjamin To whom

The Word of the LORD

came in the days of

Josiah the son of Amon king of Judah

in the thirteenth year of his reign

It came also in the days of

Jehoiakim the son of Josiah king of Judah

unto the end of the eleventh year of

Zedekiah the son of Josiah king of Judah

unto the carrying away of Jerusalem captive

in the fifth month

Literary Remains of the Prophet Jeremiah

In Ten Books

BOOK I. — *The Prophet's Call and Manifesto*

BOOK II. — *Miscellaneous Discourses and Sentences*

BOOK III. — *Prophecies of the Missionary Journey*

BOOK IV. — *The Drought and Other Prophecies*

BOOK V. — *Discourses Founded on Pottery*

BOOK VI. — *Prophecies for Rulers*

BOOK VII. — *Occasional and Controversial Prophecies*

BOOK VIII. — *Prophecies of the Restoration*

BOOK IX. — *Incidental and Historical Prophecies*

BOOK X. — *Dooms of the Nations*

The Call of the Prophet 1

Now the word of the LORD came unto me, saying, Before I formed thee in the 4
belly I knew thee, and before thou camest forth out of the womb I sanctified thee;
I have appointed thee a prophet unto the nations.

Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.

But the LORD said unto me, Say not, I am a child: for to whomsoever I shall send 7
thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not
afraid because of them: for I am with thee to deliver thee, saith the LORD. Then
the LORD put forth his hand, and touched my mouth; and the LORD said unto me,
Behold, I have put my words in thy mouth: see, I have this day set thee over the
nations and over the kingdoms, to pluck up and to break down, and to destroy and to
overthrow; to build, and to plant.

Moreover the word of the LORD came unto me, saying, Jeremiah, what seest 11
thou? And I said, I see a rod of an 'almond' tree. Then said the LORD unto me,
Thou hast well seen: for I 'watch' over my word to perform it. And the word of the
LORD came unto me the second time, saying, What seest thou? And I said, I see
a seething caldron; and the face thereof is from the north. Then the LORD said unto 14
me, Out of the north evil shall break forth upon all the inhabitants of the land. For,
lo, I will call all the families of the kingdoms of the north, saith the LORD; and they
shall come, and they shall set every one his throne at the entering of the gates of Jeru-
salem, and against all the walls thereof round about, and against all the cities of
Judah. And I will utter my judgements against them touching all their wickedness; 16
in that they have forsaken me, and have burned incense unto other gods, and wor-
shipped the works of their own hands. Thou therefore gird up thy loins, and arise,
and speak unto them all that I command thee: be not dismayed at them, lest I dis-
may thee before them.

For, behold, I have made thee this day a defenced city, and an iron pillar, and 18
brasen walls, against the whole land, against the kings of Judah, against the princes
thereof, against the priests thereof, and against the people of the land. And they shall
fight against thee; but they shall not prevail against thee: for I am with thee, saith the
LORD, to deliver thee.

The Prophet's Manifesto

I

And the word of the LORD came to me, saying, Go, and cry in the ears of Jerusalem, 2
saying, Thus saith the LORD: I remember for thee the kindness of thy youth, the love
of thine espousals; how thou wentest after me in the wilderness, in a land that was
not sown. Israel was holiness unto the LORD, the firstfruits of his increase: all that
devour him shall be held guilty; evil shall come upon them, saith the LORD. Hear
ye the word of the LORD, O house of Jacob, and all the families of the house of Israel;
thus saith the LORD: What unrighteousness have your fathers found in me, that they 5
are gone far from me, and have walked after vanity, and are become vain? Neither
said they, Where is the LORD that brought us up out of the land of Egypt; that led us
through the wilderness, through a land of deserts and of pits, through a land of drought
and of the shadow of death, through a land that none passed through, and where no
man dwelt? And I brought you into a plentiful land, to eat the fruit thereof and the 7
goodness thereof; but when ye entered, ye defiled my land, and made mine heritage
an abomination. The priests said not, Where is the LORD? and they that handle
the law knew me not: the rulers also transgressed against me, and the prophets proph-
esied by Baal, and walked after things that do not profit.

9 Wherefore I will yet plead with you, saith the LORD, and with your children's
children will I plead. For pass over to the isles of Kittim, and see; and send unto
Kedar, and consider diligently; and see if there hath been such a thing. Hath a
nation changed their gods, which yet are no gods? but my people have changed their
12 glory for that which doth not profit. Be astonished, O ye heavens, at this, and be
horribly afraid, be ye very desolate, saith the LORD. For my people have committed
two evils; they have forsaken me the fountain of living waters, and hewed them out
cisterns, broken cisterns, that can hold no water.
14 Is Israel a servant? is he a homeborn slave? why is he become a prey? The young
lions have roared upon him, and yelled: and they have made his land waste; his
cities are burned up, without inhabitant. The children also of Noph and Tahpanhes
have broken the crown of thy head. Hast thou not procured this unto thyself, in that
18 thou hast forsaken the LORD thy God, when he led thee by the way? And now what
hast thou to do in the way to Egypt, to drink the waters of Shihor? or what hast thou
to do in the way to Assyria, to drink the waters of the River? Thine own wickedness
shall correct thee, and thy backslidings shall reprove thee: know therefore and see
that it is an evil thing and a bitter, that thou hast forsaken the LORD thy God, and that
20 my fear is not in thee, saith the Lord, the LORD of hosts. For of old time thou hast
broken thy yoke, and burst thy bands; and thou saidst, I will not serve; for upon every
high hill and under every green tree thou didst bow thyself, playing the harlot. Yet
I had planted thee a noble vine, wholly a right seed: how then art thou turned into
the degenerate plant of a strange vine unto me? For though thou wash thee with
lye, and take thee much soap, yet thine iniquity is marked before me, said the Lord
23 GOD. How canst thou say, I am not defiled, I have not gone after the Baalim? see
thy way in the valley, know what thou hast done: thou art a swift dromedary trav-
ersing her ways; a wild ass used to the wilderness, that snuffeth up the wind in her
desire; in her occasion who can turn her away? all they that seek her will not weary
themselves; in her month they shall find her. Withhold thy foot from being unshod,
and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved
26 strangers, and after them will I go. As the thief is ashamed when he is found, so is
the house of Israel ashamed; they, their kings, their princes, and their priests, and
their prophets; which say to a stock, Thou art my father; and to a stone, Thou hast
brought me forth: for they have turned their back unto me, and not their face: but
in the time of their trouble they will say, Arise, and save us. But where are thy gods
that thou hast made thee? let them arise, if they can save thee in the time of thy
trouble: for according to the number of thy cities are thy gods, O Judah.
29 Wherefore will ye plead with me? ye all have transgressed against me, saith the
LORD. In vain have I smitten your children; they received no correction: your own
sword hath devoured your prophets, like a destroying lion. O generation, see ye
the word of the LORD. Have I been a wilderness unto Israel? or a land of thick dark-
ness? wherefore say my people, We are broken loose; we will come no more unto thee?
32 Can a maid forget her ornaments, or a bride her attire? yet my people have for-
gotten me days without number. How trimmest thou thy way to seek love! therefore
even the wicked women hast thou taught thy ways. Also in thy skirts is found the
blood of the souls of the innocent poor: I have not found it at the place of breaking in,
35 but upon all these. Yet thou saidst, I am innocent; surely his anger is turned away
from me. Behold, I will enter into judgement with thee, because thou sayest, I have
not sinned. Why gaddest thou about so much to change thy way? thou shalt be
ashamed of Egypt also, as thou wast ashamed of Assyria. From him also shalt thou
go forth, with thine hands upon thine head: for the LORD hath rejected thy con-
fidences, and thou shalt not prosper in them.
3 They say, If a man put away his wife, and she go from him, and become another
man's, shall he return unto her again? shall not that land be greatly polluted? But

thou hast played the harlot with many lovers; yet return again to me, saith the LORD.
Lift up thine eyes unto the bare heights, and see; where hast thou not been lien with? 2
By the ways hast thou sat for them, as an Arabian in the wilderness; and thou hast
polluted the land with thy whoredoms and with thy wickedness. Therefore the show-
ers have been withholden, and there hath been no latter rain; yet thou hadst a whore's
forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto me,
'My father, thou art the guide of my youth?' 'Will he retain his anger for ever? 5
will he keep it to the end?' Behold, thou hast spoken thus, but hast done evil things,
and hast had thy way.

II

Moreover the LORD said unto me (in the days of Josiah the king), Hast thou seen 6
that which backsliding Israel hath done? she is gone up upon every high mountain and
under every green tree, and there hath played the harlot. And I said after she had
done all these things, She will return unto me; but she returned not: and her treacher-
ous sister Judah saw it. And I saw, when, for this very cause that backsliding Israel
had committed adultery, I had put her away and given her a bill of divorcement, yet
treacherous Judah her sister feared not; but she also went and played the harlot.
And it came to pass through the lightness of her whoredom, that the land was polluted, 9
and she committed adultery with stones and with stocks. And yet for all this her
treacherous sister Judah hath not returned unto me with her whole heart, but feignedly,
saith the LORD. And the LORD said unto me, Backsliding Israel hath shewn herself
more righteous than treacherous Judah. Go, and proclaim these words toward the
north, and say, Return, thou backsliding Israel, saith the LORD; I will not look in
anger upon you: for I am merciful, saith the LORD, I will not keep anger for ever.
Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy 13
God, and hast scattered thy ways to the strangers under every green tree, and ye have
not obeyed my voice, saith the LORD. Return, O backsliding children, saith the
LORD; for I am a husband unto you: and I will take you one of a city, and two of a
family, and I will bring you to Zion: and I will give you shepherds according to mine
heart, which shall feed you with knowledge and understanding. And it shall come 16
to pass, when ye be multiplied and increased in the land, in those days, saith the LORD,
they shall say no more, The ark of the covenant of the LORD; neither shall it come to
mind: neither shall they remember it; neither shall they visit it; neither shall that be
done any more. At that time they shall call Jerusalem the throne of the LORD; and
all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem:
neither shall they walk any more after the stubbornness of their evil heart. In those 18
days the house of Judah shall walk with the house of Israel, and they shall come
together out of the land of the north to the land that I gave for an inheritance unto
your fathers. But I said, How shall I put thee among the children, and give thee a
pleasant land, the goodliest heritage of the nations? and I said, Ye shall call me My
father; and shall not turn away from following me. Surely as a wife treacherously
departeth from her husband, so have ye dealt treacherously with me, O house of Is-
rael, saith the LORD.

A voice is heard upon the bare heights, the weeping and the supplications of the 21
children of Israel; for that they have perverted their way, they have forgotten the
LORD their God.

THE LORD. — Return, ye backsliding children, I will heal your backslidings.
THE PEOPLE. — Behold, we are come unto thee; for thou art the LORD our God.
Truly in vain is the help that is looked for from the hills, the tumult on the mountains: 23
truly in the LORD our God is the salvation of Israel. But the shameful thing hath
devoured the labour of our fathers from our youth; their flocks and their herds, their
sons and their daughters. Let us lie down in our shame, and let our confusion cover

us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day: and we have not obeyed the voice of the LORD our God.

4 THE LORD. — If thou wilt return, O Israel, saith the LORD, unto me shalt thou return: and if thou wilt put away thine abominations out of my sight, then shalt thou not be removed; and thou shalt swear, As the LORD liveth, in truth, in judgement, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

III

3 For thus saith the LORD to the men of Judah and to Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings.

5 THE LORD. — Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry aloud and say, Assemble yourselves, and let us go into the fenced cities. Set up a standard toward Zion: flee for safety, stay not: for I will bring evil from the north, and a great destruction. A lion is gone up from his thicket, and a destroyer of nations; he is on his way, he is gone forth from his place; to make thy land desolate, that thy cities be laid waste, without inhabitant.

8 THE PEOPLE. — For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

THE LORD. — And it shall come to pass at that day, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

THE PROPHET. — Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 A CRY TO JUDAH AND JERUSALEM. — A hot wind from the bare heights in the wilderness toward the daughter of my people, not to fan, nor to cleanse.

THE LORD. — A full wind from these shall come for me: now will I also utter judgements against them. Behold, he shall come up as clouds, and his chariots shall be as the whirlwind: his horses are swifter than eagles.

THE PEOPLE. — Woe unto us! for we are spoiled.

14 THE PROPHET. — O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thine evil thoughts lodge within thee?

A VOICE FROM DAN AND THE HILLS OF EPHRAIM. — Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

17 THE LORD. — As keepers of a field are they against her round about; because she hath been rebellious against me, saith the LORD. Thy way and thy doings have procured these things unto thee; this is thy wickedness; for it is bitter, for it reacheth unto thine heart.

19 THE PEOPLE. — My bowels, my bowels! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?

22 THE LORD. — For my people is foolish, they know me not; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

IV

23 *VISION. — I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills*

moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens 25
were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof
were broken down at the presence of the LORD, *and before his fierce anger.*

THE LORD. — The whole land shall be a desolation; yet will I not make a full 27
end. For this shall the earth mourn, and the heavens above be black: because I
have spoken it, I have purposed it, and I have not repented, neither will I turn back
from it.

VISION continued. — The whole city fleeth for the noise of the horsemen and bow-
men; they go into the thickets, and climb up upon the rocks: every city is forsaken,
and not a man dwelleth therein.

THE LORD. — And thou, when thou art spoiled, what wilt thou do? Though 30
thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold,
though thou enlargest thine eyes with paint, in vain dost thou make thyself fair; thy
lovers despise thee, they seek thy life.

VISION continued. — For I have heard a voice as of a woman in travail, the anguish 31
as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth
for breath, that spreadeth her hands, saying, Woe is me now! for my soul fainteth before
the murderers.

V

THE LORD. — Run ye to and fro through the streets of Jerusalem, and see now, **5**
and know, and seek in the broad places thereof, if ye can find a man, if there be any
that doeth justly, that seeketh truth; and I will pardon her. And though they say,
As the LORD liveth; surely they swear falsely.

THE PROPHET. — O LORD, do not thine eyes look upon truth? thou hast stricken 3
them, but they were not grieved; thou hast consumed them, but they have refused to
receive correction: they have made their faces harder than a rock; they have refused
to return. Then I said, Surely these are poor: they are foolish; for they know not
the way of the LORD, nor the judgement of their God: I will get me unto the great
men, and will speak unto them; for they know the way of the LORD, and the judge-
ment of their God. But these with one accord have broken the yoke, and burst the
bands.

THE LORD. — Wherefore a lion out of the forest shall slay them, a wolf of the 6
evenings shall spoil them, a leopard shall watch over their cities, every one that goeth
out thence shall be torn in pieces: because their transgressions are many, and their
backslidings are increased. How can I pardon thee? thy children have forsaken me,
and sworn by them that are no gods: when I had fed them to the full, they com-
mitted adultery, and assembled themselves in troops at the harlots' houses. They 8
were as fed horses in the morning: every one neighed after his neighbour's wife.
Shall I not visit for these things? saith the LORD: and shall not my soul be avenged
on such a nation as this?

VI

THE LORD (*to the Enemy*). — Go ye up upon her walls, and destroy; but make not 10
a full end: take away her branches: for they are not the LORD'S.

THE LORD. — For the house of Israel and the house of Judah have dealt very
treacherously against me, saith the LORD. They have denied the LORD, and said,
It is not he; neither shall evil come upon us; neither shall we see sword nor famine:
and the prophets shall become wind, and the word is not in them: thus shall it be done 13
unto them. Wherefore thus saith the LORD, the God of hosts, Because ye speak this

word, behold, I will make my words in thy mouth fire, and this people wood, and it
15 shall devour them. Lo, I will bring a nation upon you from far, O house of Israel:
it is a mighty nation, it is an ancient nation, a nation whose language thou knowest
not, neither understandest what they say. Their quiver is an open sepulchre, they
are all mighty men. And they shall eat up thine harvest, and thy bread, which thy
sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they
shall eat up thy vines and thy fig trees: they shall beat down thy fenced cities, wherein
18 thou trustest, with the sword. But even in those days, saith the LORD, I will not make
a full end with you. And it shall come to pass, when ye shall say, Wherefore hath
the LORD our God done all these things unto us? then shalt thou say unto them,
Like as ye have forsaken me, and served strange gods in your land, so shall ye serve
strangers in a land that is not yours.

20 Declare ye this in the house of Jacob, and publish it in Judah, saying, Hear now
this, O foolish people, and without understanding; which have eyes, and see not;
which have ears, and hear not: Fear ye not me? saith the LORD: will ye not tremble
at my presence, which have placed the sand for the bound of the sea, by a perpetual
decree, that it cannot pass it? and though the waves thereof toss themselves, yet can
23 they not prevail; though they roar, yet can they not pass over it. But this people
hath a revolting and a rebellious heart; they are revolted and gone. Neither say
they in their heart, Let us now fear the LORD our God, that giveth rain, both the for-
mer and the latter, in its season; that reserveth unto us the appointed weeks of the
harvest. Your iniquities have turned away these things, and your sins have with-
26 holden good from you. For among my people are found wicked men: they watch,
as fowlers lie in wait; they set a trap, they catch men. As a cage is full of birds,
so are their houses full of deceit: therefore they are become great, and waxen rich.
They are waxen fat, they shine: yea, they overpass in deeds of wickedness: they plead
not the cause, the cause of the fatherless, that they should prosper; and the right of
the needy do they not judge. Shall I not visit for these things? saith the LORD:
shall not my soul be avenged on such a nation as this?

30 A wonderful and horrible thing is come to pass in the land; the prophets prophesy
falsely, and the priests bear rule by their means; and my people love to have it so:
and what will ye do in the end thereof?

6 A CRY OUT OF THE NORTH. — Flee for safety, ye children of Benjamin, out of
the midst of Jerusalem, and blow the trumpet in Tekoa, and raise up a signal on Beth-
haccherem: for evil looketh forth from the north, and a great destruction.

THE LORD. — The comely and delicate one, the daughter of Zion, will I cut off.
Shepherds with their flocks shall come unto her; they shall pitch their tents against
her round about; they shall feed every one in his place.

4 THE ENEMY. — Prepare ye war against her; arise, and let us go up at noon.

THE PEOPLE. — Woe unto us! for the day declineth, for the shadows of the
evening are stretched out.

THE ENEMY. — Arise, and let us go up by night, and let us destroy her palaces.
For thus hath the LORD of hosts said, Hew ye down trees, and cast up a mount against
Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

7 THE LORD. — As a well casteth forth her waters, so she casteth forth her wicked-
ness: violence and spoil is heard in her; before me continually is sickness and wounds.
Be thou instructed, O Jerusalem, lest my soul be alienated from thee; lest I make thee
a desolation, a land not inhabited.

VII

9 THE LORD. — Thus saith the LORD of hosts, They shall throughly glean the rem-
nant of Israel as a vine; turn again thine hand as a grapegatherer into the baskets.
To whom shall I speak and testify, that they may hear? behold, their ear is

uncircumcised, and they cannot hearken: behold, the word of the LORD is become unto them a reproach; they have no delight in it. Therefore I am full of the fury of 11
the LORD; I am weary with holding in: pour it out upon the children in the street, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, their fields and their wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. For from the least of them even unto the 13
greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of my people lightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

Thus saith the LORD, Stand ye in the ways and see, and ask for the old paths, 16
where is the good way, and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein. And I set watchmen over you, saying, Hearken to the sound of the trumpet; but they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words; and as for my law, they have rejected it. To what 20
purpose cometh there to me frankincense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices pleasing unto me. Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people: and the fathers and the sons together shall stumble against them; the neighbour and his friend shall perish.

THE LORD. — Thus saith the LORD, Behold a people cometh from the north 22
country; and a great nation shall be stirred up from the uttermost parts of the earth. They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea, and they ride upon horses; every one set in array, as a man to the battle, against thee, O daughter of Zion.

THE PEOPLE. — We have heard the fame thereof; our hands wax feeble: an- 24
guish hath taken hold of us, and pangs as of a woman in travail. Go not forth into the field, nor walk by the way; for there is the sword of the enemy, and terror on every side. O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation; for the spoiler shall suddenly come upon us.

EPILOGUE (to the Prophet)

I have made thee a tower and a fortress among my people; that thou mayest know 27
and try their way. They are all grievous revolters, going about with slanders; they are brass and iron: they all of them deal corruptly. The bellows blow fiercely; the lead is consumed of the fire: in vain do they go on refining; for the wicked are not plucked away. Refuse silver shall men call them, because the LORD hath rejected them.

BOOK II. — MISCELLANEOUS DISCOURSES AND SENTENCES

The Temple of the LORD are these

The word that came to Jeremiah from the LORD, saying, Stand in the gate of the 7
LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel: Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying,

The temple of the LORD,
The temple of the LORD,
The temple of the LORD are these!

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgement between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore. Behold, ye trust in lying words,
9 that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith the LORD. But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people
13 Israel. And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: therefore will I do unto the house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may pro-
19 voke me to anger. Do they provoke me to anger? saith the LORD; do they not provoke themselves, to the confusion of their own faces? Therefore thus saith the Lord GOD: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God of Israel: Add your burnt offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people: and walk ye in all the way that I
24 command you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers.

27 And thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. And thou shalt say unto them, This is the nation that hath not hearkened to the voice of the LORD their God, nor received instruction: truth is perished, and is cut off from their mouth.

Topheth

29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on the bare heights; for the LORD hath rejected and forsaken the generation of his wrath. For the children of Judah have done that which is evil in my sight, saith the LORD:

they have set their abominations in the house which is called by my name, to defile it. And they have built the high places of Topheth, which is in the valley of the son 31
of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my mind. Therefore, behold, the days come, saith the LORD, that it shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter: for they shall bury in Topheth, till there be no place to bury. And the carcases of this people shall be meat for the fowls of the heaven, and for the 33
beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall become a waste.

At that time, saith the LORD, they shall bring out the bones of the kings of Judah, 8
and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be 3
chosen rather than life by all the residue that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

The Hurt of the Daughter of my People

Thus saith the LORD: Shall men fall, and not rise up again? shall one turn away, 4
and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repenteth him of his wickedness, saying, What have I done? every one turneth to his course, as a horse that rusheth headlong in the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle 7
and the swallow and the crane observe the time of their coming; but my people know not the ordinance of the LORD. How do ye say, We are wise, and the law of the LORD is with us? But, behold, the false pen of the scribes hath wrought falsely. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what manner of wisdom is in them? Therefore will I give their wives 10
unto others, and their fields to them that shall possess them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. And they have healed the hurt of the daughter of my people lightly, saying, Peace, peace; when there is no peace. Were they ashamed 12
when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD. I will utterly consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

THE PEOPLE. — Why do we sit still? assemble yourselves, and let us enter into 14
the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD. We looked for peace, but no good came; and for a time of healing, and behold dismay! The snorting of his horses is heard from Dan: at the sound of the neighing of his 16
strong ones the whole land trembleth; for they are come, and have devoured the land and all that is in it; the city and those that dwell therein.

THE LORD. — For, behold, I will send serpents, basilisks, among you, which will not be charmed; and they shall bite you, saith the LORD.

18 THE PROPHET. — Oh that I could comfort myself against sorrow! my heart is faint within me. Behold, the voice of the cry of the daughter of my people from a land that is very far off —

"THE PEOPLE. — Is not the LORD in Zion? is not her King in her?

"THE LORD. — Why have they provoked me to anger with their graven images, and with strange vanities?

20 "THE PEOPLE. — The harvest is past, the summer is ended, and we are not saved!"

THE PROPHET. — For the hurt of the daughter of my people am I hurt: I am black; astonishment hath taken hold on me. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?

9 Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongue as it were their bow for falsehood; and they are grown strong in the land, but not for truth.

THE LORD. — For they proceed from evil to evil, and they know not me, saith the

4 LORD. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will go about with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies; they weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD. Therefore thus saith the LORD of hosts, Behold, I will melt them,

8 and try them; for how else should I do, because of the daughter of my people? Their tongue is a deadly arrow; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him. Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

A Lamentation for the Land

10 THE PROPHET. — For the mountains will I take up a weeping and wailing, and for the pastures of the wilderness a lamentation, because they are burned up, so that none passeth through; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled, they are gone.

THE LORD. — And I will make Jerusalem heaps, a dwelling place of jackals; and I will make the cities of Judah a desolation, without inhabitant.

12 THE PROPHET. — Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it? wherefore is the land perished and burned up like a wilderness, so that none passeth through?

THE LORD. — Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the stubbornness of their own heart, and after the Baalim, which their fathers taught them:

15 therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the nations, whom neither they nor their fathers have known: and I will send the sword after them, till I have consumed them.

The Mourning Women

17 Thus saith the LORD of hosts: Consider ye, and call for the mourning women, that they may come;. and send for the cunning women, that they may come: 'and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.' For a voice of wailing is heard out of Zion:

'How are we spoiled!
'We are greatly confounded,
'Because we have forsaken the land,
'Because they have cast down our dwellings.'

Yet hear the word of the LORD, O ye women, and let your ear receive the word of 20
his mouth; and teach your daughters wailing, and every one her neighbour lamentation.

'For death is come up into our windows,
'It is entered into our palaces;
'To cut off the children from without,
'And the young men from the streets.'

Speak, Thus saith the LORD: The carcases of men shall fall as dung upon the 22
open field, and as the handful after the harvestman, and none shall gather them.

Sentences

Thus saith the LORD: Let not the wise man glory in his wisdom, neither let the 23
mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth, and knoweth me, that I am the LORD which exercise lovingkindness, judgement, and righteousness, in the earth: for in these things I delight, saith the LORD.

Behold, the days come, saith the LORD, that I will punish all them which are cir- 25
cumcised in their uncircumcision; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that have the corners of their hair polled, that dwell in the wilderness: for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart.

Sentences on Idolatry

Hear ye the word which the LORD speaketh unto you, O house of Israel; thus **10**
saith the LORD: Learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them. For the customs of the peoples are vanity: for one cutteth a tree out of the forest, the work of the hands of the workman with the axe; they deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are like a palm tree, of turned work, and 5
speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither is it in them to do good.

There is none like unto thee, O LORD; thou art great, and thy name is great in 6
might. Who would not fear thee, O King of the nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto thee, but they are together brutish and foolish.

The instruction of idols, it is but a stock. There is silver beaten into plates which 9
is brought from Tarshish, and gold from Uphaz, the work of the artificer and of the hands of the goldsmith; blue and purple for their clothing; they are all the work of cunning men. But the LORD is the true God; he is the living God, and an everlasting king: at his wrath the earth trembleth, and the nations are not able to abide his indignation.

Thus shall ye say unto them, The gods that have not made the heavens and the 11
earth, these shall perish from the earth, and from under the heavens.*

*[This sentence is in Aramaic dialect. — EDITOR.]

12 He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens: when he uttereth
his voice, there is a tumult of waters in the heavens, and he causeth the vapours to
ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth
forth the wind out of his treasuries. Every man is become brutish and is without
knowledge; every goldsmith is put to shame by his graven image: for his molten
15 image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of their visitation they shall perish. The portion of Jacob is not like these; for He is the former of all things; and Israel is the tribe of his inheritance: the LORD of hosts is his name.

A Panic

17 THE LORD. — Gather up thy wares out of the land, O thou that abidest in the siege. For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this time, and will distress them, that they may feel it.

THE PEOPLE. — Woe is me for my hurt! my wound is grievous: but I said, Truly this is my grief, and I must bear it. My tent is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21 THE LORD. — For the shepherds are become brutish, and have not inquired of the LORD: therefore they have not prospered, and all their flocks are scattered.

A VOICE. — The voice of a rumour, behold it cometh, and a great commotion out of the north country, to make the cities of Judah a desolation, a dwelling place of jackals.

23 THE PEOPLE. — O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O LORD, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have devoured Jacob, yea, they have devoured him and consumed him, and have laid waste his habitation.

BOOK III. — PROPHECIES OF THE MISSIONARY JOURNEY

The Commission to preach the Covenant

11 The word that came to Jeremiah from the LORD, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; and say thou unto them, Thus saith the LORD, the God of Israel: Cursed be the man that heareth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so
5 shall ye be my people, and I will be your God: that I may establish the oath which I sware unto your fathers, to give them a land flowing with milk and honey, as at this day.

Then answered I, and said, Amen, O LORD.

6 And the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my
8 voice. Yet they obeyed not, nor inclined their ear, but walked every one in the stubbornness of their evil heart: therefore I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

Judah's Rejection of the Covenant

And the LORD said unto me, A conspiracy is found among the men of Judah, 9
and among the inhabitants of Jerusalem. They are turned back to the iniquities
of their forefathers, which refused to hear my words; and they are gone after other
gods to serve them: the house of Israel and the house of Judah have broken my cove-
nant which I made with their fathers. Therefore thus saith the LORD: Behold, I
will bring evil upon them, which they shall not be able to escape; and they shall cry
unto me, but I will not hearken unto them. Then shall the cities of Judah and the 12
inhabitants of Jerusalem go and cry unto the gods unto whom they offer incense:
but they shall not save them at all in the time of their trouble. For according to the
number of thy cities are thy gods, O Judah; and according to the number of the streets
of Jerusalem have ye set up altars to the shameful thing, even altars to burn incense
unto Baal. Therefore pray not thou for this people, neither lift up cry nor prayer
for them: for I will not hear them in the time that they cry unto me for their trouble.
What hath my beloved to do in mine house, seeing she hath wrought lewdness 15
with many, and the holy flesh is passed from thee? when thou doest evil, then thou
rejoicest. The LORD called thy name, A green olive tree, fair with goodly fruit:
with the noise of a great tumult he hath kindled fire upon it, and the branches of it
are broken. For the LORD of hosts, that planted thee, hath pronounced evil against
thee, because of the evil of the house of Israel and of the house of Judah, which they
have wrought for themselves in provoking me to anger by offering incense unto Baal.

The Conspiracy of Anathoth

And the LORD gave me knowledge of it, and I knew it: then thou shewedst me 18
their doings. But I was like a gentle lamb that is led to the slaughter; and I knew
not that they had devised devices against me, saying, Let us destroy the tree with the
fruit thereof, and let us cut him off from the land of the living, that his name may be
no more remembered. But, O LORD of hosts, that judgest righteously, that triest
the reins and the heart, let me see thy vengeance on them: for unto thee have I re-
vealed my cause. Therefore thus saith the LORD concerning the men of Anathoth, 21
that seek thy life, saying, Thou shalt not prophesy in the name of the LORD, that thou
die not by our hand; therefore thus saith the LORD of hosts: Behold, I will punish
them: the young men shall die by the sword; their sons and their daughters shall die
by famine; and there shall be no remnant unto them: for I will bring evil upon the
men of Anathoth, even the year of their visitation.

THE PROPHET. — Righteous art thou, O LORD, when I plead with thee: yet would **12**
I reason the cause with thee: wherefore doth the way of the wicked prosper? where-
fore are all they at ease that deal very treacherously? Thou hast planted them,
yea, they have taken root; they grow, yea, they bring forth fruit: thou art near
in their mouth, and far from their reins. But thou, O LORD, knowest me; thou 3
seest me, and triest mine heart toward thee: pull them out like sheep for the slaughter,
and prepare them for the day of slaughter. How long shall the land mourn, and
the herbs of the whole country wither? for the wickedness of them that dwell
therein, the beasts are consumed, and the birds; because they said, He shall not
see our latter end.
THE LORD. — If thou hast run with the footmen, and they have wearied thee, 5
then how canst thou contend with horses? and though in a land of peace thou art
secure, yet how wilt thou do in the swelling of Jordan? For even thy brethren, and
the house of thy father, even they have dealt treacherously with thee; even they have
cried aloud after thee: believe them not, though they speak fair words unto thee.

Sentences

7 I have forsaken mine house, I have cast off mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

Mine heritage is become unto me as a lion in the forest: she hath uttered her voice against me; therefore I have hated her.

Is mine heritage unto me as a speckled bird of prey? are the birds of prey against her round about?

10 Go ye, assemble all the beasts of the field, bring them to devour. Many shepherds have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it a desolation; it mourneth unto me, being desolate; the whole land is made desolate, because no man layeth it to heart.

Spoilers are come upon all the bare heights in the wilderness: for the sword of the LORD devoureth from the one end of the land even to the other end of the land: no flesh hath peace.

13 They have sown wheat, and have reaped thorns; they have put themselves to pain, and profit nothing: and ye shall be ashamed of your fruits, because of the fierce anger of the LORD.

The LORD and his Evil Neighbours

14 Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them up from off their land, and will pluck up the house of Judah from among them. And it shall come to pass, after that I have plucked them up, I will return and have compassion on them; and I will bring them again, every man to his heritage, and every man to his
16 land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, As the LORD liveth; even as they taught my people to swear by Baal; then shall they be built up in the midst of my people. But if they will not hear, then will I pluck up that nation, plucking up and destroying it, saith the LORD.

Emblems of the Girdle and the Bottle

13 Thus said the LORD unto me, Go, and buy thee a linen girdle, and put it upon thy loins, and put it not in water. So I bought a girdle according to the word of the LORD, and put it upon my loins. And the word of the LORD came unto me the second time, saying, Take the girdle that thou hast bought, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Eu-
6 phrates, as the LORD commanded me. And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. Then the word of the LORD came unto me, saying, Thus saith the LORD: After this manner will I mar the pride of Judah, and the great pride
10 of Jerusalem. This evil people, which refuse to hear my words, which walk in the stubbornness of their heart, and are gone after other gods to serve them, and to worship them, shall even be as this girdle, which is profitable for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

Therefore thou shalt speak unto them this word: Thus saith the LORD, the God 12
of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we
not know that every bottle shall be filled with wine? Then shalt thou say unto them,
Thus saith the LORD: Behold, I will fill all the inhabitants of this land, even the kings
that sit upon David's throne, and the priests, and the prophets, and all the inhabitants
of Jerusalem, with drunkenness. And I will dash them one against another, even the
fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have com-
passion, that I should not destroy them.

Hear ye, and give ear; be not proud: for the LORD hath spoken. Give glory to 15
the LORD your God, before he cause darkness, and before your feet stumble upon the
dark mountains; and, while ye look for light, he turn it into the shadow of death, and
make it gross darkness. But if ye will not hear it, my soul shall weep in secret for
your pride; and mine eye shall weep sore, and run down with tears, because the
LORD's flock is taken captive.

Say thou unto the king and to the queen-mother, Humble yourselves, sit down: 18
for your headtires are come down, even the crown of your glory. The cities of the
South are shut up, and there is none to open them: Judah is carried away captive
all of it; it is wholly carried away captive. Lift up your eyes, and behold them that
come from the north: where is the flock that was given thee, thy beautiful flock?
What wilt thou say, when he shall set thy friends over thee as head, seeing thou thyself 21
hast instructed them against thee? shall not sorrows take hold of thee, as of a woman
in travail? And if thou say in thine heart, Wherefore are these things come upon me?
for the greatness of thine iniquity are thy skirts discovered, and thy heels suffer violence.

Can the Ethiopian change his skin, or the leopard his spots? then may ye also 23
do good, that are accustomed to do evil. Therefore will I scatter them, as the stubble
that passeth away, by the wind of the wilderness. This is thy lot, the portion meas-
ured unto thee from me, saith the LORD; because thou hast forgotten me, and trusted
in falsehood. Therefore will I also discover thy skirts upon thy face, and thy shame
shall appear. I have seen thine abominations, even thine adulteries, and thy neigh- 27
ings, the lewdness of thy whoredom, on the hills in the field. Woe unto thee, O
Jerusalem! thou wilt not be made clean; how long shall it yet be?

BOOK IV. — THE DROUGHT AND OTHER PROPHECIES

A Rhapsody of the Drought

(Judah mourneth, and the gates thereof languish; they sit in black upon the ground; 14
and the cry of Jerusalem is gone up.)

And their nobles send their little ones to the waters: they come to the pits, and find
no water; they return with their vessels empty: they are ashamed and confounded, and
cover their heads.

Because of the ground which is chapt, for that no rain hath been in the land, the 4
plowmen are ashamed, they cover their heads.

Yea, the hind also in the field calveth, and forsaketh her young, because there is no
grass. And the wild asses stand on the bare heights, they pant for air like jackals;
their eyes fail, because there is no herbage.

REPENTANT ISRAEL. — Though our iniquities testify against us, work thou for thy 7
name's sake, O LORD: for our backslidings are many; we have sinned against thee.
O thou hope of Israel, the saviour thereof in the time of trouble, why shouldest thou be
as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for a
night? Why shouldest thou be as a man astonied, as a mighty man that cannot save?
yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

10 THE PROPHET — Thus saith the LORD unto this people, Even so have they loved
to wander; they have not refrained their feet: therefore the LORD doth not accept
them; now will he remember their iniquity, and visit their sins.

THE LORD (*to the Prophet*). — Pray not for this people for their good. When they
fast, I will not hear their cry; and when they offer burnt offering and oblation, I will
not accept them: but I will consume them by the sword, and by the famine, and by
the pestilence.

13 THE PROPHET. — Ah, Lord GOD! behold, the prophets say unto them, Ye shall
not see the sword, neither shall ye have famine; but I will give you assured peace in
this place. (False prophecy)

THE LORD. — The prophets prophesy lies in my name: I sent them not, neither
have I commanded them, neither spake I unto them: they prophesy unto you a lying
vision, and divination, and a thing of nought, and the deceit of their own heart.
15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and
I sent them not, yet they say, Sword and famine shall not be in this land: By sword
and famine shall those prophets be consumed. And the people to whom they proph-
esy shall be cast out in the streets of Jerusalem because of the famine and the sword;
and they shall have none to bury them, them, their wives, nor their sons, nor their
17 daughters: for I will pour their wickedness upon them. And thou shalt say this
word unto them, 'Let mine eyes run down with tears night and day, and let them not
cease; for the virgin daughter of my people is broken with a great breach, with a very
grievous wound. If I go forth into the field, then behold the slain with the sword!
and if I enter into the city, then behold them that are sick with famine! for both the
prophet and the priest go about in the land and have no knowledge.'

19 REPENTANT ISRAEL. — Hast thou utterly rejected Judah? hath thy soul loathed
Zion? why hast thou smitten us, and there is no healing for us? We looked for peace,
but no good came; and for a time of healing, and behold dismay! We acknowledge,
O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against
21 thee. Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory:
remember, break not thy covenant with us. Are there any among the vanities of the
heathen that can cause rain? or can the heavens give showers? art not thou he, O
LORD our God? therefore we will wait upon thee; for thou hast made all these things.

15 THE LORD (*to the Prophet*). — Though Moses and Samuel stood before me, yet
my mind could not be toward this people: cast them out of my sight, and let them go
forth. And it shall come to pass, when they say unto thee, Whither shall we go forth?
then thou shalt tell them, Thus saith the LORD: Such as are for death, to death; and
such as are for the sword, to the sword; and such as are for the famine, to the famine;
3 and such as are for captivity, to captivity. And I will appoint over them four kinds,
saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven,
and the beasts of the earth, to devour and to destroy. And I will cause them to be
tossed to and fro among all the kingdoms of the earth, because of Manasseh the son
of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have
pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall turn aside to
6 ask of thy welfare? Thou hast rejected me, saith the LORD, thou art gone backward:
therefore have I stretched out my hand against thee, and destroyed thee; I am weary
with repenting. And I have fanned them with a fan in the gates of the land; I have
bereaved them of children, I have destroyed my people; they have not returned from
8 their ways. Their widows are increased to me above the sand of the seas: I have
brought upon them against the mother of the young men a spoiler at noonday: I have
caused anguish and terrors to fall upon her suddenly. She that hath borne seven
languisheth; she hath given up the ghost; her sun is gone down while it was yet day;
she hath been ashamed and confounded: and the residue of them will I deliver to
the sword before their enemies, saith the LORD.

THE PROPHET. — Woe is me, my mother, that thou hast borne me a man of 10
strife and a man of contention to the whole earth! I have not lent on usury, neither
have men lent to me on usury; yet every one of them doth curse me.

THE LORD (*to the Prophet*). — Verily I will strengthen thee for good; verily I will
cause the enemy to make supplication unto thee in the time of evil and in the time of
affliction.

THE LORD (*to the People*). — Can one break iron, even iron from the north, and 12
brass? Thy substance and thy treasures will I give for a spoil without price, and that
for all thy sins, even in all thy borders. And I will make thee to serve thine enemies
in a land which thou knowest not: for a fire is kindled in mine anger, which shall
burn upon you.

REPENTANT ISRAEL. — O LORD, thou knowest: remember me, and visit me, 15
and avenge me of my persecutors; take me not away in thy longsuffering: know that
for thy sake I have suffered reproach. Thy words were found, and I did eat them;
and thy words were unto me a joy and the rejoicing of mine heart: for I am called
by thy name, O LORD God of hosts. I sat not in the assembly of them that make 17
merry, nor rejoiced: I sat alone because of thy hand; for thou hast filled me with in-
dignation. Why is my pain perpetual, and my wound incurable, which refuseth to
be healed? wilt thou indeed be unto me as a deceitful brook, as waters that fail?

THE LORD. — Therefore thus saith the LORD: If thou return, then will I bring 19
thee again, that thou mayest stand before me; and if thou take forth the precious
from the vile, thou shalt be as my mouth: they shall return unto thee, but thou shalt
not return unto them.

EPILOGUE (*to the Prophet*)

And I will make thee unto this people a fenced brasen wall; and they shall fight 20
against thee, but they shall not prevail against thee: for I am with thee to save thee
and to deliver thee, saith the LORD. And I will deliver thee out of the hand of the
wicked, and I will redeem thee out of the hand of the terrible.

The Doom of the Land

The word of the LORD came also unto me, saying: Thou shalt not take thee a wife, **16**
neither shalt thou have sons or daughters in this place. For thus saith the LORD
concerning the sons and concerning the daughters that are born in this place, and con-
cerning their mothers that bare them, and concerning their fathers that begat them in
this land: They shall die of grievous deaths; they shall not be lamented, neither shall
they be buried; they shall be as dung upon the face of the ground: and they shall be
consumed by the sword, and by famine; and their carcases shall be meat for the fowls
of heaven, and for the beasts of the earth. For thus saith the LORD, Enter not into 5
the house of mourning, neither go to lament, neither bemoan them: for I have taken
away my peace from this people, saith the LORD, even lovingkindness and tender
mercies. Both great and small shall die in this land: they shall not be buried, neither
shall men lament for them, nor cut themselves, nor make themselves bald for them:
neither shall men break bread for them in mourning, to comfort them for the dead; neither
shall men give them the cup of consolation to drink for their father or for their mother.
And thou shalt not go into the house of feasting to sit with them, to eat and to drink. 8
For thus saith the LORD of hosts, the God of Israel: Behold, I will cause to cease out
of this place, before your eyes and in your days, the voice of mirth and the voice of
gladness, the voice of the bridegroom and the voice of the bride. And it shall come
to pass, when thou shalt shew this people all these words, and they shall say unto
thee, Wherefore hath the LORD pronounced all this great evil against us? or what is
our iniquity? or what is our sin that we have committed against the LORD our God?

11 then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; and ye have done evil more than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so that ye hearken not unto me: therefore will I cast you forth out of this land into the land that ye have not known, neither ye nor your fathers; and there shall ye serve other gods day and night; for I will shew you no favour.

14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, As the LORD liveth, that brought up the children of Israel out of the land of Egypt; but, As the LORD liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity concealed from mine eyes. And first I will recompense their iniquity and their sin double; because they have polluted my land with the carcases of their detestable things, and have filled mine inheritance with their abominations.

19 THE PROPHET. — O LORD, my strength, and my strong hold, and my refuge in the day of affliction, unto thee shall the nations come from the ends of the earth, and shall say, Our fathers have inherited nought but lies, even vanity and things wherein there is no profit. Shall a man make unto himself gods, which yet are no gods?

THE LORD. — Therefore, behold, I will cause them to know, this once will I cause them to know mine hand and my might; and they shall know that my name is Jehovah.

Sentences

17 The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; whilst their children remember their altars and their Asherim by the green trees upon the high hills.

3 O my mountain in the field, I will give thy substance and all thy treasures for a spoil, and thy high places, because of sin, throughout all thy borders. And thou, even of thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger which shall burn for ever.

5 Thus saith the LORD: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited.

7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 The heart is deceitful above all things, and it is desperately sick: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings.

11 As the partridge that gathereth young which she hath not brought forth, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool.

A glorious throne, set on high from the beginning, is the place of our sanctuary. 12
O LORD, the hope of Israel, all that forsake thee shall be ashamed.

They that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

A Prayer under Persecution

Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou 14
art my praise. Behold, they say unto me, Where is the word of the LORD? let it
come now. As for me, I have not hastened from being a shepherd after thee; neither
have I desired the woeful day; thou knowest: that which came out of my lips was
before thy face. Be not a terror unto me: thou art my refuge in the day of evil.
Let them be ashamed that persecute me, but let not me be ashamed; let them be 18
dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy
them with double destruction.

The Sabbath

Thus said the LORD unto me: Go, and stand in the gate of the children of the 19
people, whereby the kings of Judah come in, and by the which they go out, and in all
the gates of Jerusalem; and say unto them, Hear ye the word of the LORD, ye kings
of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these
gates; thus saith the LORD: Take heed to yourselves, and bear no burden on the sab-
bath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out 22
of your houses on the sabbath day, neither do ye any work: but hallow ye the sabbath
day, as I commanded your fathers; but they hearkened not, neither inclined their ear,
but made their neck stiff, that they might not hear, and might not receive instruction.
And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in 24
no burden through the gates of this city on the sabbath day, but to hallow the sabbath
day, to do no work therein; then shall there enter in by the gates of this city kings and
princes sitting upon the throne of David, riding in chariots and on horses, they, and
their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall
remain for ever. And they shall come from the cities of Judah, and from the places 26
round about Jerusalem, and from the land of Benjamin, and from the lowland, and
from the mountains, and from the South, bringing burnt offerings, and sacrifices, and
oblations, and frankincense, and bringing sacrifices of thanksgiving, unto the house of
the LORD. But if ye will not hearken unto me to hallow the sabbath day, and not to 27
bear a burden and enter in at the gates of Jerusalem on the sabbath day; then will
I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it
shall not be quenched.

BOOK V.—DISCOURSES FOUNDED ON POTTERY

Clay in the Hand of the Potter

The word which came to Jeremiah from the LORD, saying, Arise, and go down to **18**
the potter's house, and there I will cause thee to hear my words. Then I went down
to the potter's house, and, behold, he wrought his work on the wheels. And when
the vessel that he made of the clay was marred in the hand of the potter, he made it
again another vessel, as seemed good to the potter to make it.

Then the word of the LORD came to me, saying, O house of Israel, cannot I do with 5
you as this potter? saith the LORD. Behold, as the clay in the potter's hand, so are ye
in mine hand, O house of Israel. At what instant I shall speak concerning a nation,

8 and concerning a kingdom, to pluck up and to break down and to destroy it; if that
nation, concerning which I have spoken, turn from their evil, I will repent of the evil
that I thought to do unto them. And at what instant I shall speak concerning a
nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight,
that it obey not my voice, then I will repent of the good, wherewith I said I would
11 benefit them. Now therefore go to, speak to the men of Judah, and to the inhabit-
ants of Jerusalem, saying, Thus saith the LORD: Behold, I frame evil against you,
and devise a device against you: return ye now every one from his evil way, and
amend your ways and your doings. But they say, There is no hope: for we will
walk after our own devices, and we will do every one after the stubbornness of his evil
heart.
13 Therefore thus saith the LORD: Ask ye now among the nations, who hath heard
such things; the virgin of Israel hath done a very horrible thing. Shall the snow of
Lebanon fail from the rock of the field? or shall the cold waters that flow down from
afar be dried up? For my people hath forgotten me, they have burned incense to
vanity; and they have caused them to stumble in their ways, in the ancient paths, to
16 walk in bypaths, in a way not cast up; to make their land an astonishment, and a
perpetual hissing; every one that passeth thereby shall be astonished, and shake his
head. I will scatter them as with an east wind before the enemy; I will look upon their
back, and not their face, in the day of their calamity.

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18 Then said they, Come, and let us devise devices against Jeremiah; for the law
shall not perish from the priest, nor counsel from the wise, nor the word from the
prophet. Come, and let us smite him with the tongue, and let us not give heed to any
of his words.
19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.
Shall evil be recompensed for good? for they have digged a pit for my soul. Re-
member how I stood before thee to speak good for them, to turn away thy fury from
them. Therefore deliver up their children to the famine, and give them over to the
power of the sword; and let their wives become childless, and widows; and let their
22 men be slain of death, and their young men smitten of the sword in battle. Let a cry
be heard from their houses, when thou shalt bring a troop suddenly upon them: for
they have digged a pit to take me, and hid snares for my feet. Yet, LORD, thou
knowest all their counsel against me to slay me; forgive not their iniquity, neither blot
out their sin from thy sight: but let them be overthrown before thee; deal thou with
them in the time of thine anger.

The Potter's Bottle

19 Thus said the LORD, Go, and buy a potter's earthen bottle, and take of the elders
of the people, and of the elders of the priests; and go forth unto the valley of the son of
Hinnom, which is by the entry of the gate of Potsherds, and proclaim there the words
that I shall tell thee; and say, Hear ye the word of the LORD, O kings of Judah, and
inhabitants of Jerusalem; thus saith the LORD of hosts, the God of Israel: Behold,
I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.
4 Because they have forsaken me, and have estranged this place, and have burned in-
cense in it unto other gods, whom they knew not, they and their fathers and the kings
of Judah; and have filled this place with the blood of innocents; and have built the
high places of Baal, to burn their sons in the fire for burnt offerings unto Baal; which
I commanded not, nor spake it, neither came it into my mind: therefore, behold, the
days come, saith the LORD, that this place shall no more be called Topheth, nor The
7 valley of the son of Hinnom, but The valley of Slaughter. And I will make void the
counsel of Judah and Jerusalem in this place; and I will cause them to fall by the

sword before their enemies, and by the hand of them that seek their life: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city an astonishment, and an hissing; every one that 8
passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and in the straitness, wherewith their enemies, and they that seek their life, shall straiten them. Then shalt thou 10
break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the LORD of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury in Topheth, till there be no place to bury. Thus will I do unto this place, saith the LORD, 12
and to the inhabitants thereof, even making this city as Topheth: and the houses of Jerusalem, and the houses of the kings of Judah, which are defiled, shall be as the place of Topheth, even all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

Then came Jeremiah from Topheth, whither the LORD had sent him to prophesy; 14
and he stood in the court of the LORD's house, and said to all the people: Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it; because they have made their neck stiff, that they might not hear my words.

Now Pashhur the son of Immer the priest, who was chief officer in the house of **20**
the LORD, heard Jeremiah prophesying these things. Then Pashhur smote Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which was in the house of the LORD. And it came to pass on the morrow, that Pashhur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashhur, but 'Magor-missabib.' For thus saith the LORD, 4
Behold, I will make thee 'a terror to thyself, and to all thy friends': and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon, and shall slay them with the sword. Moreover I will give all the riches of this city, and all the gains thereof, and all the precious things thereof, yea, all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashhur, and all 6
that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied falsely.

Meditations under Persecution

O LORD, thou hast enticed me, and I was enticed: thou art stronger than I, and **7**
hast prevailed: I am become a laughingstock all the day, every one mocketh me. For as often as I speak, I cry out; I cry, Violence and spoil: because the word of the LORD is made a reproach unto me, and a derision, all the day. And if I say, I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain. For I have heard the defaming of many, terror on every side. 'De- 10
nounce, and we will denounce him,' say all my familiar friends, they that watch for my halting; peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. But the LORD is with me as a mighty one and a terrible: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed, because they have not dealt wisely, even with an everlasting dishonour which shall never be forgotten. But, O LORD of hosts, that triest 12

the righteous, that seest the reins and the heart, let me see thy vengeance on them;
for unto thee have I revealed my cause.
13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the
needy from the hand of evil-doers.

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14 Cursed be the day wherein I was born: let not the day wherein my mother bare
me be blessed. Cursed be the man who brought tidings to my father, saying, A
man child is born unto thee; making him very glad. And let that man be as the cities
which the LORD overthrew, and repented not: and let him hear a cry in the morning,
and shouting at noontide; because he slew me not from the womb; and so my mother
18 should have been my grave, and her womb always great. Wherefore came I forth
out of the womb to see labour and sorrow, that my days should be consumed with
shame?

BOOK VI.—PROPHECIES FOR RULERS

On the Approach of Nebuchadrezzar

21 *The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto
him Pashhur the son of Malchiah, and Zephaniah the son of Maaseiah the priest,
saying, Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon
maketh war against us: peradventure the LORD will deal with us according to all his
wondrous works, that he may go up from us. Then said Jeremiah unto them:*

4 Thus shall ye say to Zedekiah, Thus saith the LORD, the God of Israel: Behold,
I will turn back the weapons of war that are in your hands, wherewith ye fight against
the king of Babylon, and against the Chaldeans which besiege you, without the walls,
and I will gather them into the midst of this city. And I myself will fight against you
with an outstretched hand and with a strong arm, even in anger, and in fury, and in
6 great wrath. And I will smite the inhabitants of this city, both man and beast: they
shall die of a great pestilence. And afterward, saith the LORD, I will deliver Zede-
kiah king of Judah, and his servants, and the people, even such as are left in this city
from the pestilence, from the sword, and from the famine, into the hand of Nebuch-
adrezzar king of Babylon, and into the hand of their enemies, and into the hand
of those that seek their life: and he shall smite them with the edge of the sword; he
8 shall not spare them, neither have pity, nor have mercy. And unto this people thou
shalt say, Thus saith the LORD: Behold, I set before you the way of life and the way
of death. He that abideth in this city shall die by the sword, and by the famine, and
by the pestilence: but he that goeth out, and falleth away to the Chaldeans that be-
10 siege you, he shall live, and his life shall be unto him for a prey. For I have set my face
upon this city for evil, and not for good, saith the LORD: it shall be given into the hand
of the king of Babylon, and he shall burn it with fire.

A Warning to the Royal House

11 And touching the house of the king of Judah, hear ye the word of the LORD: O
house of David, thus saith the LORD, Execute judgement in the morning, and deliver
the spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn
that none can quench it, because of the evil of your doings. Behold, I am against thee,
O inhabitant of the valley, and of the rock of the plain, saith the LORD; ye which say,
Who shall come down against us? or who shall enter into our habitations? and I will
punish you according to the fruit of your doings, saith the LORD: and I will kindle a
fire in her forest, and it shall devour all that is round about her.

An Appeal to the Royal House

Thus said the LORD, Go down to the house of the king of Judah, and speak there 22
this word, and say: Hear the word of the LORD, O king of Judah, that sittest upon the
throne of David, thou, and thy servants, and thy people that enter in by these gates.
Thus saith the LORD: Execute ye judgement and righteousness, and deliver the spoiled
out of the hand of the oppressor: and do no wrong, do no violence, to the stranger,
the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do 4
this thing indeed, then shall there enter in by the gates of this house kings sitting upon
the throne of David, riding in chariots and on horses, he, and his servants, and his
people. But if ye will not hear these words, I swear by myself, saith the LORD, that
this house shall become a desolation. For thus saith the LORD concerning the house
of the king of Judah: Thou art Gilead unto me, and the head of Lebanon: yet surely
I will make thee a wilderness, and cities which are not inhabited. And I will prepare 7
destroyers against thee, every one with his weapons: and they shall cut down thy
choice cedars, and cast them into the fire. And many nations shall pass by this city,
and they shall say every man to his neighbour, Wherefore hath the LORD done thus
unto this great city? Then they shall answer, Because they forsook the covenant of 9
the LORD their God, and worshipped other gods, and served them.

On Shallum

Weep ye not for the dead, neither bemoan him: 10
But weep sore for him that goeth away;
For he shall return no more,
Nor see his native country.

For thus saith the LORD touching Shallum the son of Josiah, king of Judah, which 11
reigned instead of Josiah his father, which went forth out of this place: He shall not
return thither any more; but in the place whither they have led him captive, there
shall he die, and he shall see this land no more.

On Jehoiakim

Woe unto him that buildeth his house by unrighteousness, 13
And his chambers by injustice;
That useth his neighbour's service without wages,
And giveth him not his hire;

That saith, I will build me a wide house and spacious chambers,
And cutteth him out windows;
And it is cieled with cedar,
And painted with vermilion.

Shalt thou reign, because thou strivest to excel in cedar? did not thy father eat 15
and drink, and do judgement and justice? then it was well with him. He judged
the cause of the poor and needy; then it was well. Was not this to know me? saith
the LORD. But thine eyes and thine heart are not but for thy covetousness, and for
to shed innocent blood, and for oppression, and for violence, to do it. Therefore 18
thus saith the LORD concerning Jehoiakim the son of Josiah, king of Judah: They
shall not lament for him, Ah my brother! or, Ah sister! they shall not lament for
him, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn
and cast forth beyond the gates of Jerusalem.

On Coniah

20 Go up to Lebanon, and cry;
And lift up thy voice in Bashan:
And cry from Abarim;
For all thy lovers are destroyed.

21 I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice. The wind shall feed all thy shepherds, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

O inhabitant of Lebanon,
That makest thy nest in the cedars,
How greatly to be pitied shalt thou be when pangs come upon thee,
The pain as of a woman in travail!

24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them of whom thou art afraid, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another 27 country, where ye were not born; and there shall ye die. But to the land whereunto their soul longeth to return, thither shall they not return.

Is this man Coniah a despised broken vessel?
Is he a vessel wherein is no pleasure?
Wherefore are they cast out, he and his seed,
And are cast into the land which they know not?

29 O earth, earth, earth, hear the word of the LORD. Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Sentences

23 Woe unto the shepherds that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD, the God of Israel, against the shepherds that feed my people: Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the LORD. 3 And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall any be lacking, saith the LORD.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgement and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The LORD is our righteousness.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, As the LORD liveth, which brought up the children of Israel out of the land of Egypt; but, As the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land.

On False Prophets

9 Mine heart within me is broken, all my bones shake; I am like a drunken man,
and like a man whom wine hath overcome; because of the LORD, and because of
his holy words. For the land is full of adulterers; for because of swearing the land 10
mourneth; the pastures of the wilderness are dried up; and their course is evil, and
their force is not right. For both prophet and priest are profane; yea, in my house
have I found their wickedness, saith the LORD. Wherefore their way shall be unto
them as slippery places in the darkness: they shall be driven on, and fall therein:
for I will bring evil upon them, even the year of their visitation, saith the LORD.
And I have seen folly in the prophets of Samaria; they prophesied by Baal, and caused 13
my people Israel to err. In the prophets of Jerusalem also I have seen an horrible
thing; they commit adultery, and walk in lies, and they strengthen the hands of evil-
doers, that none doth return from his wickedness: they are all of them become unto
me as Sodom, and the inhabitants thereof as Gomorrah.
Therefore thus saith the LORD of hosts concerning the prophets: Behold, I will 15
feed them with wormwood, and make them drink the water of gall: for from the pro-
phets of Jerusalem is profaneness gone forth into all the land. Thus saith the LORD
of hosts, Hearken not unto the words of the prophets that prophesy unto you; they
teach you vanity: they speak a vision of their own heart, and not out of the mouth of
the LORD. They say continually unto them that despise me, The LORD hath said, 17
Ye shall have peace; and unto every one that walketh in the stubbornness of his own
heart they say, No evil shall come upon you. For who hath stood in the council of
the LORD, that he should perceive and hear his word? who hath marked my word,
and heard it? Behold, the tempest of the LORD, even his fury, is gone forth, yea, a
whirling tempest: it shall burst upon the head of the wicked. The anger of the LORD 20
shall not return, until he have executed, and till he have performed the intents of his
heart: in the latter days ye shall understand it perfectly. I sent not these prophets,
yet they ran: I spake not unto them, yet they prophesied. But if they had stood in
my council, then had they caused my people to hear my words, and had turned them
from their evil way, and from the evil of their doings. Am I a God at hand, saith the 23
LORD, and not a God afar off? Can any hide himself in secret places that I shall not
see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. I have
heard what the prophets have said, that prophesy lies in my name, saying, I have
dreamed, I have dreamed. How long shall this be in the heart of the prophets that
prophesy lies; even the prophets of the deceit of their own heart? which think to 27
cause my people to forget my name by their dreams which they tell every man to his
neighbour, as their fathers forgat my name for Baal. The prophet that hath a dream,
let him tell a dream; and he that hath my word, let him speak my word faithfully.
What is the straw to the wheat? saith the LORD. Is not my word like as fire?
saith the LORD; and like a hammer that breaketh the rock in pieces?
Therefore, behold, I am against the prophets, saith the LORD, that steal my words 30
every one from his neighbour. Behold, I am against the prophets, saith the LORD,
that use their tongues, and say, He saith. Behold, I am against them that prophesy
lying dreams, saith the LORD, and do tell them, and cause my people to err by their
lies, and by their vain boasting: yet I sent them not, nor commanded them; neither
shall they profit this people at all, saith the LORD. And when this people, or the 33
prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? then
shalt thou say unto them, What 'burden!' I will cast you off, saith the LORD.
And as for the prophet, and the priest, and the people, that shall say, The 'burden'
of the LORD, I will even punish that man and his house. Thus shall ye say every one
to his neighbour, and every one to his brother, What hath the LORD answered? and,
What hath the LORD spoken? And the 'burden' of the LORD shall ye mention no 36

more: for every man's own word shall be his 'burden'; for ye have perverted the
37 words of the living God, of the LORD of hosts our God. Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?
But if ye say, The 'burden' of the LORD; therefore thus saith the LORD: Because ye say this word, The 'burden' of the LORD, and I have sent unto you, saying, Ye shall not say, The 'burden' of the LORD; therefore, behold, I will utterly forget you, and I will cast you off, and the city that I gave unto you and to your fathers, away from
40 my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

BOOK VII.—OCCASIONAL AND CONTROVERSIAL PROPHECIES

Emblem of the Figs

24 The LORD shewed me, and, behold, two baskets of figs set before the temple of the LORD; after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, like the figs that are first ripe: and the other basket had
3 very bad figs, which could not be eaten, they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad. And the word of the LORD came unto me, saying, Thus saith the LORD, the God of Israel: Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the
6 land of the Chaldeans, for good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for
8 they shall return unto me with their whole heart. And as the bad figs, which cannot be eaten, they are so bad; surely thus saith the LORD, So will I give up Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: I will even give them up to be tossed to and fro among all the kingdoms of the earth for evil; to be a reproach and a proverb,
10 a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

The Cup of the LORD'S Fury

25 *The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah, king of Judah; the same was the first year of Nebuchadrezzar king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying:*

3 From the thirteenth year of Josiah the son of Amon, king of Judah, even unto this day, these three and twenty years, the word of the LORD hath come unto me, and I have spoken unto you, rising up early and speaking; but ye have not hearkened.
And the LORD hath sent unto you all his servants the prophets, rising up early and
5 sending them; but ye have not hearkened, nor inclined your ear to hear; saying, Return ye now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers, from of old and even for evermore: and go not after other gods to serve them, and to worship them, and provoke me not to anger with the work of your hands; and I will do you no hurt.

Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to
anger with the work of your hands to your own hurt. Therefore thus saith the LORD 8
of hosts: Because ye have not heard my words, behold, I will send and take all the
families of the north, saith the LORD, and I will send unto Nebuchadrezzar the king
of Babylon, my servant, and will bring them against this land, and against the in-
habitants thereof, and against all these nations round about; and I will utterly de-
stroy them, and make them an astonishment, and an hissing, and perpetual desola-
tions. Moreover I will take from them the voice of mirth and the voice of gladness, 10
the voice of the bridegroom and the voice of the bride, the sound of the millstones,
and the light of the candle. And this whole land shall be a desolation, and an as-
tonishment; and these nations shall serve the king of Babylon seventy years. And
it shall come to pass, when seventy years are accomplished, that I will punish the
king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of
the Chaldeans; and I will make it desolate for ever. And I will bring upon that 13
land all my words which I have pronounced against it, even all that is written in this
book, which Jeremiah hath prophesied against all the nations. For many nations
and great kings shall serve themselves of them, even of them: and I will recompense
them according to their deeds, and according to the work of their hands.

For thus saith the LORD, the God of Israel, unto me: Take the cup of the wine of 15
this fury at my hand, and cause all the nations, to whom I send thee, to drink it.
And they shall drink, and reel to and fro, and be mad, because of the sword that I will
send among them. Then took I the cup at the LORD's hand, and made all the nations
to drink, unto whom the LORD had sent me: Jerusalem, and the cities of Judah,
and the kings thereof, and the princes thereof, to make them a desolation, an astonish-
ment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his ser- 19
vants, and his princes, and all his people; and all the mingled people, and all the
kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon,
and Gaza, and Ekron, and the remnant of Ashdod; Edom, and Moab, and the chil-
dren of Ammon; and all the kings of Tyre, and all the kings of Zidon, and the kings
of the isle which is beyond the sea; Dedan, and Tema, and Buz, and all that have the 23
corners of their hair polled; and all the kings of Arabia, and all the kings of the
mingled people that dwell in the wilderness; and all the kings of Zimri, and all the
kings of Elam, and all the kings of the Medes; and all the kings of the north, far and
near, one with another; and all the kingdoms of the world, which are upon the face
of the earth: and the king of Sheshach shall drink after them. And thou shalt say 27
unto them, Thus saith the LORD of hosts, the God of Israel: Drink ye, and be drunken,
and spue, and fall, and rise no more, because of the sword which I will send among
you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt
thou say unto them, Thus saith the LORD of hosts: Ye shall surely drink. For, lo,
I begin to work evil at the city which is called by my name, and should ye be utterly
unpunished? Ye shall not be unpunished: for I will call for a sword upon all the
inhabitants of the earth, saith the LORD of hosts. Therefore prophesy thou against 30
them all these words, and say unto them, The LORD shall roar from on high, and utter
his voice from his holy habitation; he shall mightily roar against his fold; he shall
give a shout, as they that tread the grapes, against all the inhabitants of the earth.
A noise shall come even to the end of the earth; for the LORD hath a controversy
with the nations, he will plead with all flesh; as for the wicked, he will give them to
the sword, saith the LORD.

Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, 32
and a great tempest shall be raised up from the uttermost parts of the earth. And the
slain of the LORD shall be at that day from one end of the earth even unto the other
end of the earth: they shall not be lamented, neither gathered, nor buried; they shall
be dung upon the face of the ground. Howl, ye shepherds, and cry; and wallow

yourselves in ashes, ye principal of the flock: for the days of your slaughter are fully
35 come, and I will break you in pieces, and ye shall fall like a pleasant vessel. And the
shepherds shall have no way to flee, nor the principal of the flock to escape. A voice
of the cry of the shepherds, and the howling of the principal of the flock! for the LORD
layeth waste their pasture. And the peaceable folds are brought to silence because of
38 the fierce anger of the LORD. He hath forsaken his covert, as the lion: for their land
is become an astonishment because of the fierceness of the oppressing sword, and be-
cause of his fierce anger.

Controversy over the Destruction of the Temple

26 In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came
this word from the LORD, saying, Thus saith the LORD: Stand in the court of the
LORD'S house, and speak unto all the cities of Judah, which come to worship in the
LORD'S house, all the words that I command thee to speak unto them; keep not back
a word. It may be they will hearken, and turn every man from his evil way; that I
may repent me of the evil, which I purpose to do unto them because of the evil of
4 their doings. And thou shalt say unto them, Thus saith the LORD: if ye will not
hearken to me, to walk in my law, which I have set before you, to hearken to the words
of my servants the prophets, whom I send unto you, even rising up early and sending
them, but ye have not hearkened; then will I make this house like Shiloh, and will
make this city a curse to all the nations of the earth.

7 And the priests and the prophets and all the people heard Jeremiah speaking these
words in the house of the LORD. And it came to pass, when Jeremiah had made an
end of speaking all that the LORD had commanded him to speak unto all the people,
that the priests and the prophets and all the people laid hold on him, saying, Thou
shalt surely die. Why hast thou prophesied in the name of the LORD, saying, This
house shall be like Shiloh, and this city shall be desolate, without inhabitant? And
all the people were gathered unto Jeremiah in the house of the LORD.

10 And when the princes of Judah heard these things, they came up from the king's
house unto the house of the LORD; and they sat in the entry of the new gate of the
LORD'S house. Then spake the priests and the prophets unto the princes and to all
the people, saying, This man is worthy of death; for he hath prophesied against this
city, as ye have heard with your ears. Then spake Jeremiah unto all the princes and
to all the people, saying: The LORD sent me to prophesy against this house and against
13 this city all the words that ye have heard. Therefore now amend your ways and your
doings, and obey the voice of the LORD your God; and the LORD will repent him of
the evil that he hath pronounced against you. But as for me, behold, I am in your
hand: do with me as is good and right in your eyes. Only know ye for certain that,
if ye put me to death, ye shall bring innocent blood upon yourselves, and upon this
city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you
16 to speak all these words in your ears. Then said the princes and all the people unto
the priests and to the prophets: This man is not worthy of death; for he hath spoken
to us in the name of the LORD our God. Then rose up certain of the elders of the
land, and spake to all the assembly of the people, saying, Micaiah the Morashtite
prophesied in the days of Hezekiah king of Judah; and he spake to all the people
of Judah, saying, 'Thus saith the LORD of hosts: Zion shall be plowed as a field, and
Jerusalem shall become heaps, and the mountain of the house as the high places of
19 a forest.' Did Hezekiah king of Judah and all Judah put him at all to death? did
he not fear the LORD, and intreat the favour of the LORD, and the LORD repented him
of the evil which he had pronounced against them? Thus should we commit great
evil against our own souls.

20 And there was also a man that prophesied in the name of the LORD, Uriah the son
of Shemaiah of Kiriath-jearim; and he prophesied against this city and against

this land according to all the words of Jeremiah: and when Jehoiakim the king, 21
with all his mighty men, and all the princes, heard his words, the king sought to put
him to death; but when Uriah heard it, he was afraid, and fled, and went into Egypt:
and Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor,
and certain men with him, into Egypt: and they fetched forth Uriah out of Egypt, 23
and brought him unto Jehoiakim the king; who slew him with the sword, and cast
his dead body into the graves of the common people. But the hand of Ahikam the
son of Shaphan was with Jeremiah, that they should not give him into the hand of the
people to put him to death.

The Prophecy of the Yoke

In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, 27
came this word unto Jeremiah from the LORD, saying, Thus saith the LORD to me:
Make thee bands and bars, and put them upon thy neck; and send them to the king
of Edom, and to the king of Moab, and to the king of the children of Ammon, and to
the king of Tyre, and to the king of Zidon, by the hand of the messengers which come
to Jerusalem unto Zedekiah king of Judah; and give them a charge unto their mas- 4
ters, saying, Thus saith the LORD of hosts, the God of Israel: Thus shall ye say unto
your masters; I have made the earth, the man and the beast that are upon the face
of the earth, by my great power and by my outstretched arm; and I give it unto whom
it seemeth right unto me. And now have I given all these lands into the hand of
Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field also
have I given him to serve him. And all the nations shall serve him, and his son, and 7
his son's son, until the time of his own land come: and then many nations and great
kings shall serve themselves of him. And it shall come to pass, that the nation and
the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that
will not put their neck under the yoke of the king of Babylon, that nation will I punish,
saith the LORD, with the sword, and with the famine, and with the pestilence, until I
have consumed them by his hand. But as for you, hearken ye not to your prophets, 9
nor to your diviners, nor to your dreams, nor to your soothsayers, nor to your sorcerers,
which speak unto you, saying, Ye shall not serve the king of Babylon: for they proph-
esy a lie unto you, to remove you far from your land; and that I should drive you
out and ye should perish. But the nation that shall bring their neck under the yoke
of the king of Babylon, and serve him, that nation will I let remain in their own
land, saith the LORD; and they shall till it, and dwell therein.

And I spake to Zedekiah king of Judah according to all these words, saying, Bring 12
your necks under the yoke of the king of Babylon, and serve him and his people, and
live. Why will ye die, thou and thy people, by the sword, by the famine, and by the
pestilence, as the LORD hath spoken concerning the nation that will not serve the king
of Babylon? And hearken not unto the words of the prophets that speak unto you,
saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.
For I have not sent them, saith the LORD, but they prophesy falsely in my name; 15
that I might drive you out, and that ye might perish, ye, and the prophets that prophesy
unto you. Also I spake to the priests and to all this people, saying, Thus saith the
LORD: Hearken not to the words of your prophets that prophesy unto you, saying,
Behold, the vessels of the LORD'S house shall now shortly be brought again from
Babylon: for they prophesy a lie unto you. Hearken not unto them; serve the king 17
of Babylon, and live: wherefore should this city become a desolation? But if they
be prophets, and if the word of the LORD be with them, let them now make inter-
cession to the LORD of hosts, that the vessels which are left in the house of the LORD,
and in the house of the king of Judah, and at Jerusalem, go not to Babylon. For
thus saith the LORD of hosts concerning the pillars, and concerning the sea, and con-
cerning the bases, and concerning the residue of the vessels that are left in this city,

20 which Nebuchadnezzar king of Babylon took not, when he carried away captive
Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and
all the nobles of Judah and Jerusalem; yea, thus saith the LORD of hosts, the God
of Israel, concerning the vessels that are left in the house of the LORD, and in the
house of the king of Judah, and at Jerusalem: They shall be carried to Babylon,
and there shall they be, until the day that I visit them, saith the LORD; then will I
bring them up, and restore them to this place.

28 And it came to pass the same year, in the beginning of the reign of Zedekiah king
of Judah, in the fourth year, in the fifth month, that Hananiah the son of Azzur the
prophet, which was of Gibeon, spake unto me in the house of the LORD, in the pres-
ence of the priests and of all the people, saying, Thus speaketh the LORD of hosts,
3 the God of Israel, saying: I have broken the yoke of the king of Babylon. Within
two full years will I bring again into this place all the vessels of the LORD's house,
that Nebuchadnezzar king of Babylon took away from this place, and carried them to
Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim, king of
Judah, with all the captives of Judah, that went to Babylon, saith the LORD: for I
5 will break the yoke of the king of Babylon. Then the prophet Jeremiah said unto the
prophet Hananiah in the presence of the priests, and in the presence of all the people
that stood in the house of the LORD, even the prophet Jeremiah said, Amen: the LORD
do so: the LORD perform thy words which thou hast prophesied, to bring again the
vessels of the LORD's house, and all them of the captivity, from Babylon unto this
7 place. Nevertheless hear thou now this word that I speak in thine ears, and in the
ears of all the people: The prophets that have been before me and before thee of old
prophesied against many countries, and against great kingdoms, of war, and of evil,
and of pestilence. The prophet which prophesieth of peace, when the word of the
prophet shall come to pass, then shall the prophet be known, that the LORD hath
10 truly sent him. Then Hananiah the prophet took the bar from off the prophet Jere-
miah's neck, and brake it. And Hananiah spake in the presence of all the people,
saying, Thus saith the LORD: Even so will I break the yoke of Nebuchadnezzar king
of Babylon within two full years from off the neck of all the nations. And the
prophet Jeremiah went his way.

12 Then the word of the LORD came unto Jeremiah, after that Hananiah the prophet
had broken the bar from off the neck of the prophet Jeremiah, saying, Go, and tell
Hananiah, saying, Thus saith the LORD: Thou hast broken the bars of wood; but
thou shalt make in their stead bars of iron. For thus saith the LORD of hosts, the
God of Israel: I have put a yoke of iron upon the neck of all these nations, that they
may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have
15 given him the beasts of the field also. Then said the prophet Jeremiah unto Hananiah
the prophet, Hear now, Hananiah; the LORD hath not sent thee; but thou makest
this people to trust in a lie. Therefore thus saith the LORD, Behold, I will send thee
away from off the face of the earth: this year thou shalt die, because thou hast spoken
rebellion against the LORD. So Hananiah the prophet died the same year in the
seventh month.

Epistle to the Elders of the Captivity

29 *Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem
unto the residue of the elders of the captivity, and to the priests, and to the prophets,
and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem
to Babylon: (after that Jeconiah the king, and the queen-mother, and the eunuchs,
and the princes of Judah and Jerusalem, and the craftsmen, and the smiths, were de-
parted from Jerusalem:) by the hand of Elasah the son of Shaphan, and Gemariah
the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchad
nezzar king of Babylon,) saying:*

Thus saith the LORD of hosts, the God of Israel, unto all the captivity, whom I 4
have caused to be carried away captive from Jerusalem unto Babylon: Build ye houses,
and dwell in them; and plant gardens, and eat the fruit of them; take ye wives,
and beget sons and daughters; and take wives for your sons, and give your daughters
to husbands, that they may bear sons and daughters; and multiply ye there, and be
not diminished. And seek the peace of the city whither I have caused you to be carried 7
away captive, and pray unto the LORD for it: for in the peace thereof shall ye have
peace. For thus saith the LORD of hosts, the God of Israel: Let not your
prophets that be in the midst of you, and your diviners, deceive you, nei-
ther hearken ye to your dreams which ye cause to be dreamed. For they prophesy
falsely unto you in my name: I have not sent them, saith the LORD. For thus saith 10
the LORD, After seventy years be accomplished for Babylon, I will visit you, and per-
form my good word toward you, in causing you to return to this place. For I know
the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of
evil, to give you hope in your latter end. And ye shall call upon me, and ye shall
go and pray unto me, and I will hearken unto you. And ye shall seek me, and find 13
me, when ye shall search for me with all your heart. And I will be found of you,
saith the LORD, and I will turn again your captivity, and I will gather you from all
the nations, and from all the places whither I have driven you, saith the LORD; and
I will bring you again unto the place whence I caused you to be carried away captive.
For ye have said, The LORD hath raised us up prophets in Babylon. For thus saith 16
the LORD concerning the king that sitteth upon the throne of David, and concerning
all the people that dwell in this city, your brethren that are not gone forth with you
into captivity; thus saith the LORD of hosts: Behold, I will send upon them the sword,
the famine, and the pestilence, and will make them like vile figs, that cannot be eaten,
they are so bad. And I will pursue after them with the sword, with the famine, and 18
with the pestilence, and will deliver them to be tossed to and fro among all the king-
doms of the earth, to be an execration, and an astonishment, and an hissing, and a
reproach, among all the nations whither I have driven them: because they have not
hearkened to my words, saith the LORD, wherewith I sent unto them my servants the
prophets, rising up early and sending them; but ye would not hear, saith the LORD.
Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent away
from Jerusalem to Babylon.

Thus saith the LORD of hosts, the God of Israel, concerning Ahab the son of 21
Kolaiah, and concerning Zedekiah the son of Maaseiah, which prophesy a lie unto you
in my name: Behold, I will deliver them into the hand of Nebuchadrezzar king of
Babylon; and he shall slay them before your eyes; and of them shall be taken up a
curse by all the captives of Judah which are in Babylon, saying, The LORD make thee
like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire: because 23
they have wrought folly in Israel, and have committed adultery with their neigh-
bours' wives, and have spoken words in my name falsely, which I commanded them
not; and I am he that knoweth, and am witness, saith the LORD.

And concerning Shemaiah the Nehelamite thou shalt speak, saying, Thus speaketh 24
the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thine
own name unto all the people that are at Jerusalem, and to Zephaniah the son of
Maaseiah the priest, and to all the priests, saying, *The LORD hath made thee priest in
the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for
every man that is mad, and maketh himself a prophet, that thou shouldest put him in
the stocks and in shackles. Now therefore, why hast thou not rebuked Jeremiah of* 27
*Anathoth, which maketh himself a prophet to you, forasmuch as he hath sent unto us
in Babylon, saying, The captivity is long: build ye houses, and dwell in them; and
plant gardens, and eat the fruit of them?* and Zephaniah the priest read this letter in
the ears of Jeremiah the prophet: then came the word of the LORD unto Jeremiah,

31 saying, Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite: Because that Shemaiah hath prophesied unto you, and I sent him not, and he hath caused you to trust in a lie; therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among this people, neither shall he behold the good that I will do unto my people, saith the LORD: because he hath spoken rebellion against the LORD.

BOOK VIII.—PROPHECIES OF THE RESTORATION

Preface

30 *The word that came to Jeremiah from the LORD, saying, Thus speaketh the LORD, the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the LORD, that I will turn again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.*

And these are the words that the LORD spake concerning Israel and concerning Judah.

The Restoration of Judah

5 For thus saith the LORD: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

8 And it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bands; and strangers shall no more serve themselves of him: but they shall serve the LORD their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O Jacob my servant, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall 11 be quiet and at ease, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee with judgement, and will in no wise leave thee unpunished.

For thus saith the LORD, Thy hurt is incurable, and thy wound grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing 14 medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one; for the greatness of thine iniquity, because thy sins were increased. Why criest thou for thy hurt? thy pain is incurable: for the greatness of thine iniquity, because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they have called thee an outcast, saying, It is Zion, whom no man seeketh after. Thus saith the LORD: Behold, I will turn again the captivity of Jacob's tents, and have compassion on his dwelling places; and the city shall be builded upon her own heap, and the palace 19 shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall

be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their prince shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is he that hath had boldness to approach unto me? saith the LORD. And ye shall be my people, and I will be your God. 21

The Restoration of Israel

Behold, the tempest of the LORD, even his fury, is gone forth, a sweeping tempest: it shall burst upon the head of the wicked. The fierce anger of the LORD shall not return, until he have executed, and till he have performed the intents of his heart: in the latter days ye shall understand it. 23

At that time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The LORD appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again will I build thee, and thou shalt be built, O virgin of Israel: again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Again shalt thou plant vineyards upon the mountains of Samaria: the planters shall plant, and shall enjoy the fruit thereof. For there shall be a day, that the watchmen upon the hills of Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD, Sing with gladness for Jacob, and shout for the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall they return hither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. 31 5 8

Hear the word of the LORD, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath ransomed Jacob, and redeemed him from the hand of him that was stronger than he. And they shall come and sing in the height of Zion, and shall flow together unto the goodness of the LORD, to the corn, and to the wine, and to the oil, and to the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, and the young men and the old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD. 10 13

Thus saith the LORD: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. 15

Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope for thy latter end, saith the LORD; and thy children shall come again to their own border.

I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a calf unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 18

20 Is Ephraim my dear son? is he a pleasant child? for as often as I speak against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

Sentences

21 Set thee up waymarks, make thee guide-posts: set thine heart toward the high way, even the way by which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go hither and thither, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall encompass a man.

23 Thus saith the LORD of hosts, the God of Israel: Yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity: The LORD bless thee, O habitation of justice, O mountain of holiness. And Judah and all the cities thereof shall dwell therein together; the husbandmen, and they that go about with flocks. For I have satiated the weary soul, and every sorrowful soul have I replenished. Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge.

The New Covenant

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. But this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my law in their inward parts, and in
34 their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and their sin will I remember no more.

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which stirreth up the sea, that the waves thereof roar; the LORD of hosts is his name: If these ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananel unto the gate of the corner. And the measuring line shall yet go out straight onward unto the hill Gareb, and shall turn about unto Goah. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook

Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

BOOK IX.—INCIDENTAL AND HISTORICAL PROPHECIES

The Anathoth Estate

The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king 32
of Judah, which was the eighteenth year of Nebuchadrezzar.

Now at that time the king of Babylon's army besieged Jerusalem: and Jeremiah
the prophet was shut up in the court of the guard, which was in the king of Judah's
house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou 3
prophesy, and say, 'Thus saith the LORD, Behold, I will give this city into the hand of
the king of Babylon, and he shall take it; and Zedekiah king of Judah shall not escape
out of the hand of the Chaldeans, but shall surely be delivered into the hand of the
king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold
his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit
him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper?'
And Jeremiah said, The word of the LORD came unto me, saying: Behold, Hana- 6
mel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that
is in Anathoth: for the right of redemption is thine to buy it. So Hanamel mine
uncle's son came to me in the court of the guard according to the word of the LORD,
and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the land
of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy
it for thyself. Then I knew that this was the word of the LORD. And I bought the 9
field that was in Anathoth of Hanamel mine uncle's son, and weighed him the money,
even seventeen shekels of silver. And I subscribed the deed, and sealed it, and called
witnesses, and weighed him the money in the balances. So I took the deed of the
purchase, both that which was sealed, according to the law and custom, and that which
was open: and I delivered the deed of the purchase unto Baruch the son of Neriah, 12
the son of Mahseiah, in the presence of Hanamel mine uncle's son, and in the presence
of the witnesses that subscribed the deed of the purchase, before all the Jews that sat
in the court of the guard. And I charged Baruch before them, saying, Thus saith
the LORD of hosts, the God of Israel: Take these deeds, this deed of the purchase,
both that which is sealed, and this deed which is open, and put them in an earthen
vessel; that they may continue many days. For thus saith the LORD of hosts, the
God of Israel: Houses and fields and vineyards shall yet again be bought in this land.
Now after I had delivered the deed of the purchase unto Baruch the son of Neriah, 16
I prayed unto the LORD, saying: Ah Lord GOD! behold, thou hast made the heaven
and the earth by thy great power and by thy stretched out arm; there is nothing too
hard for thee: which shewest mercy unto thousands, and recompensest the iniquity
of the fathers into the bosom of their children after them: the great, the mighty God,
the LORD of hosts is his name: great in counsel, and mighty in work: whose eyes 19
are open upon all the ways of the sons of men; to give every one according to his ways,
and according to the fruit of his doings: which didst set signs and wonders in the land
of Egypt, even unto this day, both in Israel and among other men; and madest thee
a name, as at this day; and didst bring forth thy people Israel out of the land of
Egypt with signs, and with wonders, and with a strong hand, and with a stretched
out arm, and with great terror; and gavest them this land, which thou didst swear to 22
their fathers to give them, a land flowing with milk and honey; and they came in,
and possessed it; but they obeyed not thy voice, neither walked in thy law; they have

done nothing of all that thou commandedst them to do: therefore thou hast caused
24 all this evil to come upon them: behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. And thou hast said unto me, O Lord GOD, Buy thee the field for money, and call witnesses; whereas the city is given into the hand of the Chaldeans.

26 Then came the word of the LORD unto Jeremiah, saying, Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?

Therefore thus saith the LORD: Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: and the Chaldeans, that fight against this city, shall come and set this city on fire, and burn it, with the houses, upon whose roofs they have offered incense unto Baal,
30 and poured out drink offerings unto other gods, to provoke me to anger. For the children of Israel and the children of Judah have only done that which was evil in my sight from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. For this city hath been to me a provocation of mine anger and of my fury from the day that they built it even unto this
32 day; that I should remove it from before my face: because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: and though I taught them, rising up early and teaching them, yet
34 they have not hearkened to receive instruction. But they set their abominations in the house which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination; to cause Judah to sin.

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It is given into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:
39 and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me for ever; for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; and I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.
For thus saith the LORD: Like as I have brought all this great evil upon this people,
43 so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate, without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe the deeds, and seal them, and call witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill country, and in the cities of the lowland, and in the cities of the South; for I will cause their captivity to return, saith the LORD.

33 Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the guard, saying, Thus saith the LORD that doeth it, the LORD that formeth it to establish it; the LORD is his name: Call unto me, and I will answer thee, and will shew thee great things, and difficult, which thou knowest not. For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down to make a

defence against the mounts, and against the sword: They come to fight with the 5
Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in
mine anger and in my fury, and for all whose wickedness I have hid my face from this
city. Behold, I will bring it health and cure, and I will cure them; and I will reveal
unto them abundance of peace and truth. And I will cause the captivity of Judah
and the captivity of Israel to return, and will build them, as at the first. And I will 8
cleanse them from all their iniquity, whereby they have sinned against me; and I will
pardon all their iniquities, whereby they have sinned against me, and whereby they have
transgressed against me. And this city shall be to me for a name of joy, for a praise and
for a glory, before all the nations of the earth, which shall hear all the good that I do unto
them, and shall fear and tremble for all the good and for all the peace that I procure unto
it. Thus saith the LORD: Yet again there shall be heard in this place, whereof ye say, 10
It is waste, without man and without beast, even in the cities of Judah, and in the
streets of Jerusalem, that are desolate, without man and without inhabitant and with-
out beast, the voice of joy and the voice of gladness, the voice of the bridegroom and
the voice of the bride, the voice of them that say, Give thanks to the LORD of hosts,
for the LORD is good, for his mercy endureth for ever: and of them that bring sacri-
fices of thanksgiving into the house of the LORD. For I will cause the captivity of
the land to return as at the first, saith the LORD. Thus saith the LORD of hosts: Yet 12
again shall there be in this place, which is waste, without man and without beast,
and in all the cities thereof, an habitation of shepherds causing their flocks to lie
down. In the cities of the hill country, in the cities of the lowland, and in the cities
of the South, and in the land of Benjamin, and in the places about Jerusalem, and
in the cities of Judah, shall the flocks again pass under the hands of him that telleth
them, saith the LORD.

Behold, the days come, saith the LORD, that I will perform that good word which 14
I have spoken concerning the house of Israel and concerning the house of Judah.
In those days, and at that time, will I cause a Branch of righteousness to grow up unto
David; and he shall execute judgement and righteousness in the land. In those days
shall Judah be saved, and Jerusalem shall dwell safely: and this is the name whereby
she shall be called, The LORD is our righteousness. For thus saith the LORD, David 17
shall never want a man to sit upon the throne of the house of Israel; neither shall the
priests the Levites want a man before me to offer burnt offerings, and to burn oblations,
and to do sacrifice continually. And the word of the LORD came unto Jeremiah, say-
ing, Thus saith the LORD: If ye can break my covenant of the day, and my covenant
of the night, so that there should not be day and night in their season; then may also 21
my covenant be broken with David my servant, that he should not have a son to reign
upon his throne; and with the Levites the priests, my ministers. As the host of
heaven cannot be numbered, neither the sand of the sea measured; so will I multiply
the seed of David my servant, and the Levites that minister unto me. And the word
of the LORD came to Jeremiah, saying, Considerest thou not what this people have 24
spoken, saying, The two families which the LORD did choose, he hath cast them off?
thus do they despise my people, that they should be no more a nation before them.
Thus saith the LORD: If my covenant of day and night stand not, if I have not ap-
pointed the ordinances of heaven and earth; then will I also cast away the seed of
Jacob, and of David my servant, so that I will not take of his seed to be rulers over the
seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will
have mercy on them.

A Prophecy during the Siege

The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of 34
Babylon, and all his army, and all the kingdoms of the earth that were under his dominion,
and all the peoples, fought against Jerusalem, and against all the cities thereof, saying:

2 Thus saith the LORD, the God of Israel, Go, and speak to Zedekiah king of Judah,
and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the
king of Babylon, and he shall burn it with fire: and thou shalt not escape out of his
hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall
behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth,
4 and thou shalt go to Babylon. Yet hear the word of the LORD, O Zedekiah king of
Judah: thus saith the LORD concerning thee, Thou shalt not die by the sword; thou
shalt die in peace; and with the burnings of thy fathers, the former kings which were
before thee, so shall they make a burning for thee; and they shall lament thee, saying, Ah
6 lord! for I have spoken the word, saith the LORD. Then Jeremiah the prophet spake
all these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's
army fought against Jerusalem, and against all the cities of Judah that were left,
against Lachish and against Azekah; for these alone remained of the cities of Judah as
fenced cities.

Incident of the Hebrew Servants

8 *The word that came unto Jeremiah from the LORD, after that the king Zedekiah had*
made a covenant with all the people which were at Jerusalem, to proclaim liberty unto
them; that every man should let his manservant, and every man his maidservant,
being an Hebrew or an Hebrewess, go free; that none should serve himself of them,
10 *to wit, of a Jew his brother: and all the princes and all the people obeyed, which had*
entered into the covenant, that every one should let his manservant, and every one his
maidservant, go free, that none should serve themselves of them any more; they obeyed, and
let them go: but afterwards they turned, and caused the servants and the handmaids, whom
they had let go free, to return, and brought them into subjection for servants and for
handmaids: therefore the word of the LORD came to Jeremiah from the LORD, saying:

13 Thus saith the LORD, the God of Israel: I made a covenant with your fathers
in the day that I brought them forth out of the land of Egypt, out of the house of bond-
age, saying, At the end of seven years ye shall let go every man his brother that is an
Hebrew, which hath been sold unto thee, and hath served thee six years, thou shalt
let him go free from thee: but your fathers hearkened not unto me, neither inclined
15 their ear. And ye were now turned, and had done that which is right in mine eyes,
in proclaiming liberty every man to his neighbour; and ye had made a covenant be-
fore me in the house which is called by my name: but ye turned and profaned my
name, and caused every man his servant, and every man his handmaid, whom ye
had let go free at their pleasure, to return; and ye brought them into subjection, to
17 be unto you for servants and for handmaids. Therefore thus saith the LORD: Ye
have not hearkened unto me, to proclaim liberty, every man to his brother, and every
man to his neighbour: behold, I proclaim unto you a liberty, saith the LORD, to the
sword, to the pestilence, and to the famine; and I will make you to be tossed to and
fro among all the kingdoms of the earth. And I will give the men that have trans-
gressed my covenant, which have not performed the words of the covenant which
they made before me, when they cut the calf in twain and passed between the parts
19 thereof; the princes of Judah, and the princes of Jerusalem, the eunuchs, and the
priests, and all the people of the land, which passed between the parts of the calf;
I will even give them into the hand of their enemies, and into the hand of them that
seek their life: and their dead bodies shall be for meat unto the fowls of the heaven,
and to the beasts of the earth. And Zedekiah king of Judah and his princes will I
give into the hand of their enemies, and into the hand of them that seek their life,
22 and into the hand of the king of Babylon's army, which are gone up from you. Be-
hold, I will command, saith the LORD, and cause them to return to this city; and they
shall fight against it, and take it, and burn it with fire: and I will make the cities of
Judah a desolation, without inhabitant.

Incident of the Rechabites

The word which came unto Jeremiah from the LORD *in the days of Jehoiakim the* 35
son of Josiah, king of Judah, saying:

Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. Then 3
I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: and I set before the sons of the house of the Rechabites bowls full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Re- 6
chab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn. And we have obeyed the voice of Jonadab the son of Rechab our father in all that he charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: 9
neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem.

Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD 12
of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.
The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed, and unto this day they drink none, for they obey their father's commandment: but I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me. I have sent also unto you all my servants the prophets, 15
rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Forasmuch as the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but this people hath not hearkened unto me; therefore thus saith the LORD, 17
the God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you; therefore thus saith the LORD of hosts, the God of Israel: 19
Jonadab the son of Rechab shall not want a man to stand before me for ever.

The Burning of the Roll

And it came to pass in the fourth year of Jehoiakim the son of Josiah, king of 36
Judah, that this word came unto Jeremiah from the LORD, *saying:*

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.
4 Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fast day: and also thou shalt read them in the ears of all Judah that
7 come out of their cities. It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.
9 Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came from the cities of Judah unto Jerusalem, proclaimed a fast before the LORD. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the
11 entry of the new gate of the LORD's house, in the ears of all the people. And when Micaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and
13 Zedekiah the son of Hananiah, and all the princes. Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in
15 his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they turned in fear one toward another, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with
19 ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be. And they went in to the king into the court; but they had laid up the roll in the chamber of Elishama the scribe; and they told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out the chamber of Elishama the scribe. And Jehudi read it in the ears of
22 the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winter house in the ninth month: and there was a fire in the brasier burning before him. And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all
25 these words. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

Then the word of the LORD came to Jeremiah, after that the king had burned the 27
roll, and the words which Baruch wrote at the mouth of Jeremiah, saying: Take thee
again another roll, and write in it all the former words that were in the first roll, which
Jehoiakim the king of Judah hath burned. And concerning Jehoiakim king of Judah
thou shalt say, Thus saith the LORD: Thou hast burned this roll, saying, Why hast
thou written therein, saying, 'The king of Babylon shall certainly come and destroy
this land, and shall cause to cease from thence man and beast?' Therefore thus 30
saith the LORD concerning Jehoiakim king of Judah: He shall have none to sit
upon the throne of David: and his dead body shall be cast out in the
day to the heat, and in the night to the frost. And I will punish him and his
seed and his servants for their iniquity; and I will bring upon them, and upon the
inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pro-
nounced against them, but they hearkened not. Then took Jeremiah another roll, 32
and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the
mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had
burned in the fire: and there were added besides unto them many like words.

Jeremiah and the Crisis of the Siege

And Zedekiah the son of Josiah reigned as king, instead of Coniah the son of **37**
Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.
But neither he, nor his servants, nor the people of the land, did hearken unto the words
of the LORD, which he spake by the prophet Jeremiah.

And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the 3
son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the
LORD our God for us. Now Jeremiah came in and went out among the people:
for they had not put him into prison. And Pharaoh's army was come forth out of
Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they
brake up from Jerusalem. Then came the word of the LORD unto the prophet 6
Jeremiah, saying, Thus saith the LORD, the God of Israel: Thus shall ye say to the
king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army,
which is come forth to help you, shall return to Egypt into their own land. And
the Chaldeans shall come again, and fight against this city; and they shall take it,
and burn it with fire. Thus saith the LORD: Deceive not yourselves, saying, The 9
Chaldeans shall surely depart from us: for they shall not depart. For though ye
had smitten the whole army of the Chaldeans that fight against you, and there re-
mained but wounded men among them, yet should they rise up every man in his tent,
and burn this city with fire.

And it came to pass that when the army of the Chaldeans was broken up from 11
Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to
go into the land of Benjamin, to receive his portion there, in the midst of the people.
And when he was in the gate of Benjamin, a captain of the ward was there, whose
name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on
Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said 14
Jeremiah, It is false; I fall not away to the Chaldeans; but he hearkened not to him:
so Irijah laid hold on Jeremiah, and brought him to the princes. And the princes
were wroth with Jeremiah, and smote him, and put him in prison in the house of
Jonathan the scribe; for they had made that the prison. When Jeremiah was come
into the dungeon house, and into the cells, and Jeremiah had remained there many
days; then Zedekiah the king sent, and fetched him: and the king asked him secretly 17
in his house, and said, Is there any word from the LORD? And Jeremiah said, There
is. He said also, Thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, Wherein have I sinned against thee, or
against thy servants, or against this people, that ye have put me in prison? Where
now are your prophets which prophesied unto you, saying, The king of Babylon
shall not come against you, nor against this land? And now hear, I pray thee, O my
lord the king: let my supplication, I pray thee, be accepted before thee; that thou
21 cause me not to return to the house of Jonathan the scribe, lest I die there. Then
Zedekiah the king commanded, and they committed Jeremiah into the court of the
guard, and they gave him daily a loaf of bread out of the bakers' street, until all the
bread in the city was spent. Thus Jeremiah remained in the court of the guard.

38 And Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal
the son of Shelemiah, and Pashhur the son of Malchiah, heard the words that Jeremiah
spake unto all the people, saying, Thus saith the LORD, He that abideth in this city
shall die by the sword, by the famine, and by the pestilence: but he that goeth forth
to the Chaldeans shall live, and his life shall be unto him for a prey, and he shall live.
Thus saith the LORD, This city shall surely be given into the hand of the army of the
4 king of Babylon, and he shall take it. Then the princes said unto the king, Let this
man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men
of war that remain in this city, and the hands of all the people, in speaking such words
unto them: for this man seeketh not the welfare of this people, but the hurt. And
Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do
6 any thing against you. Then took they Jeremiah, and cast him into the dungeon
of Malchiah the king's son, that was in the court of the guard: and they let down Jere-
miah with cords. And in the dungeon there was no water, but mire: and Jeremiah
sank in the mire. Now when Ebed-melech the Ethiopian, an eunuch, which was in
the king's house, heard that they had put Jeremiah in the dungeon; the king then sit-
ting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and
9 spake to the king, saying, My lord the king, these men have done evil in all that they
have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is
like to die in the place where he is because of the famine: for there is no more bread
in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take
from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon,
11 before he die. So Ebed-melech took the men with him, and went into the house of the
king under the treasury, and took thence old cast clouts and old rotten rags, and let
them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian
said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm-
holes under the cords. And Jeremiah did so. So they drew up Jeremiah with the
cords, and took him up out of the dungeon: and Jeremiah remained in the court of
the guard.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the
third entry that is in the house of the LORD: and the king said unto Jeremiah, I will
ask thee a thing; hide nothing from me. Then Jeremiah said unto Zedekiah, If I
declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel,
thou wilt not hearken unto me. So Zedekiah the king sware secretly unto Jeremiah,
saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither
17 will I give thee into the hand of these men that seek thy life. Then said Jeremiah
unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel: If thou wilt
go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall
not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go
forth to the king of Babylon's princes, then shall this city be given into the hand of
the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their
19 hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are
fallen away to the Chaldeans, lest they deliver me into their hand, and they mock me.
But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of

the LORD, in that which I speak unto thee: so it shall be well with thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the LORD hath shewed me: Behold, all the women that are left in the king of Judah's house shall be brought 22
forth to the king of Babylon's princes, and those women shall say, Thy familiar friends have set thee on, and have prevailed over thee: now that thy feet are sunk in the mire, they are turned away back. And they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire. Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou 24
shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king; hide it not from us, and we will not put thee to death: also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came 27
all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the guard until the day that Jerusalem was taken.

And it came to pass when Jerusalem was taken, (in the ninth year of Zedekiah 39
king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and besieged it; in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city:) that all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the rest of the princes of the king of Babylon. And it came to pass that when Zedekiah 4
the king of Judah and all the men of war saw them, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the Arabah. But the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath, and he gave judgement upon him. Then the king of Babylon slew the sons 6
of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him in fetters, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Then Nebuzaradan the 9
captain of the guard carried away captive into Babylon the residue of the people that remained in the city, the deserters also, that fell away to him, and the residue of the people that remained. But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time. Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, Take him, and look 12
well to him, and do him no harm; but do unto him even as he shall say unto thee. So Nebuzaradan the captain of the guard sent, and Nebushazban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the chief officers of the king of Babylon; they sent, and took Jeremiah out of the court of the guard, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.

Now the word of the LORD came unto Jeremiah, while he was shut up in the court 15
of the guard, saying, Go, and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished before thee in that day. But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely save thee, and thou 18

shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

Abduction of Jeremiah into Egypt

40 *The word which came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all the captives of Jerusalem and Judah, which were carried away captive unto Babylon.*

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God pronounced this evil upon this place: and the LORD hath brought it, and done according as he spake; because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which are upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee; whither 5 it seemeth good and convenient unto thee to go, thither go. Now while he was not yet gone back, Go back then, said he, to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a present, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

7 Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poorest of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and 9 their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans, which shall come unto us: but ye, gather ye wine and summer fruits and oil, and put them in your vessels, and dwell in your 11 cities that ye have taken. Likewise when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan; then all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, and said unto him, Dost thou know that Baalis the king of the children of Ammon hath sent Ishmael the son of Nethaniah to take thy life? But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he take thy life, that all the Jews which are gathered unto thee should be 16 scattered, and the remnant of Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

Now it came to pass in the seventh month, that Ishmael the son of Nethaniah, the 41
son of Elishama, of the seed royal, and one of the chief officers of the king, and ten
men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did
eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the
ten men that were with him, and smote Gedaliah the son of Ahikam the son of Sha-
phan with the sword, and slew him, whom the king of Babylon had made governor
over the land. Ishmael also slew all the Jews that were with him, even with Gedaliah, 3
at Mizpah, and the Chaldeans that were found there, even the men of war. And it
came to pass the second day after he had slain Gedaliah, and no man knew it, that
there came certain from Shechem, from Shiloh, and from Samaria, even fourscore
men, having their beards shaven and their clothes rent, and having cut themselves,
with oblations and frankincense in their hand, to bring them to the house of the LORD.
And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping 6
all along as he went: and it came to pass, as he met them, he said unto them, Come
to Gedaliah the son of Ahikam. And it was so, when they came into the midst of the
city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of
the pit, he, and the men that were with him. But ten men were found among them 8
that said unto Ishmael, Slay us not: for we have stores hidden in the field, of wheat,
and of barley, and of oil, and of honey. So he forbare, and slew them not among
their brethren. Now the pit wherein Ishmael cast all the dead bodies of the men
whom he had slain, by the side of Gedaliah, (the same was that which Asa the king
had made for fear of Baasha king of Israel,) Ishmael the son of Nethaniah filled it
with them that were slain. Then Ishmael carried away captive all the residue of the 10
people that were in Mizpah, even the king's daughters, and all the people that remained
in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah
the son of Ahikam: Ishmael the son of Nethaniah carried them away captive, and
departed to go over to the children of Ammon.

But when Johanan the son of Kareah, and all the captains of the forces that were 11
with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they
took all the men, and went to fight with Ishmael the son of Nethaniah, and found him
by the great waters that are in Gibeon. Now it came to pass that when all the people 13
which were with Ishmael saw Johanan the son of Kareah, and all the captains of the
forces that were with him, then they were glad. So all the people that Ishmael had
carried away captive from Mizpah cast about and returned, and went unto Johanan
the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with
eight men, and went to the children of Ammon. Then took Johanan the son of Ka- 16
reah, and all the captains of the forces that were with him, all the remnant of the
people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah,
after that he had slain Gedaliah the son of Ahikam, even the men of war, and the
women, and the children, and the eunuchs, whom he had brought again from Gibeon:
and they departed, and dwelt in Geruth Chimham, which is by Beth-lehem, to go to 17
enter into Egypt, because of the Chaldeans: for they were afraid of them, because
Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king
of Babylon made governor over the land.

Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah 42
the son of Hoshaiah, and all the people from the least even unto the greatest, came
near, and said unto Jeremiah the prophet, Let, we pray thee, our supplication be
accepted before thee, and pray for us unto the LORD thy God, even for all this rem-
nant; for we are left but a few of many, as thine eyes do behold us: that the LORD 3
thy God may shew us the way wherein we should walk, and the thing that we should
do. Then Jeremiah the prophet said unto them, I have heard you; behold, I will
pray unto the LORD your God according to your words; and it shall come to pass
that whatsoever thing the LORD shall answer you, I will declare it unto you; I will

5 keep nothing back from you. Then they said to Jeremiah, The LORD be a true and
faithful witness amongst us, if we do not even according to all the word wherewith the
LORD thy God shall send thee to us. Whether it be good, or whether it be evil, we
will obey the voice of the LORD our God, to whom we send thee; that it may be well
with us, when we obey the voice of the LORD our God.
7 And it came to pass after ten days, that the word of the LORD came unto Jere-
miah. Then called he Johanan the son of Kareah, and all the captains of the forces
which were with him, and all the people from the least even to the greatest, and said
unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present
10 your supplication before him: If ye will still abide in this land, then will I build you,
and not pull you down, and I will plant you, and not pluck you up: for I repent me
of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom
ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you,
and to deliver you from his hand. And I will grant you mercy, that he may have
13 mercy upon you, and cause you to return to your own land. But if ye say, We will
not dwell in this land; so that ye obey not the voice of the LORD your God; saying,
No; but we will go into the land of Egypt, where we shall see no war, nor hear the
sound of the trumpet, nor have hunger of bread; and there will we dwell: now there-
fore hear ye the word of the LORD, O remnant of Judah: thus saith the LORD of hosts,
the God of Israel, If ye wholly set your faces to enter into Egypt, and go to sojourn
16 there; then it shall come to pass, that the sword, which ye fear, shall overtake you
there in the land of Egypt, and the famine, whereof ye are afraid, shall follow hard
after you there in Egypt; and there ye shall die. So shall it be with all the men that
set their faces to go into Egypt to sojourn there; they shall die by the sword, by the
famine, and by the pestilence: and none of them shall remain or escape from the evil
18 that I will bring upon them. For thus saith the LORD of hosts, the God of Israel;
As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem,
so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye
shall be an execration, and an astonishment, and a curse, and a reproach; and ye
shall see this place no more. The LORD hath spoken concerning you, O remnant
of Judah, Go ye not into Egypt: know certainly that I have testified unto you this
20 day. For ye have dealt deceitfully against your own souls; for ye sent me unto the
LORD your God, saying, Pray for us unto the LORD our God; and according unto
all that the LORD our God shall say, so declare unto us, and we will do it: and I have
this day declared it to you; but ye have not obeyed the voice of the LORD your God in
any thing for the which he hath sent me unto you. Now therefore know certainly
that ye shall die by the sword, by the famine, and by the pestilence, in the place whither
ye desire to go to sojourn there.
43 And it came to pass that when Jeremiah had made an end of speaking unto all the
people all the words of the LORD their God, wherewith the LORD their God had sent
him to them, even all these words, then spake Azariah the son of Hoshaiah, and Jo-
hanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest
falsely: the LORD our God hath not sent thee to say, Ye shall not go into Egypt to
3 sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver
us into the hand of the Chaldeans, that they may put us to death, and carry us away
captives to Babylon. So Johanan the son of Kareah, and all the captains of the forces,
and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.
But Johanan the son of Kareah, and all the captains of the forces, took all the rem-
nant of Judah, that were returned from all the nations whither they had been driven to
6 sojourn in the land of Judah; the men, and the women, and the children, and the king's
daughters, and every person that Nebuzaradan the captain of the guard had left with
Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and
Baruch the son of Neriah; and they came into the land of Egypt; for they obeyed

not the voice of the LORD: and they came even to Tahpanhes. Then came the word 8
of the LORD unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand,
and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in
Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the LORD
of hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the king of
Babylon, my servant, and will set his throne upon these stones that I have hid; and
he shall spread his royal pavilion over them. And he shall come, and shall smite the 11
land of Egypt; such as are for death shall be given to death, and such as are for cap-
tivity to captivity, and such as are for the sword to the sword. And I will kindle a
fire in the houses of the gods of Egypt; and he shall burn them, and carry them away
captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his
garment; and he shall go forth from thence in peace. He shall also break the pillars 13
of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of Egypt
shall he burn with fire.

A Prophecy to the Jews in Egypt

The word that came to Jeremiah concerning all the Jews which dwelt in the land of 44
Egypt, which dwelt at Migdol, and at Tahpanhes, and at Noph, and in the country
of Pathros, saying:

Thus saith the LORD of hosts, the God of Israel: Ye have seen all the evil that I 2
have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this
day they are a desolation, and no man dwelleth therein; because of their wickedness
which they have committed to provoke me to anger, in that they went to burn incense,
and to serve other gods, whom they knew not, neither they, nor ye, nor your fathers.
Howbeit I sent unto you all my servants the prophets, rising up early and sending 4
them, saying, Oh, do not this abominable thing that I hate. But they hearkened not,
nor inclined their ear to turn from their wickedness, to burn no incense unto other
gods. Wherefore my fury and mine anger was poured forth, and was kindled in the
cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as
it is this day. Therefore now thus saith the LORD, the God of hosts, the God of 7
Israel: Wherefore commit ye this great evil against your own souls, to cut off from
you man and woman, infant and suckling, out of the midst of Judah, to leave you
none remaining; in that ye provoke me unto anger with the works of your hands,
burning incense unto other gods in the land of Egypt, whither ye be gone to sojourn;
that ye may be cut off, and that ye may be a curse and a reproach among all the
nations of the earth? Have ye forgotten the wickedness of your fathers, and the 9
wickedness of the kings of Judah, and the wickedness of their wives, and your own
wickedness, and the wickedness of your wives, which they committed in the land
of Judah, and in the streets of Jerusalem? They are not humbled even unto this
day, neither have they feared, nor walked in my law, nor in my statutes, that I
set before you and before your fathers. Therefore thus saith the LORD of hosts,
the God of Israel: Behold, I will set my face against you for evil, even to cut off
all Judah. And I will take the remnant of Judah, that have set their faces to go 12
into the land of Egypt to sojourn there, and they shall all be consumed; in the land
of Egypt shall they fall; they shall be consumed by the sword and by the famine;
they shall die, from the least even unto the greatest, by the sword and by the famine:
and they shall be an execration, and an astonishment, and a curse, and a reproach.
For I will punish them that dwell in the land of Egypt, as I have punished Jeru- 13
salem, by the sword, by the famine, and by the pestilence: so that none of the rem-
nant of Judah, which are gone into the land of Egypt to sojourn there, shall escape
or remain, that they should return into the land of Judah, to the which they have a
desire to return to dwell there: for none shall return save such as shall escape.

15 Then all the men which knew that their wives burned incense unto other gods, and
all the women that stood by, a great assembly, even all the people that dwelt in the
land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast
17 spoken unto us in the name of the LORD, we will not hearken unto thee. But we will
certainly perform every word that is gone forth out of our mouth, to burn incense unto
the queen of heaven, and to pour out drink offerings unto her, as we have done, we
and our fathers, our kings and our princes, in the cities of Judah, and in the streets of
18 Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But
since we left off to burn incense to the queen of heaven, and to pour out drink offerings
unto her, we have wanted all things, and have been consumed by the sword and by
the famine. And when we burned incense to the queen of heaven, and poured out
drink offerings unto her, did we make her cakes to worship her, and pour out drink
20 offerings unto her, without our husbands? Then Jeremiah said unto all the people,
to the men, and to the women, even to all the people which had given him that answer,
saying: The incense that ye burned in the cities of Judah, and in the streets of Jeru-
salem, ye and your fathers, your kings and your princes, and the people of the land,
22 did not the LORD remember them, and came it not into his mind? so that the LORD
could no longer bear, because of the evil of your doings, and because of the abomina-
tions which ye have committed; therefore is your land become a desolation, and an
astonishment, and a curse, without inhabitant, as it is this day. Because ye have
burned incense, and because ye have sinned against the LORD, and have not obeyed
the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies;
therefore this evil is happened unto you, as it is this day.
24 . Moreover Jeremiah said unto all the people, and to all the women, Hear the word
of the LORD, all Judah that are in the land of Egypt; thus saith the LORD of hosts,
the God of Israel, saying: Ye and your wives have both spoken with your mouths,
and with your hands have fulfilled it, saying, We will surely perform our vows that we
have vowed, to burn incense to the queen of heaven, and to pour out drink offerings
26 unto her: establish then your vows, and perform your vows. Therefore hear ye the
word of the LORD, all Judah that dwell in the land of Eygpt: Behold, I have sworn by
my great name, saith the LORD, that my name shall no more be named in the mouth
of any man of Judah in all the land of Egypt, saying, As the Lord GOD liveth. Be-
hold, I watch over them for evil, and not for good: and all the men of Judah that are
in the land of Egypt shall be consumed by the sword and by the famine, until there
28 be an end of them. And they that escape the sword shall return out of the land of
Egypt into the land of Judah, few in number; and all the remnant of Judah, that are
gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine,
or theirs. And this shall be the sign unto you, saith the LORD, that I will punish you
in this place, that ye may know that my words shall surely stand against you for evil:
30 thus saith the LORD: Behold, I will give Pharaoh Hophra king of Egypt into the hand
of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king
of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that
sought his life.

Jeremiah to Baruch

45 *The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying:*

Thus saith the LORD, the God of Israel, unto thee, O Baruch: Thou didst say,
Woe is me now! for the LORD hath added sorrow to my pain; I am weary with my
4 groaning, and I find no rest. Thus shalt thou say unto him, Thus saith the LORD:

Behold, that which I have built will I break down, and that which I have planted I will pluck up; and this in the whole land. And seekest thou great things for thyself? 5
seek them not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

BOOK X.—DOOMS OF THE NATIONS 46

The Battle of Carchemish*

Order ye the buckler and shield, and draw near to battle; 3
Harness the horses, and get up, ye horsemen, and stand forth with your helmets;
Furbish the spears, put on the coats of mail.

Wherefore have I seen it? they are dismayed, 5
And are turned backward, and their mighty ones are beaten down,
And are fled apace, and look not back.

Terror is on every side, saith the LORD,
Let not the swift flee away, nor the mighty man escape: 6
In the north by the river Euphrates have they stumbled and fallen.

Who is this that riseth up like the Nile, 7
Whose waters toss themselves like the rivers?
Egypt riseth up like the Nile,
And his waters toss themselves like the rivers;
And he saith, I will rise up, I will cover the earth;
I will destroy the city and the inhabitants thereof.

Go up, ye horses; and rage, ye chariots; and let the mighty men go forth: 9
Cush and Put, that handle the shield;
And the Ludim, that handle and bend the bow.

For that day is a day of the Lord, the LORD of hosts, 10
A day of vengeance, that he may avenge him of his adversaries:
And the sword shall devour and be satiate,
And shall drink its fill of their blood:
For the Lord, the LORD of hosts, hath a sacrifice
In the north country by the river Euphrates.

Go up into Gilead, and take balm, O virgin daughter of Egypt: 11
In vain dost thou use many medicines;
There is no healing for thee.

The nations have heard of thy shame, and the earth is full of thy cry: 12
For the mighty man hath stumbled against the mighty
They are fallen both of them together.

* Concerning the army of Pharaoh-neco king of Egypt, which was by the river Euphrates 2
in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah, king of Judah.

Doom of Egypt*

14 Declare ye in Egypt, and publish in Migdol,
And publish in Noph and Tahpanhes:
'Stand forth, and prepare thee;
'For the sword hath devoured round about thee.'
Why are thy strong ones swept away?
They stood not, because the LORD did drive them.

16 He made many to stumble,
Yea, they fell one upon another.
'Arise, and let us go again to our own people,
'And to the land of our nativity, from the oppressing sword.'
'Pharaoh king of Egypt is but a noise;
'He hath let the appointed time pass by.'

18 As I live, saith the King, whose name is the LORD of hosts, surely like Tabor among the mountains, and like Carmel by the sea, so shall he come.

19 O thou that dwellest with the daughter of Egypt,
Furnish thyself to go into captivity:
For Noph shall become a desolation,
And shall be burnt up, without inhabitant.
Egypt is a very fair heifer,
But the gadfly out of the north is come, it is come.

21 Also her hired men in the midst of her are like calves of the stall;
For they also are turned back;
They are fled away together,
They did not stand:
For the day of their calamity is come upon them,
The time of their visitation.

22 Her sound is like that of the serpent as it goeth;
For they shall march with an army,
And come against her with axes, as hewers of wood:
"They shall cut down her forest, though it cannot be searched,
"Because they are more than the locusts,
"And are innumerable."

24 The daughter of Egypt shall be put to shame: she shall be delivered into the hand of the people of the north. The LORD of hosts, the God of Israel, saith: Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods, and her kings; even Pharaoh and them that trust in him: and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited as in the days of old, saith the LORD.

27 But fear not thou, O Jacob my servant, neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. Fear not thou, O Jacob my servant, saith the LORD, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; but I will correct thee with judgement, and will in no wise leave thee unpunished.

13 * The word that the LORD spake to Jeremiah the prophet, how that Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

Doom of the Philistines*

47

Thus saith the LORD: Behold, waters rise up out of the north, and shall become 2
an overflowing stream, and shall overflow the land and all that is therein, the city and
them that dwell therein: and the men shall cry, and all the inhabitants of the land
shall howl. At the noise of the stamping of the hoofs of his strong ones, at the rush-
ing of his chariots, at the rumbling of his wheels, the fathers look not back to their
children for feebleness of hands; because of the day that cometh to spoil all the 4
Philistines, to cut off from Tyre and Zidon every helper that remaineth: for the LORD
will spoil the Philistines, the remnant of the isle of Caphtor.

Baldness is come upon Gaza; 5
Ashkelon is brought to nought;
The remnant of their valley,
How long wilt thou cut thyself?

O thou sword of the LORD, 6
How long will it be ere thou be quiet?
Put up thyself into thy scabbard;
Rest, and be still.

How canst thou be quiet, 7
Seeing the LORD hath given thee a charge?
Against Ashkelon, and against the sea shore,
There hath he appointed it.

Doom of Moab

48

1

Thus saith the LORD of hosts, the God of Israel: Woe unto Nebo! for it is laid
waste; Kiriathaim is put to shame, it is taken: Misgab is put to shame and broken
down. The praise of Moab is no more; in Heshbon they have devised evil against 2
her: 'Come, and let us cut her off from being a nation.' Thou also, O Madmen,
shalt be brought to silence; the sword shall pursue thee.

The sound of a cry from Horonaim, 3
Spoiling and great destruction!
Moab is destroyed;
Her little ones have caused a cry to be heard:

For by the ascent of Luhith with continual weeping shall they go up; 5
For in the going down of Horonaim they have heard the distress of
the cry of destruction:
'Flee, save your lives,
'And be like the heath in the wilderness.'

For, because thou hast trusted in thy works and in thy treasures, thou also shalt 7
be taken: and Chemosh shall go forth into captivity, his priests and his princes
together. And the spoiler shall come upon every city, and no city shall escape; the
valley also shall perish, and the plain shall be destroyed; as the LORD hath spoken.

* The word of the LORD that came to Jeremiah the prophet concerning the Philistines, before that Pharaoh smote Gaza.

9 Give wings unto Moab, that she may fly and get her away:
And her cities shall become a desolation, without any to dwell therein.
Cursed be he that doeth the work of the LORD negligently,
And cursed be he that keepeth back his sword from blood.

11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remaineth in him, and his scent is not changed. Therefore, behold, the days come, saith the LORD, that I will send unto him them that pour off, and they shall pour him off; and they shall empty his vessels, and break their bottles in pieces. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 How say ye, We are mighty men, and valiant men for the war?
Moab is laid waste, and her cities are gone up in smoke;
And his chosen young men are gone down to the slaughter,
Saith the King, whose name is the LORD of hosts.

II

16 The calamity of Moab is near to come, and his affliction hasteth fast. All ye that are round about him, bemoan him, and all ye that know his name; say:

How is the strong staff broken, the beautiful rod!
18 O thou daughter that dwellest in Dibon, come down from thy glory,
and sit in thirst;
For the spoiler of Moab is come up against thee,
He hath destroyed thy strong holds.

O inhabitant of Aroer, stand by the way and espy:
Ask him that fleeth, and her that escapeth,
'What hath been done?' —
20 'Moab is put to shame! for it is broken down!

'Howl and cry! Tell ye it in Arnon,
'That Moab is laid waste,
'And judgement is come upon the plain country;
'Upon Holon, and upon Jahzah, and upon Mephaath;

22 'And upon Dibon, and upon Nebo, and upon Beth-diblathaim;
'And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon;
'And upon Kerioth, and upon Bozrah,
'And upon all the cities of the land of Moab, far or near.'

25 The horn of Moab is cut off, and his arm is broken, saith the LORD. Make ye him drunken; for he magnified himself against the LORD: and Moab shall wallow in his vomit, and he also shall be in derision. For was not Israel a derision unto thee? was he found among thieves? for as often as thou speakest of him, thou waggest the head.

28 O ye inhabitants of Moab, leave the cities,
And dwell in the rock;
And be like the dove that maketh her nest
In the sides of the hole's mouth.

We have heard of the pride of Moab, 29
That he is very proud;
His loftiness, and his pride, and his arrogancy,
And the haughtiness of his heart.

I know his wrath, saith the LORD, that it is nought; his boastings have wrought nothing.

Therefore will I howl for Moab; yea, I will cry out for all Moab: 31
For the men of Kir-heres shall they mourn.
With more than the weeping of Jazer will I weep for thee, O vine of Sibmah:
Thy branches passed over the sea, they reached even to the sea of Jazer.

Upon thy summer fruits and upon thy vintage the spoiler is fallen;
And gladness and joy is taken away, from the fruitful field and from 33
the land of Moab;
And I have caused wine to cease from the winepresses:
None shall tread with shouting; the shouting shall be no shouting.

From the cry of Heshbon even unto Elealeh, 34
Even unto Jahaz have they uttered their voice,
From Zoar even unto Horonaim, to Eglath-shelishiyah:
For the waters of Nimrim also shall become desolate.

Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high place, and him that burneth incense to his gods.

Therefore mine heart soundeth for Moab like pipes, 36
And mine heart soundeth like pipes for the men of Kir-heres:
Therefore the abundance that he hath gotten is perished.

For every head is bald, and every beard clipped:
Upon all the hands are cuttings, and upon the loins sackcloth:
On all the housetops of Moab and in the streets thereof there is lamenta- 38
tion everywhere.

For I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

How is it broken down! howl ye! 39
How hath Moab turned the back with shame!
So shall Moab become a derision and a dismaying to all that are round about him.

III

For thus saith the LORD: Behold, he shall fly as an eagle, and shall spread out his 40
wings against Moab.

The cities are taken, and the strong holds are surprised,
And the heart of the mighty men of Moab at that day
Shall be as the heart of a woman in her pangs.

And Moab shall be destroyed from being a people, because he hath magnified 42
himself against the LORD. Fear, and the pit, and the snare, are upon thee, O inhabitant of Moab, saith the LORD. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon her, even upon Moab, the year of their visitation, saith the LORD.

4 Fleeing because of the force they stand under the shadow of Heshbon:
But a fire is gone forth out of Heshbon, and a flame from the midst of Sihon,
And hath devoured the corner of Moab,
And the crown of the head of the tumultuous ones.

46 Woe unto thee, O Moab!
The people of Chemosh is undone:
For thy sons are taken away captive,
And thy daughters into captivity.

*

47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD.

49 Doom of the Children of Ammon

Thus saith the LORD: Hath Israel no sons? hath he no heir? why then doth Malcam possess Gad, and his people dwell in the cities thereof? Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard against Rabbah of the children of Ammon; and it shall become a desolate heap, and her daughters shall be burned with fire: then shall Israel possess them that did possess him, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled!
Cry, ye daughters of Rabbah, gird you with sackcloth!
Lament, and run to and fro among the fences;
For Malcam shall go into captivity, his priests and his princes together.

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord, the LORD of hosts, from all that are round about thee; and ye shall be driven out every man right forth, and there shall be none to gather up him that wandereth.

*

6 But afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 Doom of Edom

Thus saith the LORD of hosts: Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I
9 shall visit him. If grapegatherers came to thee, would they not leave some gleaning grapes? if thieves by night, would they not destroy till they had enough? But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.
11 Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. For thus saith the LORD: Behold, they to whom it pertained not to drink of the cup shall assuredly drink; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink. For I have sworn by myself, saith the LORD, that Bozrah shall become an astonishment, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

I have heard tidings from the LORD, 14
And an ambassador is sent among the nations:
'Gather yourselves together, and come against her,
'And rise up to the battle.
'For, behold, I have made thee small among the nations,
'And despised among men.

'As for thy terribleness, 16
'The pride of thine heart hath deceived thee,
'O thou that dwellest in the clefts of the rock,
'That holdest the height of the hill:
'Though thou shouldest make thy nest as high as the eagle,
'I will bring thee down from thence,' saith the LORD.

And Edom shall become an astonishment: every one that passeth by it shall be as- 17
tonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall dwell there, neither shall any son of man sojourn therein. Behold, he shall come up like a lion from the pride of Jordan against the strong habitation: but I will suddenly make him run away from her; and whoso is chosen, him will I appoint over her: for who is like me? and who will appoint me a time? and who is the shepherd that will stand before me?

Therefore hear ye the counsel of the LORD, 20
That he hath taken against Edom;
And his purposes,
That he hath purposed against the inhabitants of Teman:

Surely they shall drag them away, even the little ones of the flock;
Surely he shall make their habitation desolate with them.
The earth trembleth at the noise of their fall; 21
There is a cry, the noise whereof is heard in the Red Sea.

Behold, he shall come up and fly as the eagle,
And spread out his wings against Bozrah:
And the heart of the mighty men of Edom at that day
Shall be as the heart of a woman in her pangs.

Doom of Damascus 23

Hamath is ashamed, and Arpad;
For they have heard evil tidings,
They are melted away:
There is sorrow on the sea;
It cannot be quiet.

Damascus is waxed feeble, 24
She turneth herself to flee,
And trembling hath seized on her:
Anguish and sorrows have taken hold of her,
As of a woman in travail.

How is the city of praise not forsaken, the city of my joy? Therefore her young 25
men shall fall in her streets, and all the men of war shall be brought to silence in that day, saith the LORD of hosts. And I will kindle a fire in the wall of Damascus, and it shall devour the palaces of Ben-hadad.

Doom of Kedar and Hazor *

THE LORD

Arise ye, go up to Kedar,
And spoil the children of the east.

Their tents and their flocks shall they take; they shall carry away for themselves their curtains, and all their vessels, and their camels: and they shall cry unto them, Terror on every side.

Flee ye, wander far off,
Dwell deep, O ye inhabitants of Hazor.

For Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

Arise, get you up unto a nation that is at ease,
That dwelleth without care;
Which have neither gates nor bars,
Which dwell alone.

And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter unto all winds them that have the corners of their hair polled; and I will bring their calamity from every side of them, saith the LORD. And Hazor shall be a dwelling place of jackals, a desolation for ever: no man shall dwell there, neither shall any son of man sojourn therein.

Doom of Elam †

Thus saith the LORD of hosts: Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. And I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them: and I will set my throne in Elam, and will destroy from thence king and princes, saith the LORD.

*

But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.

Doom of Babylon ‡

I

Declare ye among the nations,
And publish, and set up a standard;
Publish, and conceal not; say —
Babylon is taken!

* Of Kedar, and of the kingdoms of Hazor, which Nebuchadrezzar king of Babylon smote.
† The word of the LORD that came to Jeremiah the prophet concerning Elam in the beginning of the reign of Zedekiah king of Judah.
‡ The word that the LORD spake concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet.

Bel is put to shame,
Merodach is dismayed;
Her images are put to shame,
Her idols are dismayed.

For out of the north there cometh up a nation against her, 3
Which shall make her land desolate;
And none shall dwell therein: they are fled,
They are gone, both man and beast.

In those days, and in that time, saith the LORD, the children of Israel shall come, 4
they and the children of Judah together; they shall go on their way weeping, and
shall seek the LORD their God. They shall inquire concerning Zion with their faces
thitherward, saying, Come ye, and join yourselves to the LORD in an everlasting cove-
nant that shall not be forgotten.

II

My people hath been lost sheep: their shepherds have caused them to go astray, 6
they have turned them away on the mountains: they have gone from mountain to hill,
they have forgotten their resting place. All that found them have devoured them:
and their adversaries said, 'We offend not, because they have sinned against the LORD,
the habitation of justice, even the LORD, the hope of their fathers.' Flee out of the
midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-
goats before the flocks. For, lo, I will stir up and cause to come up against Babylon 9
an assembly of great nations from the north country: and they shall set themselves
in array against her; from thence she shall be taken: their arrows shall be as of an
expert mighty man; none shall return in vain. And Chaldea shall be a spoil: all
that spoil her shall be satisfied, saith the LORD. Because ye are glad, because ye
rejoice, O ye that plunder mine heritage, because ye are wanton as an heifer that
treadeth out the corn, and neigh as strong horses: your mother shall be sore ashamed; 12
she that bare you shall be confounded; behold, she shall be the hindermost of the
nations, a wilderness, a dry land, and a desert. Because of the wrath of the LORD
it shall not be inhabited, but it shall be wholly desolate: every one that goeth by
Babylon shall be astonished, and hiss at all her plagues.

Set yourselves in array against Babylon round about, 14
All ye that bend the bow;
Shoot at her, spare no arrows:
For she hath sinned against the LORD.

Shout against her round about: — she hath submitted herself! 15
Her bulwarks are fallen, her walls are thrown down:
For it is the vengeance of the LORD; take vengeance upon her;
As she hath done, do unto her.

Cut off the sower from Babylon, 16
And him that handleth the sickle in the time of harvest:
For fear of the oppressing sword they shall turn every one to his people,
And they shall flee every one to his own land.

Israel is a scattered sheep; the lions have driven him away: first the king of 17
Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath
broken his bones. Therefore thus saith the LORD of hosts, the God of Israel: Be-
hold, I will punish the king of Babylon and his land, as I have punished the king of

19 Assyria. And I will bring Israel again to his pasture, and he shall feed on Carmel
and Bashan, and his soul shall be satisfied upon the hills of Ephraim and in Gilead.
In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought
for, and there shall be none; and the sins of Judah, and they shall not be found:
for I will pardon them whom I leave as a remnant.

III Idea of Recompense

21 Go up against the land of Merathaim, even against it, and against the inhabitants
of Pekod: slay and utterly destroy after them, saith the LORD, and do according to all
that I have commanded thee.

22 A sound of battle is in the land,
And of great destruction.
How is the hammer of the whole earth cut asunder and broken!
How is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not
aware: thou art found, and also caught, because thou hast striven against the LORD.
The LORD hath opened his armoury, and hath brought forth the weapons of his
indignation: for the Lord, the LORD of hosts, hath a work to do in the land of the
Chaldeans.

26 Come against her from the utmost border;
Open her storehouses;
Cast her up as heaps, and destroy her utterly;
Let nothing of her be left.

27 Slay all her bullocks;
Let them go down to the slaughter:
Woe unto them! for their day is come,
The time of their visitation.

28 The voice of them that flee,
And escape out of the land of Babylon,
To declare in Zion the vengeance of the LORD our God,
The vengeance of his temple.

29 Call together the archers against Babylon,
All them that bend the bow;
Camp against her round about;
Let none thereof escape.

Recompense her according to her work;
According to all that she hath done, do unto her:
For she hath been proud against the LORD,
Against the Holy One of Israel.

30 Therefore shall her young men fall in her streets, and all her men of war shall be
brought to silence in that day, saith the LORD. Behold, I am against thee, O thou
proud one, saith the Lord, the LORD of hosts: for thy day is come, the time that I
will visit thee. And the proud one shall stumble and fall, and none shall raise him up:
and I will kindle a fire in his cities, and it shall devour all that are round about him.

IV

Thus saith the LORD of hosts: The children of Israel and the children of Judah 33
are oppressed together: and all that took them captives hold them fast; they refuse
to let them go. Their redeemer is strong; the LORD of hosts is his name: he shall
throughly plead their cause, that he may give rest to the earth, and disquiet the
inhabitants of Babylon.

A SWORD is upon the Chaldeans, saith the LORD, and upon the inhabitants of 35
Babylon, and upon her princes, and upon her wise men. A sword is upon the
boasters, and they shall dote: a sword is upon her mighty men, and they shall be
dismayed. A sword is upon their horses, and upon their chariots, and upon all the
mingled people that are in the midst of her, and they shall become as women: a
sword is upon her treasures, and they shall be robbed.

A DROUGHT is upon her waters, and they shall be dried up: for it is a land of graven 38
images, and they are mad upon idols. Therefore the wild beasts of the desert with
the wolves shall dwell there, and the ostriches shall dwell therein: and it shall be no
more inhabited for ever; neither shall it be dwelt in from generation to generation.
As when God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith 40
the LORD; so shall no man dwell there, neither shall any son of man sojourn therein.

Behold, a people cometh from the north, and a great nation,
And many kings shall be stirred up from the uttermost parts of the
earth:
They lay hold on bow and spear; 42
They are cruel, and have no mercy.

Their voice roareth like the sea,
And they ride upon horses;
Every one set in array, as a man to the battle,
Against thee, O daughter of Babylon.

The king of Babylon hath heard the fame of them, 43
And his hands wax feeble:
Anguish hath taken hold of him,
And pangs as of a woman in travail.

Behold, he shall come up like a lion from the pride of Jordan against the strong 44
habitation: but I will suddenly make them run away from her; and whoso is chosen,
him will I appoint over her: for who is like me? and who will appoint me a time?
and who is the shepherd that will stand before me?

Therefore hear ye the counsel of the LORD, 45
That he hath taken against Babylon,
And his purposes,
That he hath purposed against the land of the Chaldeans:

Surely they shall drag them away, even the little ones of the flock;
Surely he shall make their habitation desolate with them.
At the noise of the taking of Babylon the earth trembleth, 46
And the cry is heard among the nations.

Thus saith the LORD: Behold, I will raise up against Babylon, and against them 51
that dwell in Leb-kamai, a DESTROYING WIND. And I will send unto Babylon strangers,
that shall fan her; and they shall empty her land: for in the day of trouble they shall

3 be against her round about. Let not the archer bend his bow, and let him not lift
himself up in his coat of mail: and spare ye not her young men; destroy ye utterly
all her host. And they shall fall down slain in the land of the Chaldeans, and thrust
through in her streets. For Israel is not forsaken, nor Judah, of his God, of the LORD
6 of hosts; though their land is full of guilt against the Holy One of Israel. Flee out
of the midst of Babylon, and save every man his life; be not cut off in her iniquity:
for it is the time of the LORD's vengeance; he will render unto her a recompence.

7 Babylon hath been a golden cup in the LORD's hand,
That made all the earth drunken:
The nations have drunk of her wine;
Therefore the nations are mad.

Babylon is suddenly fallen and destroyed: howl for her;
Take balm for her pain, if so be she may be healed.
9 'We would have healed Babylon, but she is not healed:
'Forsake her, and let us go every one into his own country.'

'For her judgement reacheth unto heaven,
'And is lifted up even to the skies.
'The LORD hath brought forth our righteousness:
'Come, and let us declare in Zion the work of the LORD our God.'

11 Make sharp the arrows; hold firm the shields:
The LORD hath stirred up the spirit of the kings of the Medes;
Because his device is against Babylon, to destroy it:
For it is the vengeance of the LORD, the vengeance of his temple.

12 Set up a standard against the walls of Babylon,
Make the watch strong, set the watchmen, prepare the ambushes:
For the LORD hath both devised and done
That which he spake concerning the inhabitants of Babylon.

13 O thou that dwellest upon many waters,
Abundant in treasures,
Thine end is come,
The measure of thy covetousness.

14 The LORD of hosts hath sworn by himself: Surely I will fill thee with men, as with
the CANKERWORM; and they shall lift up a shout against thee.

He hath made the earth by his power,
He hath established the world by his wisdom,
And by his understanding hath he stretched out the heavens:

16 When he uttereth his voice, there is a tumult of waters in the heavens,
And he causeth the vapours to ascend from the ends of the earth;
He maketh lightnings for the rain, and bringeth forth the wind out of his
treasuries.

Every man is become brutish, and is without knowledge;
Every goldsmith is put to shame by his graven image:
For his molten image is falsehood, and there is no breath in them.

They are vanity, a work of delusion:
In the time of their visitation they shall perish. 18
The portion of Jacob is not like these:

For He is the former of all things,
And Israel is the tribe of his inheritance:
The LORD of hosts is his name.

Thou art my BATTLE AXE and weapons of war: and with thee will I break in 20
pieces the nations; and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and him that rideth therein; and with thee will I break in pieces man and woman; and with thee will I break in pieces the old man and the youth; and with thee will I break in pieces the young man and the maid; and with thee will I break in pieces the 23
shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces governors and deputies. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

Behold, I am against thee, O DESTROYING MOUNTAIN, saith the LORD, which 25
destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

Set ye up a standard in the land, 27
Blow the trumpet among the nations,
Prepare the nations against her:

Call together against her the kingdoms of Ararat, Minni, and Ashkenaz;
Appoint a marshal against her;
Cause the horses to come up as the rough cankerworm.

Prepare against her the nations, 28
The kings of the Medes, the governors thereof, and all the deputies thereof,
And all the land of his dominion.

And the land trembleth and is in pain:
For the purposes of the LORD against Babylon do stand,
To make the land of Babylon a desolation, without inhabitant.

The mighty men of Babylon have forborne to fight; 30
They remain in their strong holds;
Their might hath failed:

They are become as women:
Her dwelling places are set on fire;
Her bars are broken.

One post shall run to meet another, 31
And one messenger to meet another,
To shew the king of Babylon that his city is taken on every quarter;

32 And the passages are surprised;
And the marshes they have burned with fire;
And the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel: The daughter of Babylon is like a THRESHING-FLOOR at the time when it is trodden; yet a little while, and the time of harvest shall come for her.

34 ZION. — Nebuchadrezzar the king of Babylon hath devoured me!
JERUSALEM. — He hath crushed me!
ZION. — He hath made me an empty vessel!
JERUSALEM. — He hath swallowed me up like a dragon!
ZION. — He hath filled his maw with my delicates!
JERUSALEM. — He hath cast me out!
35 ZION. — The violence done to me and to my flesh be upon Babylon!
JERUSALEM. — My blood be upon the inhabitants of Chaldea!

36 Therefore thus saith the LORD: Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her fountain dry. And Babylon shall become heaps, a dwelling place for jackals, an astonishment, and an hissing, without inhabitant. They shall roar together like young lions; they shall growl as lions'
39 whelps. When they are heated, I will make their feast, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD. I will bring them down like lambs to the slaughter, like rams with he-goats.

V

41 How is Sheshach taken! and the praise of the whole earth surprised!
How is Babylon become a desolation among the nations!
The sea is come up upon Babylon:
She is covered with the multitude of the waves thereof.

43 Her cities are become a desolation;
A dry land, and a desert;
A land wherein no man dwelleth,
Neither doth any son of man pass thereby.

44 And I will do judgement upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

VI

45 My people, go ye out of the midst of her, and save yourselves every man from the fierce anger of the LORD. And let not your heart faint, neither fear ye for the rumour that shall be heard in the land; for a rumour shall come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Therefore, behold, the days come, that I will do judgement upon the graven images of Babylon, and her whole land shall be ashamed; and all her slain shall fall in the midst
48 of her. Then the heaven and the earth, and all that is therein, shall sing for joy over Babylon; for the spoilers shall come unto her from the north, saith the LORD. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the land.

Ye that have escaped the sword,
Go ye, stand not still;
Remember the LORD from afar,
And let Jerusalem come into your mind. 50

'We are ashamed,
'Because we have heard reproach;
'Confusion hath covered our faces,
'For strangers are come into the sanctuaries of the LORD's house.' 51

Wherefore, behold, the days come, saith the LORD, that I will do judgement upon her graven images; and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD. 52

VII

The sound of a cry from Babylon,
And of great destruction from the land of the Chaldeans!
For the LORD spoileth Babylon,
And destroyeth out of her the great voice. 54

And their waves roar like many waters,
The noise of their voice is uttered:
For the spoiler is come upon her,
Even upon Babylon. 56

And her mighty men are taken;
Their bows are broken in pieces:
For the LORD is a God of recompences,
He shall surely requite.

And I will make drunk her princes and her wise men, her governors and her deputies, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts. Thus saith the LORD of hosts: The broad walls of Babylon shall be utterly overthrown, and her high gates shall be burned with fire; and the peoples shall labour for vanity, and the nations for the fire; and they shall be weary. 57

EPILOGUE

The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now Seraiah was chief chamberlain. And Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written concerning Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, then see that thou read all these words, and say, O LORD, thou hast spoken concerning this place, to cut it off, that none shall dwell therein, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise again because of the evil that I will bring upon her: and they shall be weary. 59 62

Appendix

52 Zedekiah was one and twenty years old
when he began to reign; and he reigned
eleven years in Jerusalem: and his mother's
name was Hamutal the daughter of Jere-
2 miah of Libnah. And he did that which
was evil in the sight of the LORD, accord-
ing to all that Jehoiakim had done. For
through the anger of the LORD did it come
to pass in Jerusalem and Judah, until
he had cast them out from his presence:
and Zedekiah rebelled against the king of
4 Babylon. And it came to pass in the ninth
year of his reign, in the tenth month, in
the tenth day of the month, that Nebuchad-
rezzar king of Babylon came, he and all
his army, against Jerusalem, and encamped
against it; and they built forts against it
5 round about. So the city was besieged
unto the eleventh year of king Zedekiah.
In the fourth month, in the ninth day of
the month, the famine was sore in the city,
so that there was no bread for the people
7 of the land. Then a breach was made in
the city, and all the men of war fled, and
went forth out of the city by night by the
way of the gate between the two walls,
which was by the king's garden; (now
the Chaldeans were against the city round
about:) and they went by the way of the
8 Arabah. But the army of the Chaldeans
pursued after the king, and overtook Zede-
kiah in the plains of Jericho; and all his
army was scattered from him. Then they
took the king, and carried him up unto the
king of Babylon to Riblah in the land of
Hamath; and he gave judgement upon
10 him. And the king of Babylon slew the
sons of Zedekiah before his eyes: he slew
also all the princes of Judah in Riblah.
And he put out the eyes of Zedekiah;
and the king of Babylon bound him in
fetters, and carried him to Babylon, and
put him in prison till the day of his death.
12 Now in the fifth month, in the tenth day
of the month, which was the nineteenth
year of king Nebuchadrezzar, king of
Babylon, came Nebuzaradan the captain
of the guard, which stood before the king
of Babylon, into Jerusalem: and he
burned the house of the LORD, and the
king's house; and all the houses of Jeru-
salem, even every great house, burned he
14 with fire. And all the army of the Chal-
deans, that were with the captain of the
guard, brake down all the walls of Jeru-
salem round about. Then Nebuzaradan
the captain of the guard carried away cap-
tive of the poorest sort of the people, and
the residue of the people that were left
in the city, and those that fell away, that fell
to the king of Babylon, and the residue of
the multitude. But Nebuzaradan the cap- 16
tain of the guard left of the poorest of the land
to be vinedressers and husbandmen. And
the pillars of brass that were in the house of
the LORD, and the bases and the brasen sea
that were in the house of the LORD, did the
Chaldeans break in pieces, and carried all
the brass of them to Babylon. The pots 18
also, and the shovels, and the snuffers, and
the basons, and the spoons, and all the
vessels of brass wherewith they ministered
took they away. And the cups, and the
firepans, and the basons, and the pots, and
the candlesticks, and the spoons, and the
bowls; that which was of gold, in gold, and
that which was of silver, in silver, the cap-
tain of the guard took away. The two 20
pillars, the one sea, and the twelve brasen
bulls that were under the bases, which king
Solomon had made for the house of the
LORD: the brass of all these vessels was
without weight. And as for the pillars,
the height of the one pillar was eighteen
cubits; and a line of twelve cubits did
compass it; and the thickness thereof was
four fingers: it was hollow. And a chap- 22
iter of brass was upon it; and the height
of the one chapiter was five cubits, with
network and pomegranates upon the chap-
iter round about, all of brass: and the
second pillar also had like unto these, and
pomegranates. And there were ninety
and six pomegranates on the sides; all
the pomegranates were an hundred upon
the network round about. And the cap- 24
tain of the guard took Seraiah the chief
priest, and Zephaniah the second priest,
and the three keepers of the door: and out
of the city he took an officer that was set
over the men of war; and seven men of
them that saw the king's face, which were
found in the city; and the scribe of the
captain of the host, who mustered the peo-
ple of the land; and threescore men of the
people of the land, that were found in the
midst of the city. And Nebuzaradan the 26
captain of the guard took them, and brought
them to the king of Babylon to Riblah.
And the king of Babylon smote them, and
put them to death at Riblah in the land of
Hamath. So Judah was carried away
captive out of his land. This is the people 28
whom Nebuchadrezzar carried away cap-
tive: in the seventh year three thousand
Jews and three and twenty: in the eigh-

teenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hun-
30 dred thirty and two persons: in the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.
31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison; and he spake 32 kindly to him, and set his throne above the throne of the kings that were with him in Babylon. And he changed his prison garments, and did eat bread before him continually all the days of his life. And for 34 his allowance, there was a continual allowance given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

The Prophecies of

EZEKIEL

In Seven Books

BOOK I. — The Opening of the Message

BOOK II. — The Sevenfold Token

BOOK III. — The Sevenfold Parable

BOOK IV. — Judgement of the Inquiring Elders

BOOK V. — Seven Last Words

BOOK VI. — Dooms of the Nations

BOOK VII. — The Fall and the Restoration to Come

BOOK I. — THE OPENING OF THE MESSAGE

i. — The Prophet's Commission to Rebellious Israel

1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of
the month, as I was among the captives by the river Chebar, that the heavens were
opened, and I saw visions of God. In the fifth day of the month, which was the fifth
year of king Jehoiachin's captivity, the word of the LORD came expressly unto Eze-
kiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and
the hand of the LORD was there upon him.

4 And I looked, and, behold, a stormy wind came out of the north, a great cloud, with
a fire infolding itself, and a brightness round about it, and out of the midst thereof as
the colour of amber, out of the midst of the fire. And out of the midst thereof came
the likeness of four living creatures. And this was their appearance; they had the
likeness of a man. And every one had four faces, and every one of them had four
wings. And their feet were straight feet; and the sole of their feet was like the sole
8 of a calf's foot: and they sparkled like the colour of burnished brass. And they had
the hands of a man under their wings on their four sides: and they four had their faces
and their wings thus; their wings were joined one to another; they turned
not when they went; they went every one straight forward. As for the likeness

of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle. And their faces and their wings were separate above; two wings of 11
every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; it went up and down among the living creatures: and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. 14
Now as I beheld the living creatures, behold one wheel upon the earth beside the living creatures, for each of the four faces thereof. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel within a wheel. When they went, they went upon their four sides: they turned not when they went. As for their 18
rings, they were high and dreadful; and they four had their rings full of eyes round about. And when the living creatures went, the wheels went beside them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went; thither was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those 21
were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creature was in the wheels. And over the head of the living creature there was the likeness of a firmament, like the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side, their bodies. And when they went, I heard the noise 24
of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of an host: when they stood, they let down their wings. And there was a voice above the firmament that was over their heads: when they stood, they let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was a likeness as the appearance of a man upon it above. And I saw as the colour of 27
amber, as the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

And he said unto me, Son of man, stand upon thy feet, and I will speak with thee. 2
And the spirit entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me: they and their fathers have transgressed against me, even unto this very day. And the children are impudent and stiffhearted; I do send thee unto them: and thou shalt say unto them, Thus saith the Lord GOD. And they, whether they will hear, or 5
whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, 7
whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked,

behold, an hand was put forth unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written
3 therein lamentations, and mourning, and woe. And he said unto me, Son of man, eat that thou findest; eat this roll, and go, speak unto the house of Israel. So I opened my mouth, and he caused me to eat the roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; not to many peoples of a strange speech and of an hard language, whose words thou canst not understand. Surely, if I sent thee to them, they would hearken unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are
8 of an hard forehead and of a stiff heart. Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

ii. — The Prophet the Watchman of the Captivity

10 Moreover he said unto me: Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear. Then the spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the
13 glory of the LORD from his place. And I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing. So the spirit lifted me up, and took me away: and I went in bitterness, in the heat of my spirit, and the hand of the LORD was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and to where they dwelt; and I sat there astonied among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a Watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall
19 die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will
21 I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul.

iii. — The Opening of the Mouth

22 And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet; and he spake with me, and said unto me, Go, shut thyself within
25 thine house. But thou, son of man, behold, they shall lay bands upon thee, and shall

bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will 27
open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD. He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

iv. — The Mimic Siege of Jerusalem

Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it 4
a city, even Jerusalem: and lay siege against it, and build forts against it, and cast up a mount against it; set camps also against it, and plant battering rams against it round about. And take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

Moreover lie thou upon thy left side, and lay the iniquity of the house of Israel 4
upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And again, when thou hast accomplished these, thou shalt 6
lie on thy right side, and shalt bear the iniquity of the house of Judah; forty days, each day for a year, have I appointed it unto thee. And thou shalt set thy face toward the siege of Jerusalem, with thine arm uncovered; and thou shalt prophesy against it. And, behold, I lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast accomplished the days of thy siege. Take thou also unto 9
thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee bread thereof; according to the number of the days that thou shalt lie upon thy side, even three hundred and ninety days, shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. And thou shalt drink water by measure, the sixth part of an hin: from time to time shalt thou drink. And thou shalt eat it as barley cakes, 12
and thou shalt bake it in their sight with dung that cometh out of man. And the LORD said, Even thus shall the children of Israel eat their bread unclean, among the nations whither I will drive them. (Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abominable flesh into my mouth. Then he said unto me, See, I have given thee cow's dung for man's dung, 15
and thou shalt prepare thy bread thereon.) Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with carefulness; and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonied one with another, and pine away in their iniquity.

*

And thou, son of man, take thee a sharp sword, as a barber's razor shalt thou take 5
it unto thee, and shalt cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite with the sword round about it; and a third part thou shalt scatter to the wind, and I will draw out a sword after them. And thou shalt take 3
thereof a few in number, and bind them in thy skirts. And of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth into all the house of Israel.

*

5 Thus saith the Lord GOD: This is Jerusalem: I have set her in the midst of the
nations, and countries are round about her. And she hath rebelled against my
judgements in doing wickedness more than the nations, and against my statutes
more than the countries that are round about her: for they have rejected my judge-
7 ments, and as for my statutes, they have not walked in them. Therefore thus saith the
Lord GOD: Because ye are turbulent more than the nations that are round
about you, and have not walked in my statutes, neither have kept my judge-
ments, neither have done after the ordinances of the nations that are round
about you; therefore thus saith the Lord GOD: Behold, I, even I, am against
thee; and I will execute judgements in the midst of thee in the sight of
9 the nations. And I will do in thee that which I have not done, and whereunto
I will not do any more the like, because of all thine abominations. Therefore the
fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers;
and I will execute judgements in thee, and the whole remnant of thee will I scatter
11 unto all the winds. Wherefore, as I live, saith the Lord GOD, surely, because thou
hast defiled my sanctuary with all thy detestable things, and with all thine abomina-
tions, therefore will I also diminish thee; neither shall mine eye spare, and I also will
have no pity. A third part of thee shall die with the pestilence, and with famine
shall they be consumed in the midst of thee; and a third part shall fall by the sword
round about thee; and a third part I will scatter unto all the winds, and will draw out
13 a sword after them. Thus shall mine anger be accomplished, and I will satisfy my
fury upon them, and I will be comforted: and they shall know that I the LORD have
spoken in my zeal, when I have accomplished my fury upon them. Moreover I will
make thee a desolation and a reproach, among the nations that are round about thee,
15 in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction
and an astonishment, unto the nations that are round about thee, when I shall execute
judgements in thee in anger and in fury, and in furious rebukes: I the LORD have
spoken it: when I shall send upon them the evil arrows of famine, that are for destruc-
tion, which I will send to destroy you; and I will increase the famine upon you,
17 and will break your staff of bread; and I will send upon you famine and evil beasts,
and they shall bereave thee; and pestilence and blood shall pass through thee; and
I will bring the sword upon thee: I the LORD have spoken it.

v. — The Doom of the Land

6 And the word of the LORD came unto me, saying, Son of man, set thy face toward
the mountains of Israel, and prophesy unto them, and say, Ye mountains of Israel,
hear the word of the Lord GOD: Thus saith the Lord GOD to the mountains and to the
hills, to the watercourses and to the valleys: Behold, I, even I, will bring a sword upon
you, and I will destroy your high places. And your altars shall become desolate, and
your sun-images shall be broken: and I will cast down your slain men before your
5 idols. And I will lay the carcases of the children of Israel before their idols; and I
will scatter your bones round about your altars. In all your dwelling places the cities
shall be laid waste, and the high places shall be desolate; that your altars may be
laid waste and made desolate, and your idols may be broken and cease, and your sun-
images may be hewn down, and your works may be abolished. And the slain shall
8 fall in the midst of you, and ye shall know that I am the LORD. Yet will I leave a
remnant, in that ye shall have some that escape the sword among the nations, when ye
shall be scattered through the countries. And they that escape of you shall remember
me among the nations whither they shall be carried captives, how that I have been
broken with their whorish heart, which hath departed from me, and with their eyes,
which go a whoring after their idols: and they shall loathe themselves in their own

sight for the evils which they have committed in all their abominations. And they shall 10
know that I am the LORD: I have not said in vain that I would do this evil unto them.

*

Thus saith the Lord GOD: Smite with thine hand, and stamp with thy foot, and 11
say, Alas! because of all the evil abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them. And ye shall know that I am the LORD, when their slain men shall be among their 13
idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols. And I will stretch out my hand upon them, and make the land desolate and waste, from the wilderness toward Diblah, throughout all their habitations: and they shall know that I am the LORD.

vi. — Behold, it cometh!

Moreover the word of the LORD came unto me, saying, And thou, son of man, 7
thus saith the Lord GOD unto the land of Israel:

An end!
The end is come
Upon the four corners of the land!

Now is the end upon thee, and I will send mine anger upon thee, and will judge thee 3
according to thy ways; and I will bring upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity: but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD. 5

Thus saith the Lord GOD:

An evil!
An only evil!
Behold, it cometh!
An end is come,
The end is come,
It awaketh against thee:
Behold, it cometh!

Thy doom is come unto thee, O inhabitant of the land: the time is come, the day is near; 7
a day of tumult, and not of joyful shouting, upon the mountains. Now will I shortly pour out my fury upon thee, and accomplish mine anger against thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. And mine eye shall not spare, neither will I have pity: I will bring upon thee according to thy ways, and thine abominations shall be in the midst of thee; and ye shall know that I the LORD do smite.

Behold, the day,
Behold, it cometh!

Thy doom is gone forth; the rod hath blossomed, pride hath budded. Violence is 11
risen up into a rod of wickedness; none of them shall remain, nor of their multitude, nor of their wealth: neither shall there be eminency among them.

The time is come!
The day draweth near!

Let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude
13 thereof. For the seller shall not return to that which is sold, although they be yet
alive: for the vision is touching the whole multitude thereof, none shall return;
neither shall any strengthen himself in the iniquity of his life. They have blown the
trumpet, and have made all ready; but none goeth to the battle: for my wrath is
upon all the multitude thereof. The sword is without, and the pestilence and the
famine within: he that is in the field shall die with the sword; and he that is in the
16 city, famine and pestilence shall devour him. But they that escape of them shall
escape, and shall be on the mountains like doves of the valleys, all of them mourning,
every one in his iniquity. All hands shall be feeble, and all knees shall be weak as
water. They shall also gird themselves with sackcloth, and horror shall cover them;
19 and shame shall be upon all faces, and baldness upon all their heads. They shall
cast their silver in the streets, and their gold shall be as an unclean thing; their silver
and their gold shall not be able to deliver them in the day of the wrath of the LORD;
they shall not satisfy their souls, neither fill their bowels: because it hath been the
stumblingblock of their iniquity. As for the beauty of his ornament, he set it in
majesty: but they made the images of their abominations and their detestable things
21 therein: therefore have I made it unto them as an unclean thing. And I will give
it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil;
and they shall profane it. My face will I turn also from them, and they shall profane
my secret place: and robbers shall enter into it, and profane it. Make the chain:
for the land is full of bloody crimes, and the city is full of violence. Wherefore I will
bring the worst of the heathen, and they shall possess their houses: I will also make
the pride of the strong to cease; and their holy places shall be profaned. Destruc-
26 tion cometh; and they shall seek peace, and there shall be none. Mischief shall come
upon mischief, and rumour shall be upon rumour; and they shall seek a vision of the
prophet; but the law shall perish from the priest, and counsel from the ancients.
The king shall mourn, and the prince shall be clothed with desolation, and the hands
of the people of the land shall be troubled: I will do unto them after their way, and
according to their deserts will I judge them; and they shall know that I am the LORD.

vii. — Vision of Jerusalem in her Pollutions

8 And it came to pass in the sixth year, in the sixth month, in the fifth day of the
month, as I sat in mine house, and the elders of Judah sat before me, that the hand of
the Lord GOD fell there upon me. Then I beheld, and, lo, a likeness as the appearance
of fire; from the appearance of his loins and downward, fire: and from his loins and
3 upward, as the appearance of brightness, as the colour of amber. And he put forth
the form of an hand, and took me by a lock of mine head; and the spirit lifted me
up between the earth and the heaven, and brought me in the visions of God to Jerusa-
lem, to the door of the gate of the inner court that looketh toward the north; where
was the seat of the image of jealousy, which provoketh to jealousy. And, behold,
the glory of the God of Israel was there, according to the appearance that I saw in the
plain.

5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north.
So I lifted up mine eyes the way toward the north, and behold northward of the gate
of the altar this image of jealousy in the entry. And he said unto me, Son of man,
seest thou what they do? even the great abominations that the house of Israel do
commit here, that I should go far off from my sanctuary? But thou shalt again see
7 yet other great abominations. And he brought me to the door of the court; and when
I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in
the wall: and when I had digged in the wall, behold a door. And he said unto me,
Go in, and see the wicked abominations that they do here. So I went in and saw;

and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood 11
before them seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and the odour of the cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. He said also unto me, Thou shalt again see yet other great abominations 13
which they do. Then he brought me to the door of the gate of the LORD'S house which was toward the north; and behold, there sat the women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? thou shalt again see yet greater abominations than these. And he brought me into the inner court of the 16
LORD'S house, and behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing 17
to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have turned again to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

Then he cried in mine ears with a loud voice, saying, Cause ye them that have 9
charge over the city to draw near, every man with his destroying weapon in his hand. And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone 3
up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, which had the writer's inkhorn by his side. And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in 5
mine hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity: slay utterly the old man, the young man and the maiden, and little children and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city. And it came to pass, while 8
they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wresting of judgement: for they say, The LORD hath forsaken the earth, and the LORD seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I 10
will bring their way upon their head. And behold, the man clothed in linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Then I looked, and behold, in the firmament that was over the head of the cheru- 10
bim, there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed in linen, and said, Go in between the whirling wheels, even under the cherub, and fill both thine hands with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight. Now the cherubim stood on the right side of the house, when the man 3

4 went in; and the cloud filled the inner court. And the glory of the LORD mounted
up from the cherub, and stood over the threshold of the house; and the house was
filled with the cloud, and the court was full of the brightness of the LORD'S glory.
And the sound of the wings of the cherubim was heard even to the outer court, as the
6 voice of God Almighty when he speaketh. And it came to pass, when he commanded
the man clothed in linen, saying, Take fire from between the whirling wheels, from
between the cherubim, that he went in, and stood beside a wheel. And the cherub
stretched forth his hand from between the cherubim unto the fire that was between the
cherubim, and took thereof, and put it into the hands of him that was clothed in linen,
8 who took it and went out. And there appeared in the cherubim the form of a man's
hand under their wings. And I looked, and behold, four wheels beside the cherubim,
one wheel beside one cherub, and another wheel beside another cherub: and the
appearance of the wheels was as the colour of a beryl stone. And as for their ap-
pearance, they four had one likeness, as if a wheel had been within a wheel. When
they went, they went upon their four sides: they turned not as they went, but to the
12 place whither the head looked they followed it; they turned not as they went. And
their whole body, and their backs, and their hands, and their wings, and the wheels,
were full of eyes round about, even the wheels that they four had. As for the wheels,
they were called in my hearing, the whirling wheels. And every one had four faces:
the first face was the face of the cherub, and the second face was the face of a man,
15 and the third the face of a lion, and the fourth the face of an eagle. And the cherubim
mounted up: this is the living creature that I saw by the river Chebar. And when
the cherubim went, the wheels went beside them: and when the cherubim lifted up
their wings to mount up from the earth, the wheels also turned not from beside them.
When they stood, these stood; and when they mounted up, these mounted up with
18 them: for the spirit of the living creature was in them. And the glory of the LORD
went forth from over the threshold of the house, and stood over the cherubim. And
the cherubim lifted up their wings, and mounted up from the earth in my sight when
they went forth, and the wheels beside them: and they stood at the door of the east
gate of the LORD'S house; and the glory of the God of Israel was over them above.
20 This is the living creature that I saw under the God of Israel by the river Chebar; and
I knew that they were cherubim. Every one had four faces apiece, and every one
four wings; and the likeness of the hands of a man was under their wings. And as
for the likeness of their faces, they were the faces which I saw by the river Chebar,
their appearances and themselves; they went every one straight forward.

11 Moreover the spirit lifted me up, and brought me unto the east gate of the LORD'S
house, which looketh eastward: and behold, at the door of the gate five and twenty
men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the
son of Benaiah, princes of the people. And he said unto me, Son of man, these are
the men that devise iniquity, and that give wicked counsel in this city: which say, Is
not the time near to build houses: this city is the caldron, and we be the flesh. There-
5 fore prophesy against them, prophesy, O son of man. And the spirit of the LORD
fell upon me, and he said unto me, Speak, Thus saith the LORD: Thus have ye said,
O house of Israel; for I know the things that come into your mind. Ye have multi-
plied your slain in this city, and ye have filled the streets thereof with the slain. There-
fore thus saith the Lord GOD: Your slain whom ye have laid in the midst of it, they
are the flesh, and this city is the caldron: but ye shall be brought forth out of the
8 midst of it. Ye have feared the sword; and I will bring the sword upon you, saith
the Lord GOD. And I will bring you forth out of the midst thereof, and deliver you
into the hands of strangers, and will execute judgements among you. Ye shall fall
by the sword; I will judge you in the border of Israel; and ye shall know that I am
11 the LORD. This city shall not be your caldron, neither shall ye be the flesh in the
midst thereof; I will judge you in the border of Israel; and ye shall know that I

am the LORD: for ye have not walked in my statutes, neither have ye executed my judgements, but have done after the ordinances of the nations that are round about you. And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

And the word of the LORD came unto me, saying, Son of man, thy brethren, even 14
thy brethren, the men of thy kindred, and all the house of Israel, all of them, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD; unto us is this land given for a possession: therefore say, Thus saith the Lord GOD: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. Therefore say, Thus saith the Lord GOD: I 17
will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit 19
within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will bring their way upon their own heads, saith the Lord GOD.

Then did the cherubim lift up their wings, and the wheels were beside them; and 22
the glory of the God of Israel was over them above. And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city. And the spirit lifted me up, and brought me in the vision by the spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the 25
LORD had shewed me.

BOOK II.—THE SEVENFOLD TOKEN

i.—Stuff for Removing

The word of the LORD also came unto me, saying: Son of man, thou dwellest in **12**
the midst of the rebellious house, which have eyes to see, and see not, which have ears to hear, and hear not; for they are a rebellious house. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house. And thou shalt bring forth thy stuff by day 4
in their sight, as stuff for removing: and thou shalt go forth thyself at even in their sight, as when men go forth into exile. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulder, and carry it forth in the dark; thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. And I did so as I was commanded: 7
I brought forth my stuff by day, as stuff for removing, and in the even I digged through the wall with mine hand; I brought it forth in the dark, and bare it upon my shoulder in their sight. And in the morning came the word of the LORD unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord GOD: This burden concerneth 10
the prince in Jerusalem, and all the house of Israel among whom they are. Say, I am your sign: like as I have done, so shall it be done unto them: they shall go into exile, into captivity. And the prince that is among them shall bear upon his shoulder in the dark, and shall go forth: they shall dig through the wall to carry out thereby:

13 he shall cover his face, because he shall not see the ground with his eyes. My net also
will I spread upon him, and he shall be taken in my snare: and I will bring him to
Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die
there. And I will scatter toward every wind all that are round about him to help
him, and all his bands; and I will draw out the sword after them. And they shall
know that I am the LORD, when I shall disperse them among the nations, and scatter
16 them through the countries. But I will leave a few men of them from the sword,
from the famine, and from the pestilence; that they may declare all their abominations
among the nations whither they come; and they shall know that I am the LORD.

ii. — Bread of Trembling

17 Moreover the word of the LORD came to me, saying, Son of man, eat thy bread
with quaking, and drink thy water with trembling and with carefulness; and say unto
the people of the land, Thus saith the Lord GOD concerning the inhabitants of
Jerusalem, and the land of Israel: They shall eat their bread with carefulness, and
drink their water with astonishment, that her land may be desolate from all that is
20 therein, because of the violence of all them that dwell therein. And the cities that
are inhabited shall be laid waste, and the land shall be a desolation; and ye shall
know that I am the LORD.

iii. — The Proverb of Vision Failing

21 And the word of the LORD came unto me, saying, Son of man, what is this proverb
that ye have in the land of Israel, saying,

The days are prolonged,
And every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD: I will make this proverb to cease,
and they shall no more use it as a proverb in Israel; but say unto them,

The days are at hand,
And the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of
Israel. For I am the LORD; I will speak, and the word that I shall speak shall be
performed; it shall be no more deferred: for in your days, O rebellious house, will
I speak the word, and will perform it, saith the Lord GOD.

iv. — The Proverb of Vision Afar Off

26 Again the word of the LORD came to me, saying, Son of man, behold, they of the
house of Israel say, The vision that he seeth is for many days to come, and he prophe-
sieth of times that are far off. Therefore say unto them, Thus saith the Lord GOD:
There shall none of my words be deferred any more, but the word which I shall speak
shall be performed, saith the Lord GOD.

v. — Trust in False Prophets

13 And the word of the LORD came unto me, saying, Son of man, prophesy against
the prophets of Israel that prophesy, and say thou unto them that prophesy out of
their own heart, Hear ye the word of the LORD; Thus saith the Lord GOD: Woe unto
the foolish prophets, that follow their own spirit, and have seen nothing! O Israel,
thy prophets have been like foxes in the waste places. Ye have not gone up into the

gaps, neither made up the fence for the house of Israel, to stand in the battle in the day of the LORD. They have seen vanity and lying divination, that say, The LORD 6
saith; and the LORD hath not sent them: and they have made men to hope that the word should be confirmed. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith; albeit I have not spoken?

Therefore thus saith the Lord GOD: Because ye have spoken vanity, and seen lies, 8
therefore, behold, I am against you, saith the Lord GOD. And mine hand shall be against the prophets that see vanity, and that divine lies: they shall not be in the council of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD. Because, even because they have seduced my people, saying, Peace; and 10
there is no peace; and when one buildeth up a wall, behold, they daub it with untempered mortar: say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the 13
Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered: and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the LORD. Thus will I accomplish my fury upon the wall, and upon them that have 15
daubed it with untempered mortar; and I will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD.

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And thou, son of man, set thy face against the daughters of thy people, which 17
prophesy out of their own heart; and prophesy thou against them, and say, Thus saith the Lord GOD: Woe to the women that sew pillows upon all elbows, and make kerchiefs for the head of persons of every stature to hunt souls! Will ye hunt the souls of my people, and save souls alive for yourselves? And ye have profaned me 19
among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken unto lies. Wherefore thus saith the Lord GOD: Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms; and I will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your 21
hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD. Because with lies ye have grieved the heart of the righteous, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, and be saved alive: therefore ye shall no more see vanity, 23
nor divine divinations: and I will deliver my people out of your hand; and ye shall know that I am the LORD.

vi. — Trust in Vain Inquiry

Then came certain of the elders of Israel unto me, and sat before me. And the **14**
word of the LORD came unto me, saying, Son of man, these men have taken their idols into their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus 4
saith the Lord GOD: Every man of the house of Israel that taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him therein according to the multitude of his idols;

that I may take the house of Israel in their own heart, because they are all estranged
6 from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord GOD: Return ye, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the strangers that sojourn in Israel, which separateth himself from me, and taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet to inquire for himself of me; I the LORD will answer him
8 by myself: and I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD. And if the prophet be deceived and speaketh a word, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear their iniquity: the iniquity of the prophet shall be even as the iniquity of him that
11 seeketh unto him; that the house of Israel may go no more astray from me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

vii. — Trust in Vicarious Righteousness

12 And the word of the LORD came unto me, saying: Son of man, when a land sinneth against me by committing a trespass, and I stretch out mine hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast; though these three men, Noah, Daniel, and Job, were in it, they should deliver
15 but their own souls by their righteousness, saith the Lord GOD. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts; though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off from it man and beast; though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons
19 nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord GOD: How much more when I send my four sore judgements upon Jerusalem, the sword, and the famine, and the noisome beasts, and the pestilence, to cut off from it man and beast?

22 Yet, behold, therein shall be left a remnant that shall be carried forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their way and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

BOOK III. — THE SEVENFOLD PARABLE

i. — Parable of the Vine

15 And the word of the LORD came unto me, saying: Son of man, what is the vine tree more than any tree, the vine branch which is among the trees of the forest? Shall wood be taken thereof to make any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel: the fire hath devoured

both the ends of it, and the midst of it is burned; is it profitable for any work?
Behold, when it was whole, it was meet for no work: how much less, when the fire 5
hath devoured it, and it is burned, shall it yet be meet for any work? Therefore
thus saith the Lord GOD: As the vine tree among the trees of the forest, which I
have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I
will set my face against them; they shall go forth from the fire, but the fire shall
devour them; and ye shall know that I am the LORD, when I set my face against
them. And I will make the land desolate, because they have committed a trespass, 8
saith the Lord GOD.

ii.—Parable of the Foundling

Again the word of the LORD came unto me, saying: Son of man, cause Jeru- 16
salem to know her abominations, and say, Thus saith the Lord GOD unto Jerusalem:
Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy
father, and thy mother was an Hittite. And as for thy nativity, in the day thou wast
born thy navel was not cut, neither wast thou washed in water to cleanse thee; thou
wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these 5
unto thee, to have compassion upon thee; but thou wast cast out in the open field,
for that thy person was abhorred, in the day that thou wast born. And when I
passed by thee, and saw thee weltering in thy blood, I said unto thee, In thy blood,
live; yea, I said unto thee, In thy blood, live. I caused thee to multiply as the bud 7
of the field, and thou didst increase and wax great, and thou attainedst to excellent
ornament; thy breasts were fashioned, and thine hair was grown; yet thou wast naked
and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the
time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware
unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou be-
camest mine. Then washed I thee with water; yea, I throughly washed away thy 9
blood from thee, and I anointed thee with oil. I clothed thee also with broidered work,
and shod thee with sealskin, and I girded thee about with fine linen, and covered thee
with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and
a chain on thy neck. And I put a ring upon thy nose, and earrings in thine ears, and
a beautiful crown upon thine head. Thus wast thou decked with gold and silver; 13
and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine
flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper
unto royal estate. And thy renown went forth among the nations for thy beauty;
for it was perfect, through my majesty which I had put upon thee, saith the Lord GOD.

But thou didst trust in thy beauty, and playedst the harlot because of thy renown, 15
and pouredst out thy whoredoms on every one that passed by; his it was. And thou
didst take of thy garments, and madest for thee high places decked with divers colours,
and playedst the harlot upon them: the like things shall not come, neither shall it be
so. Thou didst also take thy fair jewels of my gold and of my silver, which I had given 17
thee, and madest for thee images of men, and didst play the harlot with them; and thou
tookest thy broidered garments, and coveredst them, and didst set mine oil and mine
incense before them. My bread also which I gave thee, fine flour, and oil, and honey,
wherewith I fed thee, thou didst even set it before them for a sweet savour, and thus
it was; saith the Lord GOD. Moreover thou hast taken thy sons and thy daughters, 20
whom thou hast borne unto me, and these hast thou sacrificed unto them to be de-
voured. Were thy whoredoms a small matter, that thou hast slain my children, and
delivered them up, in causing them to pass through the fire unto them? And in all
thine abominations and thy whoredoms thou hast not remembered the days of thy
youth, when thou wast naked and bare, and wast weltering in thy blood. And it is 23
come to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD,) that
thou hast built unto thee an eminent place, and hast made thee a lofty place in every

25 street. Thou hast built thy lofty place at every head of the way, and hast made thy
beauty an abomination, and hast opened thy feet to every one that passed by, and
multiplied thy whoredom. Thou hast also committed fornication with the Egyptians,
thy neighbours, great of flesh; and hast multiplied thy whoredom, to provoke me to
27 anger. Behold therefore, I have stretched out my hand over thee, and have diminished
thine allowance, and delivered thee unto the will of them that hate thee, the daughters
of the Philistines, which are ashamed of thy lewd way. Thou hast played the harlot
also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot
29 with them, and yet thou wast not satisfied. Thou hast moreover multiplied thy whore-
dom in the land of Canaan, unto Chaldea; and yet thou wast not satisfied herewith.
How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the
work of an imperious whorish woman; in that thou buildest thine eminent place in
the head of every way, and makest thy lofty place in every street; and hast not been
as an harlot, in that thou scornest hire. A wife that committeth adultery! that taketh
33 strangers instead of her husband! They give gifts to all harlots: but thou givest thy
gifts to all thy lovers, and bribest them, that they may come unto thee on every side
for thy whoredoms. And the contrary is in thee from other women in thy whoredoms,
in that none followeth thee to commit whoredom: and whereas thou givest hire, and
no hire is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the LORD: Thus saith the Lord GOD:
Because thy filthiness was poured out, and thy nakedness discovered through thy
whoredoms with thy lovers; and because of all the idols of thy abominations, and for
the blood of thy children, which thou didst give unto them; therefore behold, I will
gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast
loved, with all them that thou hast hated; I will even gather them against thee on every
side, and will discover thy nakedness unto them, that they may see all thy nakedness.
38 And I will judge thee, as women that break wedlock and shed blood are judged; and
I will bring upon thee the blood of fury and jealousy. I will also give thee into their
hand, and they shall throw down thine eminent place, and break down thy lofty places;
and they shall strip thee of thy clothes, and take thy fair jewels: and they shall leave
thee naked and bare. They shall also bring up an assembly against thee, and they
41 shall stone thee with stones, and thrust thee through with their swords. And they
shall burn thine houses with fire, and execute judgements upon thee in the sight of
many women; and I will cause thee to cease from playing the harlot, and thou shalt
also give no hire any more. So will I satisfy my fury upon thee, and my jealousy shall
43 depart from thee, and I will be quiet, and will be no more angry. Because thou hast
not remembered the days of thy youth, but hast fretted me in all these things; there-
fore behold, I also will bring thy way upon thine head, saith the Lord GOD: and thou
shalt not commit this lewdness above all thine abominations.

iii. — Parable of Mother and Daughter

44 Behold, every one that useth proverbs shall use this proverb against thee, saying,
As is the mother, so is her daughte . Thou art thy mother's daughter, that loatheth
her husband and her children; and thou art the sister of thy sisters, which loathed
their husbands and their children: your mother was an Hittite, and your father an
Amorite. And thine elder sister is Samaria, that dwelleth at thy left hand, she and
her daughters: and thy younger sister, that dwelleth at thy right hand, is Sodom and
47 her daughters. Yet hast thou not walked in their ways, nor done after their abomina-
tions; but, as if that were a very little thing, thou wast more corrupt than they in all
thy ways. As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her
daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity

of thy sister Sodom; pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they 50
were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast done. Thou also, bear thine own shame, in 52
that thou hast given judgement for thy sisters; through thy sins that thou hast committed more abominable than they, they are more righteous than thou: yea, be thou also confounded, and bear thy shame, in that thou hast justified thy sisters.

And I will turn again their captivity, the captivity of Sodom and her daughters, 53
and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them. And thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, and thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy 56
mouth in the day of thy pride; before thy wickedness was discovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines, which do despite unto thee round about. Thou hast borne thy lewdness and thine abominations, saith the LORD. For thus saith the Lord 59
GOD: I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder sisters and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt 62
know that I am the LORD: that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame; when I have forgiven thee all that thou hast done, saith the Lord GOD.

iv. — Parable of the Eagles and the Cedar

And the word of the LORD came unto me, saying, Son of man, put forth a riddle, **17**
and speak a parable unto the house of Israel; and say, Thus saith the Lord GOD: A great eagle with great wings and long pinions, full of feathers, which had divers colours, came unto Lebanon, and took the top of the cedar: he cropped off the topmost of the young twigs thereof, and carried it into a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow tree. And it grew, and became 6
a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, from the beds of its plantation, that he might water it. It was planted in a good soil by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord GOD: 9
Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh springing leaves may wither; even without great power or much people to pluck it up by the roots thereof? Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the beds where it grew.

Moreover the word of the LORD came unto me, saying: Say now to the rebellious 11
house, Know ye not what these things mean? tell them, Behold, the king of Babylon

came to Jerusalem, and took the king thereof, and the princes thereof, and brought
13 them to him to Babylon; and he took of the seed royal, and made a covenant with him; he also brought him under an oath, and took away the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? shall he break the covenant, and
16 yet escape? As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, when they cast up mounts and build forts, to cut off many persons. For he hath despised the oath by breaking the covenant; and behold, he had given his hand, and yet hath done all these things;
19 he shall not escape. Therefore thus saith the Lord GOD: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives in all his bands shall fall by the sword, and they that remain shall be scattered toward every wind: and ye shall know that I the LORD have spoken it.

22 Thus saith the Lord GOD: I will also take of the lofty top of the cedar and will set it; I will crop off from the topmost of his young twigs a tender one, and I will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof
24 shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

v.—The Proverb of Sour Grapes

18 The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying,

The fathers have eaten sour grapes,
And the children's teeth are set on edge?

3 As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's
7 wife, neither hath come near to a woman in her separation; and hath not wronged any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgement between man and man, hath walked in my statutes, and hath kept my judgements, to deal truly; he is just, he shall surely
10 live, saith the Lord GOD. If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath wronged the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon

usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations: he shall surely die; his blood shall be upon him. Now, lo, 14
if he beget a son, that seeth all his father's sins, which he hath done, and feareth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath wronged any, hath not taken aught to pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath withdrawn his hand from the poor, that hath not received usury 17
nor increase, hath executed my judgements, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, behold, he shall die in his iniquity.

Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the 19
son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from all 21
his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked? saith the 23
Lord GOD: and not rather that he should return from his way, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is 25
not my way equal? are not your ways unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his 28
transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed; and make 31
you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live.

vi. — A Wail for a Young Lion

Moreover, take thou up a lamentation for the princes of Israel, and say, What was **19**
thy mother? A lioness: she couched among lions, in the midst of the young lions she nourished her whelps. And she brought up one of her whelps; he became a young lion: and he learned to catch the prey, he devoured men. The nations also heard of him; he was taken in their pit: and they brought him with hooks unto the land of Egypt. Now when she saw that she had waited, and her hope was lost, then 5
she took another of her whelps, and made him a young lion. And he went up and down among the lions, he became a young lion: and he learned to catch the prey, he devoured men. And he knew their palaces, and laid waste their cities; and the land

was desolate, and the fulness thereof, because of the noise of his roaring. Then the nations set against him on every side from the provinces: and they spread their net
9 over him; he was taken in their pit. And they put him in a cage with hooks, and brought him to the king of Babylon; they brought him into strong holds, that his voice should no more be heard upon the mountains of Israel.

vii.—A Wail for a Broken Vine

10 Thy mother was like a vine, in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and their stature was exalted among the thick boughs, and they were seen in their height with the multitude of their branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her
13 fruit: her strong rods were broken off and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty land. And fire is gone out of the rods of her branches, it hath devoured her fruit, so that there is in her no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

BOOK IV.—JUDGEMENT OF THE INQUIRING ELDERS

20 And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me. And the word of the LORD came unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD: Are ye come to inquire of me? As I live, saith the Lord GOD, I will not be inquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers; and say unto them, Thus saith the Lord GOD: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God; in that day I lifted up mine hand unto them, to bring them forth out of the land of Egypt into a land that I had espied
7 for them, flowing with milk and honey, which is the glory of all lands: and I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the LORD your God. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said I would pour out my fury upon them, to accomplish my anger against them in the midst of the land of
9 Egypt. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. So I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgements, which if a man do, he shall live in them.
12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they rejected my judgements, which if a man do, he shall live in them; and my sabbaths they greatly profaned: then I said I would pour out my fury upon them in the wilderness, to con-
14 sume them. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. Moreover also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because

they rejected my judgements, and walked not in my statutes, and profaned my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from 17
destroying them, neither did I make a full end of them in the wilderness. And I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgements, nor defile yourselves with their idols: I am the LORD your God; walk in my statutes, and keep my judgements, and do them: and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God. But the children rebelled against me; they walked not 21
in my statutes, neither kept my judgements to do them, which if a man do, he shall live in them; they profaned my sabbaths: then I said I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them forth. Moreover I lifted up 23
mine hand unto them in the wilderness, that I would scatter them among the nations, and disperse them through the countries; because they had not executed my judgements, but had rejected my statutes, and had profaned my sabbaths, and their eyes were after their fathers' idols. Moreover also I gave them statutes that were not good, and judgements wherein they should not live; and I polluted them in their own 26
gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD. Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD: In this moreover have your fathers blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land, which 28
I lifted up mine hand to give unto them, then they saw every high hill, and every thick tree, and they offered there their sacrifices, and there they presented the provocation of their offering, there also they made their sweet savour, and they poured out there their drink offerings. Then I said unto them, What meaneth the 'high place' whereunto ye go? So the name thereof is called 'Bamah' unto this day.

Wherefore say unto the house of Israel, Thus saith the Lord GOD: Do ye pollute 30
yourselves after the manner of your fathers, and go ye a whoring after their abominations, and when ye offer your gifts, when ye make your sons to pass through the fire, do ye pollute yourselves with all your idols, unto this day, and shall I be inquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be inquired of by you.

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And that which cometh into your mind shall not be at all; in that ye say, We 32
will be as the nations, as the families of the countries, to serve wood and stone. As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I be king over you: and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out: and I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so 36
will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am the LORD.

As for you, O house of Israel, thus saith the Lord GOD: Go ye, serve every one his 39
idols, but hereafter surely ye shall hearken unto me, and my holy name shall ye no more profane with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them, serve me in the land: there will I accept them, and there will I require

41 your offerings, and the firstfruits of your oblations, with all your holy things. As a sweet savour will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations. And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country which I lifted up mine hand to give unto 43 your fathers. And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

BOOK V.—THE SEVEN LAST WORDS

i.—A Word against the South

45 And the word of the LORD came unto me, saying, Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the field in the South; and say to the forest of the South, Hear the word of the LORD; Thus saith the Lord GOD: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, 48 and all faces from the south to the north shall be burnt thereby. And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

Then said I, Ah Lord GOD! they say of me, Is he not a speaker of parables?

ii.—The Sword of the LORD

21 And the word of the LORD came unto me, saying, Son of man, set thy face toward Jerusalem, and drop thy word toward the sanctuaries, and prophesy against the land of Israel; and say to the land of Israel, Thus saith the LORD: Behold, I am against thee, and will draw forth my SWORD out of its sheath, and will cut off from thee the 4 righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh from the south to the north: and all flesh shall know that I the LORD have drawn forth my sword out of its sheath; it shall not return any more. Sigh therefore, thou son of man; with the breaking of thy loins and with bitterness shalt thou sigh before their eyes. 7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt say, Because of the tidings, for it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and it shall be done, saith the Lord GOD.

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8 And the word of the LORD came unto me, saying, Son of man, prophesy, and say, Thus saith the LORD: Say,

A SWORD,
A sword,
It is sharpened,
And also furbished:
10 It is sharpened that it may make a slaughter;
It is furbished that it may be as lightning!

'Shall we then make mirth? The Rod of my son, it contemneth every tree.'

And it is given to be furbished 11
That it may be handled:
The sword, it is sharpened, yea, it is furbished,
To give it into the hand of the slayer.

Cry and howl, son of man: for it is upon my people, it is upon all the princes of Israel:
they are delivered over to the sword with my people: smite therefore upon thy thigh.
For there is a trial; and what if even the Rod that contemneth shall be no more? saith 13
the Lord GOD. Thou therefore, son of man, prophesy, and smite thine hands together.

And let the sword be doubled the third time;
The sword of the deadly wounded:
It is the sword of the great one that is deadly wounded
Which compasseth them about.

I have set the point of the sword against all their gates, 15
That their heart may melt,
And their stumblings be multiplied:
Ah! it is made as lightning!

It is pointed for slaughter —
Gather thee together, go to the right;
Set thyself in array, go to the left —
Whithersoever thy face is set.

I will also smite mine hands together, and I will satisfy my fury: I the LORD have 17
spoken it.

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The word of the LORD came unto me again, saying, Also, thou son of man, appoint 18
thee two ways that the sword of the king of Babylon may come; they twain shall
come forth out of one land: and mark out a place, mark it out at the head of the way
to the city. Thou shalt appoint a way, for the sword to come to Rabbah of the children
of Ammon, and to Judah in Jerusalem the defenced. For the king of Babylon stood
at the parting of the way, at the head of the two ways, to use divination: he shook
the arrows to and fro, he consulted the teraphim, he looked in the liver. In his right 22
hand was the divination for Jerusalem, to set battering rams, to open the mouth in the
slaughter, to lift up the voice with shouting, to set battering rams against the gates, to
cast up mounts, to build forts. And it shall be unto them as a vain divination in their
sight, which have sworn oaths unto them: but he bringeth iniquity to remembrance,
that they may be taken. Therefore thus saith the Lord GOD: Because ye have made 24
your iniquity to be remembered, in that your transgressions are discovered, so that in
all your doings your sins do appear; because that ye are come to remembrance, ye
shall be taken with the hand. And thou, O deadly wounded wicked one, the prince of
Israel, whose day is come, in the time of the iniquity of the end; thus saith the Lord
GOD: Remove the mitre, and take off the crown: this shall be no more the same: exalt
that which is low, and abase that which is high. I will overturn, overturn, overturn it: 27
this also shall be no more, until he come whose right it is; and I will give it him.

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And thou, son of man, prophesy, and say, Thus saith the Lord GOD concerning 28
the children of Ammon, and concerning their reproach; and say thou:

'A sword, a sword is drawn,
'For the slaughter it is furbished:
'To cause it to devour,
'That it may be as lightning:'

29 whiles they see vanity unto thee, whiles they divine lies unto thee, to lay thee upon
the necks of the wicked that are deadly wounded, whose day is come, in the time of
the punishment of the end. (Cause it to return into its sheath.) In the place where
thou wast created, in the land of thy birth, will I judge thee. And I will pour out mine
indignation upon thee; I will blow upon thee with the fire of my wrath: and I will
32 deliver thee into the hand of brutish men, skilful to destroy. Thou shalt be for fuel
to the fire; thy blood shall be in the midst of the land; thou shalt be no more remem-
bered: for I the LORD have spoken it.

iii. — Judgement of the Bloody City

22 Moreover the word of the LORD came unto me, saying, And thou, son of man, wilt
thou judge, wilt thou judge the bloody city? then cause her to know all her abomi-
nations. And thou shalt say:

Thus saith the Lord GOD: A city that sheddeth blood in the midst of her, that her
4 time may come, and that maketh idols against herself to defile her! Thou art become
guilty in thy blood that thou hast shed, and art defiled in thine idols which thou hast
made; and thou hast caused thy days to draw near, and art come even unto thy years:
therefore have I made thee a reproach unto the nations, and a mocking to all the
countries. Those that be near, and those that be far from thee, shall mock thee,
6 thou infamous one and full of tumult. Behold, the princes of Israel, every one ac-
cording to his power, have been in thee to shed blood. In thee have they set light by
father and mother; in the midst of thee have they dealt by oppression with the
stranger: in thee have they wronged the fatherless and the widow. Thou hast de-
spised mine holy things, and hast profaned my sabbaths. Slanderous men have been
in thee to shed blood: and in thee they have eaten upon the mountains: in the midst
10 of thee they have committed lewdness. In thee have they discovered their fathers'
nakedness: in thee have they humbled her that was unclean in her separation. And
one hath committed abomination with his neighbour's wife; and another hath lewdly
defiled his daughter in law; and another in thee hath humbled his sister, his father's
daughter. In thee have they taken bribes to shed blood; thou hast taken usury and
increase, and thou hast greedily gained of thy neighbours by oppression, and hast
13 forgotten me, saith the Lord GOD. Behold, therefore, I have smitten mine hand at thy
dishonest gain which thou hast made, and at thy blood which hath been in the midst of
thee. Can thine heart endure, or can thine hands be strong, in the days that I shall
deal with thee? I the LORD have spoken it, and will do it. And I will scatter thee
among the nations, and disperse thee through the countries; and I will consume thy
filthiness out of thee. And thou shalt be profaned in thyself, in the sight of the nations;
and thou shalt know that I am the LORD.

17 And the word of the LORD came unto me, saying, Son of man, the house of Israel is
become dross unto me: all of them are brass and tin and iron and lead, in the midst
of the furnace; they are the dross of silver. Therefore thus saith the Lord GOD: Be-
cause ye are all become dross, therefore behold, I will gather you into the midst of
20 Jerusalem. As they gather silver and brass and iron and lead and tin into the midst
of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger
and in my fury, and I will lay you there, and melt you. Yea, I will gather you, and
blow upon you with the fire of my wrath, and ye shall be melted in the midst thereof.
As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof;
and ye shall know that I the LORD have poured out my fury upon you.

23 And the word of the LORD came unto me, saying: Son of man, say unto her, Thou
art a land that is not cleansed, nor rained upon in the day of indignation. There is
a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey:
they have devoured souls; they take treasure and precious things; they have made

her widows many in the midst thereof. Her priests have done violence to my law, 26
and have profaned mine holy things: they have put no difference between the holy
and the common, neither have they caused men to discern between the unclean and
the clean, and have hid their eyes from my sabbaths, and I am profaned among
them. Her princes in the midst thereof are like wolves ravening the prey; to shed
blood, and to destroy souls, that they may get dishonest gain. And her prophets 28
have daubed for them with untempered mortar, seeing vanity, and divining lies unto
them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. The people
of the land have used oppression, and exercised robbery; yea, they have vexed
the poor and needy, and have oppressed the stranger wrongfully. And I sought for
a man among them, that should make up the fence, and stand in the gap before me
for the land, that I should not destroy it: but I found none. Therefore have I poured 31
out mine indignation upon them; I have consumed them with the fire of my wrath:
their own way have I brought upon their heads, saith the Lord GOD.

iv. — Parable of Oholah and Oholibah

The word of the LORD came again unto me, saying: Son of man, there were two **23**
women, the daughters of one mother: and they committed whoredoms in Egypt;
they committed whoredoms in their youth: there were their breasts pressed, and there
they bruised the teats of their virginity. And the names of them were Oholah the
elder, and Oholibah her sister. And they became mine, and they bare sons and
daughters. And as for their names, Samaria is Oholah, and Jerusalem Oholibah
And Oholah played the harlot when she was mine; and she doted on her lovers, on 5
the Assyrians her neighbours, which were clothed with blue, governors and rulers,
all of them desirable young men, horsemen riding upon horses. And she bestowed
her whoredoms upon them, the choicest men of Assyria all of them: and on whomso-
ever she doted, with all their idols she defiled herself Neither hath she left her
whoredoms since the days of Egypt; for in her youth they lay with her, and they
bruised the teats of her virginity: and they poured out their whoredom upon her.
Wherefore I delivered her into the hand of her lovers, into the hand of the Assyrians, 9
upon whom she doted. These discovered her nakedness: they took her sons and her
daughters, and her they slew with the sword: and she became a byword among
women; for they executed judgements upon her. And her sister Oholibah saw this,
yet was she more corrupt in her doting than she, and in her whoredoms which were
more than the whoredoms of her sister. She doted upon the Assyrians, governors 12
and rulers, her neighbours, clothed most gorgeously, horsemen riding upon horses,
all of them desirable young men. And I saw that she was defiled; they both took
one way. And she increased her whoredoms; for she saw men pourtrayed upon the
wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon
their loins, exceeding in dyed attire upon their heads, all of them princes to look
upon, after the likeness of the Babylonians in Chaldea, the land of their nativity.
And as soon as she saw them she doted upon them, and sent messengers unto them 16
into Chaldea. And the Babylonians came to her into the bed of love, and they
defiled her with their whoredom, and she was polluted with them, and her soul was
alienated from them. So she discovered her whoredoms, and discovered her naked-
ness: then my soul was alienated from her, like as my soul was alienated from her
sister. Yet she multiplied her whoredoms, remembering the days of her youth, 19
wherein she had played the harlot in the land of Egypt. And she doted upon their
paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of
horses. Thus thou calledst to remembrance the lewdness of thy youth, in the bruis-
ing of thy teats by the Egyptians for the breasts of thy youth.

Therefore, O Oholibah, thus saith the Lord GOD: Behold, I will raise up thy 22

lovers against thee, from whom thy soul is alienated, and I will bring them against
23 thee on every side; the Babylonians and all the Chaldeans, Pekod and Shoa and Koa,
and all the Assyrians with them: desirable young men, governors and rulers all of
them, princes and men of renown, all of them riding upon horses. And they shall
come against thee with weapons, chariots, and wagons, with an assembly of peoples;
they shall set themselves against thee with buckler and shield and helmet round
about: and I will commit the judgement unto them, and they shall judge thee accord-
25 ing to their judgements. And I will set my jealousy against thee, and they shall deal
with thee in fury; they shall take away thy nose and thine ears; and thy residue shall
fall by the sword: they shall take thy sons and thy daughters; and thy residue shall
be devoured by the fire. They shall also strip thee of thy clothes, and take away
thy fair jewels. Thus will I make thy lewdness to cease from thee, and thy whoredom
brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them,
28 nor remember Egypt any more. For thus saith the Lord GOD: Behold, I will de-
liver thee into the hand of them whom thou hatest, into the hand of them from whom
thy soul is alienated: and they shall deal with thee in hatred, and shall take away all
thy labour, and shall leave thee naked and bare: and the nakedness of thy whore-
doms shall be discovered, both thy lewdness and thy whoredoms. These things
shall be done unto thee, for that thou hast gone a whoring after the heathen, and be-
31 cause thou art polluted with their idols. Thou hast walked in the way of thy sister;
therefore will I give her cup into thine hand. Thus saith the Lord GOD: Thou shalt
drink of thy sister's cup, which is deep and large: thou shalt be laughed to scorn and
had in derision; it containeth much. Thou shalt be filled with drunkenness and
sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.
34 Thou shalt even drink it and drain it out, and thou shalt gnaw the sherds thereof,
and shalt tear thy breasts: for I have spoken it, saith the Lord GOD. Therefore
thus saith the Lord GOD: Because thou hast forgotten me, and cast me behind thy
back, therefore bear thou also thy lewdness and thy whoredoms.

v. — Judgement of Oholah and Oholibah

36 The LORD said moreover unto me: Son of man, wilt thou judge Oholah and
Oholibah? then declare unto them their abominations. For they have committed
adultery, and blood is in their hands, and with their idols have they committed
adultery; and they have also caused their sons, whom they bare unto me, to pass
through the fire unto them to be devoured. Moreover this they have done unto me:
they have defiled my sanctuary in the same day, and have profaned my sabbaths.
39 For when they had slain their children to their idols, then they came the same day
into my sanctuary to profane it; and, lo, thus have they done in the midst of mine
house. And furthermore ye have sent for men that come from far: unto whom a
messenger was sent, and, lo, they came; for whom thou didst wash thyself, paintedst
thine eyes, and deckedst thyself with ornaments; and satest upon a stately bed,
with a table prepared before it, whereupon thou didst set mine incense and mine oil.
42 And the voice of a multitude being at ease was with her: and with men of the com-
mon sort were brought drunkards from the wilderness; and they put bracelets
upon the hands of them twain, and beautiful crowns upon their heads. Then said
I, She that is old will commit adulteries; now will they commit whoredoms with her,
and she with them. And they went in unto her, as they go in unto an harlot: so
went they in unto Oholah and unto Oholibah, the lewd women.
45 And righteous men, they shall judge them with the judgement of adulteresses,
and with the judgement of women that shed blood; because they are adulteresses,
and blood is in their hands. For thus saith the Lord GOD: I will bring up an assembly
against them, and will give them to be tossed to and fro and spoiled. And the as-

sembly shall stone them with stones, and despatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I 48
cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord GOD.

vi. — Parable of the Rusty Caldron

Again, in the ninth year, in the tenth month, in the tenth day of the month, the 24
word of the LORD came unto me, saying, Son of man, write thee the name of the day, even of this selfsame day: the king of Babylon drew close unto Jerusalem this self-same day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD:

Set on the caldron,
Set it on, and also pour water into it:
Gather the pieces thereof into it, 4
Even every good piece, the thigh, and the shoulder;
Fill it with the choice bones;
Take the choice of the flock,
And pile also the bones under it:
Make it boil well:
Yea, let the bones thereof be seethed in the midst of it.

Wherefore thus saith the Lord GOD: Woe to the bloody city, to the caldron whose 6
rust is therein, and whose rust is not gone out of it! bring it out piece by piece; no lot is fallen upon it. For her blood is in the midst of her; she set it upon the bare rock; she poured it not upon the ground, to cover it with dust; that it might cause fury to come up to take vengeance, I have set her blood upon the bare rock, that it should not be covered. Therefore thus saith the Lord GOD: 9

Woe to the bloody city!
I also will make the pile great:
Heap on the wood, make the fire hot,
Boil well the flesh, and make thick the broth,
And let the bones be burned.
Then set it EMPTY upon the coals thereof, 11
That it may be hot, and the brass thereof may burn,
And that the filthiness of it may be molten in it,
That the rust of it may be consumed.

She hath wearied herself with toil: yet her great rust goeth not forth out of her; 12
her rust goeth not forth by fire. In thy filthiness is lewdness: because I have purged thee and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have satisfied my fury upon thee. I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent: according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

vii. — Woe beyond Mourning

Also the word of the LORD came unto me, saying, Son of man, behold, I take away 15
from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Sigh, but not aloud; make no mourning

for the dead, bind thy headtire upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning; and at even my wife died: and I did in the morning as I was commanded.

19 And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I said unto them, The word of the LORD came unto me, saying, Speak unto the house of Israel, Thus saith the Lord GOD: Behold, I will profane my sanctuary, the pride of your power, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left behind shall 22 fall by the sword. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away in your iniquities, and moan one toward another. Thus shall Ezekiel be unto you a sign; according to all that he hath done shall ye do: when this cometh, then shall ye know that I am the Lord GOD.

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25 And thou, son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their heart, their sons and their daughters, that in that day he that escapeth shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: so shalt thou be a sign unto them; and they shall know that I am the LORD.

BOOK VI. — DOOMS OF THE NATIONS

i. — A Cluster of Dooms

25 And the word of the LORD came unto me, saying, Son of man, set thy face toward the children of Ammon, and prophesy against them: and say unto the children of Ammon, Hear the word of the Lord GOD; Thus saith the Lord GOD: Because thou saidst, Aha! against my sanctuary, when it was profaned; and against the land of Israel, when it was made desolate; and against the house of Judah, when they went into captivity: therefore behold, I will deliver thee to the children of the east for a possession, and they shall set their encampments in thee, and make their dwellings 5 in thee; they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the children of Ammon a couching place for flocks: and ye shall know that I am the LORD. For thus saith the Lord GOD: Because thou hast clapped thine hands, and stamped with the feet, and rejoiced with all the despite of thy soul against the land of Israel; therefore behold, I have stretched out mine hand upon thee, and will deliver thee for a spoil to the nations; and I will cut thee off from the peoples, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD.

8 Thus saith the Lord GOD: Because that Moab and Seir do say, Behold, the house of Judah is like unto all the nations; therefore behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, unto the children of the east, to go against the children of Ammon, and I will give them for a possession, that the children of Ammon may not be remembered among the nations: and I will execute judgements upon Moab; and they shall know that I am the LORD.

12 Thus saith the Lord GOD: Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord GOD, I will stretch out mine hand upon Edom,

and will cut off man and beast from it: and I will make it desolate from Teman; even unto Dedan shall they fall by the sword. And I will lay my vengeance upon Edom 14
by the hand of my people Israel; and they shall do in Edom according to mine anger and according to my fury: and they shall know my vengeance, saith the Lord GOD.

Thus saith the Lord GOD: Because the Philistines have dealt by revenge, and have taken vengeance with despite of soul to destroy it with perpetual enmity; therefore 16
thus saith the Lord GOD, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.

ii. — Doom of Tyre

And it came to pass in the eleventh year, in the first day of the month, that the word 26
of the LORD came unto me, saying, Son of man, because that Tyre hath said against Jerusalem, Aha! she is broken that was the gate of the peoples; she is turned unto me; I shall be replenished, now that she is laid waste: therefore thus saith the Lord GOD: Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the 4
walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her a bare rock. She shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord GOD: and she shall become a spoil to the nations. And her daughters which are in the field shall be slain with the sword: and they shall know that I am the LORD. For thus saith the Lord GOD: Behold, I 7
will bring upon Tyre Nebuchadrezzar king of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and a company, and much people. He shall slay with the sword thy daughters in the field: and he shall make forts against thee, and cast up a mount against thee, and raise up the buckler against thee. And he shall set his battering engines against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall 10
cover thee: thy walls shall shake at the noise of the horsemen, and of the wagons, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people with the sword, and the pillars of thy strength shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy mer- 12
chandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the waters. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee a bare rock: thou shalt be a place for the spreading of nets; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD.

Thus saith the Lord GOD to Tyre: Shall not the isles shake at the sound of thy 15
fall, when the wounded groan, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay aside their robes, and strip off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, 17
How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which caused their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be dismayed at thy departure. For thus saith the Lord GOD: When I shall make thee a desolate city, like the cities that are not inhabited; when I 20
shall bring up the deep upon thee, and the great waters shall cover thee; then will I

bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, in the places that are desolate of old, with them that go down to the pit, that thou be not inhabited; and I will
21 set glory in the land of the living: I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

iii. — Wreck of the Goodly Ship Tyre

27 The word of the LORD came again unto me, saying, And thou, son of man, take up a lamentation for Tyre; and say unto Tyre, O thou that dwellest at the entry of the sea, which art the merchant of the peoples unto many isles, thus saith the Lord GOD: Thou, O Tyre, hast said, I am perfect in beauty. Thy borders are in the heart of the seas, thy builders have perfected thy beauty. They have made all thy planks of fir trees from Senir: they have taken cedars from Lebanon to make a mast for thee.
6 Of the oaks of Bashan have they made thine oars; they have made thy benches of ivory inlaid in boxwood, from the isles of Kittim. Of fine linen with broidered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thine awning. The inhabitants of Zidon and Arvad were thy rowers: thy wise men, O Tyre, were in thee, they were thy pilots. The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea
10 with their mariners were in thee to occupy thy merchandise. Persia and Lud and Put were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and the Gammadim were in thy towers: they hanged their shields upon thy walls round about; they have perfected thy beauty. Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead,
13 they traded for thy wares. Javan, Tubal, and Meshech, they were thy traffickers: they traded the persons of men and vessels of brass for thy merchandise. They of the house of Togarmah traded for thy wares with horses and war-horses and mules. The men of Dedan were thy traffickers: many isles were the mart of thine hand: they brought thee in exchange horns of ivory and ebony. Syria was thy merchant by reason of the multitude of thy handyworks: they traded for thy wares with emeralds,
17 purple, and broidered work, and fine linen, and coral, and rubies. Judah, and the land of Israel, they were thy traffickers: they traded for thy merchandise wheat of Minnith, and pannag, and honey, and oil, and balm. Damascus was thy merchant for the multitude of thy handyworks, by reason of the multitude of all kinds of riches; with the wine of Helbon, and white wool. Vedan and Javan traded with yarn for
20 thy wares: bright iron, cassia, and calamus, were among thy merchandise. Dedan was thy trafficker in precious cloths for riding. Arabia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and goats, in these were they thy merchants. The traffickers of Sheba and Raamah, they were thy traffickers: they traded for thy wares with chief of all spices, and with all precious stones, and gold.
23 Haran and Canneh and Eden, the traffickers of Sheba, Asshur and Chilmad, were thy traffickers. These were thy traffickers in choice wares, in wrappings of blue and broidered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise. The ships of Tarshish were thy caravans for thy merchandise: and thou wast replenished, and made very glorious in the heart of the seas.
26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the heart of the seas. Thy riches, and thy wares, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin. At the sound of the cry of thy pilots the
29 suburbs shall shake. And all that handle the oar, the mariners, and all the pilots of

the sea, shall come down from their ships, they shall stand upon the land, and shall 30
cause their voice to be heard over thee, and shall cry bitterly, and shall cast up dust
upon their heads, they shall wallow themselves in the ashes: and they shall make
themselves bald for thee, and gird them with sackcloth, and they shall weep for thee
in bitterness of soul with bitter mourning. And in their wailing they shall take up a 32
lamentation for thee, and lament over thee, saying, 'Who is there like Tyre, like her
that is brought to silence in the midst of the sea?' When thy wares went forth out of
the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the
multitude of thy riches and of thy merchandise. In the time that thou wast broken
by the seas in the depths of the waters, thy merchandise and all thy company did fall
in the midst of thee. All the inhabitants of the isles are astonished at thee, and their 35
kings are horribly afraid, they are troubled in their countenance. The merchants
among the peoples hiss at thee; thou art become a terror, and thou shalt never be
any more.

iv. — Doom of the Prince of Tyre

The word of the LORD came again unto me, saying, Son of man, say unto the **28**
prince of Tyre, Thus saith the Lord GOD: Because thine heart is lifted up, and thou
hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou
art man, and not God, though thou didst set thine heart as the heart of God: behold,
thou art wiser than Daniel; there is no secret that they can hide from thee: by thy
wisdom and by thine understanding thou hast gotten thee riches, and hast gotten gold
and silver into thy treasures: by thy great wisdom and by thy traffic hast thou in- 5
creased thy riches, and thine heart is lifted up because of thy riches: therefore thus
saith the Lord GOD: Because thou hast set thine heart as the heart of God; therefore
behold, I will bring strangers upon thee, the terrible of the nations: and they shall
draw their swords against the beauty of thy wisdom, and they shall defile thy bright-
ness. They shall bring thee down to the pit; and thou shalt die the deaths of them 8
that are slain, in the heart of the seas. Wilt thou yet say before him that slayeth thee,
I am God? but thou art man, and not God, in the hand of him that woundeth thee.
Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have
spoken it, saith the Lord GOD.

Moreover the word of the LORD came unto me, saying, Son of man, take up a 11
lamentation for the king of Tyre, and say unto him, Thus saith the Lord GOD: Thou
sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden the
garden of God; every precious stone was thy covering, the sardius, the topaz, and
the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the
carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in
the day that thou wast created they were prepared. Thou wast the anointed cherub 14
that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou
hast walked up and down in the midst of the stones of fire. Thou wast perfect in
thy ways from the day that thou wast created, till unrighteousness was found in thee.
By the multitude of thy traffic they filled the midst of thee with violence, and thou hast
sinned: therefore have I cast thee as profane out of the mountain of God; and I have
destroyed thee, O covering cherub, from the midst of the stones of fire. Thine heart 17
was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy
brightness: I have cast thee to the ground, I have laid thee before kings, that they
may behold thee. By the multitude of thine iniquities, in the unrighteousness of thy
traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from
the midst of thee, it hath devoured thee, and I have turned thee to ashes upon the
earth in the sight of all them that behold thee. All they that know thee among the 19
peoples shall be astonished at thee: thou art become a terror, and thou shalt never
be any more.

v. — Doom of Zidon

20 And the word of the LORD came unto me, saying, Son of man, set thy face toward
Zidon, and prophesy against it, and say, Thus saith the Lord GOD: Behold, I am
against thee, O Zidon; and I will be glorified in the midst of thee: and they shall
know that I am the LORD, when I shall have executed judgements in her, and shall be
23 sanctified in her. For I will send into her pestilence and blood in her streets; and
the wounded shall fall in the midst of her, with the sword upon her on every side;
and they shall know that I am the LORD. And there shall be no more a pricking brier
unto the house of Israel, nor a grieving thorn of any that are round about them,
that did despite unto them; and they shall know that I am the Lord GOD.

vi. — Triumph of Israel amid the Doomed Nations

25 Thus saith the Lord GOD: When I shall have gathered the house of Israel from
the peoples among whom they are scattered, and shall be sanctified in them in the
sight of the nations, then shall they dwell in their own land which I gave to my servant
Jacob. And they shall dwell securely therein; yea, they shall build houses, and plant
vineyards, and shall dwell securely; when I have executed judgements upon all those
that do them despite round about them; and they shall know that I am the LORD their
God.

vii. — Sevenfold Doom of Egypt

The Crocodile of Egypt

29 In the tenth year, in the tenth month, in the twelfth day of the month, the word
of the LORD came unto me, saying, Son of man, set thy face against Pharaoh king of
Egypt, and prophesy against him, and against all Egypt: speak, and say, Thus saith
the Lord GOD: Behold, I am against thee, Pharaoh king of Egypt, the great dragon
that lieth in the midst of his rivers, which hath said, My river is mine own, and I
4 have made it for myself. And I will put hooks in thy jaws, and I will cause the fish
of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy
rivers, with all the fish of thy rivers which stick unto thy scales. And I will leave
thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon
the open field; thou shalt not be brought together, nor gathered: I have given thee
6 for meat to the beasts of the earth and to the fowls of the heaven. And all the in-
habitants of Egypt shall know that I am the LORD, because they have been a staff
of reed to the house of Israel: when they took hold of thee by thy hand, thou didst
break and didst rend all their shoulders, and when they leaned upon thee, thou
brakest and madest all their loins to be at a stand. Therefore thus saith the Lord
GOD: Behold, I will bring a sword upon thee, and will cut off from thee man and
9 beast. And the land of Egypt shall be a desolation and a waste; and they shall
know that I am the LORD: because he hath said, The river is mine, and I have made
it. Therefore behold, I am against thee, and against thy rivers, and I will make the
land of Egypt an utter waste and desolation, from the tower of Seveneh even unto
11 the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall
pass through it, neither shall it be inhabited forty years. And I will make the land
of Egypt a desolation in the midst of the countries that are desolate, and her cities
among the cities that are laid waste shall be a desolation forty years: and I will
scatter the Egyptians among the nations, and will disperse them through the countries.
13 For thus saith the Lord GOD: At the end of forty years will I gather the Egyptians
from the peoples whither they were scattered: and I will bring again the captivity of
Egypt, and will cause them to return into the land of Pathros, into the land of their
birth; and they shall be there a base kingdom. It shall be the basest of the king-

doms; neither shall it any more lift itself up above the nations: and I will diminish them, that they shall no more rule over the nations. And it shall be no more the con- 16
fidence of the house of Israel, bringing iniquity to remembrance, when they turn to look after them: and they shall know that I am the Lord GOD.

Wages for Nebuchadrezzar

And it came to pass in the seven and twentieth year, in the first month, in the first 17
day of the month, the word of the LORD came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, from Tyre, for the service that he had served against it: therefore thus saith 19
the Lord GOD: Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall carry off her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt as his recompence for which he served, because they wrought for me, saith the Lord GOD.

In that day will I cause an horn to bud forth unto the house of Israel, and I will 21
give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

The Day of the LORD

The word of the LORD came again unto me, saying, Son of man, prophesy, and **30**
say, Thus saith the Lord GOD: Howl ye, Woe worth the day! For the day is near, even the day of the LORD is near, a day of clouds; it shall be the time of the heathen. And a sword shall come upon Egypt, and anguish shall be in Ethiopia, when the slain shall fall in Egypt; and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Put, and Lud, and all the mingled people, and Cub, and the children of the land that is in league, shall fall with them by the sword.

Thus saith the LORD: They also that uphold Egypt shall fall, and the pride of her 6
power shall come down: from the tower of Seveneh shall they fall in it by the sword, saith the Lord GOD. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the LORD, when I have set a fire in Egypt, and all her helpers are destroyed. In that day shall messengers go forth from before me in ships to make the careless Ethiopians afraid; and there shall be anguish upon them, as in the day of Egypt; for, lo, it cometh.

Thus saith the Lord GOD: I will also make the multitude of Egypt to cease, by the 10
hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought in to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and will sell the land into the hand of evil men; and I will make the land desolate, and all that is therein, by the hand of strangers: I the LORD have spoken it.

Thus saith the Lord GOD: I will also destroy the idols, and I will cause the images 13
to cease from Noph; and there shall be no more a prince out of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set a fire in Zoan, and will execute judgements in No. And I will pour my fury upon Sin, the strong hold of Egypt; and I will cut off the multitude of No. And I will set a fire in Egypt; Sin shall be in great anguish, and No shall be broken up: and Noph shall have adversaries in the day-time. The young men of Aven and Pi- 17
beseth shall fall by the sword: and these cities shall go into captivity. At Tehaphneches also the day shall withdraw itself, when I shall break there the yokes of Egypt, and the pride of her power shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgements in Egypt: and they shall know that I am the LORD.

Pharaoh's Arm Broken

20 And it came to pass in the eleventh year, in the first month, in the seventh day of
the month, that the word of the LORD came unto me, saying, Son of man, I have broken
the arm of Pharaoh king of Egypt; and, lo, it hath not been bound up to apply heal-
ing medicines, to put a roller to bind it, that it be strong to hold the sword. Therefore
thus saith the Lord GOD: Behold, I am against Pharaoh king of Egypt, and will
break his arms, the strong, and that which was broken; and I will cause the sword to
23 fall out of his hand. And I will scatter the Egyptians among the nations, and will
disperse them through the countries. And I will strengthen the arms of the king of
Babylon, and put my sword in his hand: but I will break the arms of Pharaoh, and
he shall groan before him with the groanings of a deadly wounded man. And I will
hold up the arms of the king of Babylon, and the arms of Pharaoh shall fall down;
and they shall know that I am the LORD, when I shall put my sword into the hand of
26 the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will
scatter the Egyptians among the nations, and disperse them through the countries;
and they shall know that I am the LORD.

The Fallen Cedar

31 And it came to pass in the eleventh year, in the third month, in the first day of the
month, that the word of the LORD came unto me, saying: Son of man, say unto Pha-
raoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?
Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadow-
ing shroud, and of an high stature; and his top was among the thick boughs. The
waters nourished him, the deep made him to grow: her rivers ran round about her
5 plantation; and she sent out her channels unto all the trees of the field. Therefore
his stature was exalted above all the trees of the field; and his boughs were multiplied,
and his branches became long by reason of many waters, when he shot them forth.
All the fowls of heaven made their nests in his boughs, and under his branches did
all the beasts of the field bring forth their young, and under his shadow dwelt all
7 great nations. Thus was he fair in his greatness, in the length of his branches: for
his root was by many waters. The cedars in the garden of God could not hide him:
the fir trees were not like his boughs, and the plane trees were not as his branches;
nor was any tree in the garden of God like unto him in his beauty. I made him fair
by the multitude of his branches: so that all the trees of Eden, that were in the gar-
den of God, envied him.

10 Therefore thus said the Lord GOD: Because thou art exalted in stature, and he
hath set his top among the thick boughs, and his heart is lifted up in his height; I will
even deliver him into the hand of the mighty one of the nations; he shall surely deal
with him: I have driven him out for his wickedness. And strangers, the terrible of
the nations, have cut him off, and have left him: upon the mountains and in all the
valleys his branches are fallen, and his boughs are broken by all the watercourses of
the land; and all the peoples of the earth are gone down from his shadow, and have
13 left him. Upon his ruin all the fowls of the heaven shall dwell, and all the beasts of
the field shall be upon his branches: to the end that none of all the trees by the
waters exalt themselves in their stature, neither set their top among the thick boughs,
nor that their mighty ones stand up in their height, even all that drink water: for
they are all delivered unto death, to the nether parts of the earth, in the midst of the
15 children of men, with them that go down to the pit. Thus saith the Lord GOD: In
the day when he went down to hell I caused a mourning: I covered the deep for him,
and I restrained the rivers thereof, and the great waters were stayed: and I caused
Lebanon to mourn for him, and all the trees of the field fainted for him. I made the
nations to shake at the sound of his fall, when I cast him down to hell with them that

descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the nether parts of the earth. They also went 17
down into hell with him unto them that be slain by the sword; yea, they that were his arm, that dwelt under his shadow in the midst of the nations.

To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised, with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.

The Dragon of the Seas

And it came to pass in the twelfth year, in the twelfth month, in the first day of the **32**
month, that the word of the LORD came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him: Thou wast likened unto a young lion of the nations: yet art thou as a dragon in the seas; and thou brakest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. Thus saith the Lord GOD: I will spread out my net over thee with a company of many peoples; and they shall bring thee up in my net. And I will leave thee upon the land, 4
I will cast thee forth upon the open field, and will cause all the fowls of the heaven to settle upon thee, and I will satisfy the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the watercourses shall be full of thee. And when I shall extinguish thee, I will cover 7
the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD. I will also vex the hearts of many peoples, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many peoples amazed at thee, 10
and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall. For thus saith the Lord GOD: The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall; the terrible of the nations are they all: and they shall spoil the pride of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof 13
from beside many waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord GOD. When I shall make the land of Egypt desolate and waste, a land destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD. This is the lamentation 16
wherewith they shall lament; the daughters of the nations shall lament therewith: for Egypt, and for all her multitude, shall they lament therewith, saith the Lord GOD.

A Wail for Egypt

It came to pass also in the twelfth year, in the fifteenth day of the month, that the 17
word of the LORD came unto me, saying:

Son of man, wail for the multitude of Egypt, and cast them down: even her, and the daughters of the famous nations,

Unto the nether parts of the earth,
With them that go down into the pit.

Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. 19
They shall fall in the midst —

Of them that are slain by the sword:
She is delivered to the sword:
Draw her away and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him:

They are gone down,
They lie still,
Even the uncircumcised,
Slain by the sword.

22 Asshur is there and all her company:

His graves are round about him:
All of them slain,
Fallen by the sword:

23 whose graves are set in the uttermost parts of the pit, and her company is round about her grave:

All of them slain,
Fallen by the sword,
Which caused terror in the land of the living.

24 There is Elam and all her multitude round about her grave:

All of them slain,
Fallen by the sword,
Which are gone down uncircumcised
Into the nether parts of the earth,

which caused their terror in the land of the living, and have borne their shame —

With them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude;

Her graves are round about her;
All of them uncircumcised,
Slain by the sword:

for their terror was caused in the land of the living, and they have borne their shame —

With them that go down to the pit;
He is put in the midst of them that be slain.

26 There is Meshech, Tubal, and all her multitude:

Her graves are round about her:
All of them uncircumcised,
Slain by the sword;

27 for they caused their terror in the land of the living; and shall they not lie with the mighty that are fallen of the uncircumcised?

Which are gone down to hell,
With their weapons of war,
And have laid their swords under their heads,
And their iniquities are upon their bones:

for they were the terror of the mighty in the land of the living; but thou shalt be 28
broken in the midst of the uncircumcised, and shalt lie —

With them that are slain by the sword.

There is Edom, her kings and all her princes, which for all their might are laid —

With them that are slain by the sword:
They shall lie with the uncircumcised,
And with them that go down to the pit.

There be the princes of the north, all of them, and all the Zidonians, 30

Which are gone down with the slain;

for all the terror which they caused by their might they are ashamed;

And they lie uncircumcised
With them that are slain by the sword,
And bear their shame
With them that go down to the pit.

Pharaoh shall see them, and shall be comforted over all his multitude: even Pha- 31
raoh and all his army,

Slain by the sword (saith the Lord GOD),
For I have put his terror in the land of the living:
And he shall be laid in the midst of the uncircumcised,
With them that are slain by the sword:

even Pharaoh and all his multitude, saith the Lord GOD.

BOOK VII. — THE FALL AND THE RESTORATION TO COME

i. — The Fall of Jerusalem

And the word of the LORD came unto me, saying, Son of man, speak to the chil- 33
dren of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man from among them, and set him for their watchman: if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head. He 5
heard the sound of the trumpet, and took not warning; his blood shall be upon him: whereas if he had taken warning he should have delivered his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, son of man, I 7
have set thee a watchman unto the house of Israel; therefore hear the word at my

8 mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.

*

10 And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then should we live? Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn
12 ye from your evil ways; for why will ye die, O house of Israel? And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness: neither shall he that is righteous be able to live thereby in the day that he sinneth. When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he
14 hath committed, therein shall he die. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of
18 the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die therein. And when the wicked turneth from his wickedness, and doeth that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O house of Israel, I will judge you every one after his ways.

*

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, THE CITY IS SMITTEN. Now the hand of the LORD had been upon me in the evening, afore he that was escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

*

23 And the word of the LORD came unto me, saying, Son of man, they that inhabit those waste places in the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. Where-
26 fore say unto them, Thus saith the Lord GOD: Ye eat with the blood, and lift up your eyes unto your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? Thus shalt thou say unto them, Thus saith the Lord GOD: As I live, surely they that are in the waste places shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the strong-
28 holds and in the caves shall die of the pestilence. And I will make the land a desolation and an astonishment, and the pride of her power shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the LORD, when I have made the land a desolation and an astonishment, because of all their abominations which they have committed.

*

30 And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother,

saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.
And they come unto thee as the people cometh, and they sit before thee as my people,
and they hear thy words, but do them not: for with their mouth they shew much love,
but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song 32
of one that hath a pleasant voice, and can play well on an instrument: for they hear
thy words, but they do them not. And when this cometh to pass, (behold, it cometh,)
then shall they know that a prophet hath been among them.

ii.—The Shepherds of Israel and the Divine Shepherd

And the word of the LORD came unto me, saying, Son of man, prophesy against **34**
the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus
saith the Lord GOD: Woe unto the shepherds of Israel that do feed themselves!
should not the shepherds feed the sheep? Ye eat the fat, and ye clothe you with the
wool, ye kill the fatlings; but ye feed not the sheep. The diseased have ye not 4
strengthened, neither have ye healed that which was sick, neither have ye bound up
that which was broken, neither have ye brought again that which was driven away,
neither have ye sought that which was lost; but with force and with rigour have ye
ruled over them. And they were scattered, because there was no shepherd: and
they became meat to all the beasts of the field, and were scattered. My sheep wan- 6
dered through all the mountains, and upon every high hill: yea, my sheep were scat-
tered upon all the face of the earth; and there was none that did search or seek after
them. Therefore, ye shepherds, hear the word of the LORD: As I live, saith the
Lord GOD, surely forasmuch as my sheep became a prey, and my sheep became meat
to all the beasts of the field, because there was no shepherd, neither did my shepherd
search for my sheep, but the shepherds fed themselves, and fed not my sheep; there- 9
fore, ye shepherds, hear the word of the LORD; Thus saith the Lord GOD: Behold, I
am against the shepherds; and I will require my sheep at their hand, and cause them
to cease from feeding the sheep; neither shall the shepherds feed themselves any
more; and I will deliver my sheep from their mouth, that they may not be meat for
them. For thus saith the Lord GOD: Behold, I myself, even I, will search for my 11
sheep, and will seek them out. As a shepherd seeketh out his flock in the day that
he is among his sheep that are scattered abroad, so will I seek out my sheep; and I
will deliver them out of all places whither they have been scattered in the cloudy and
dark day. And I will bring them out from the peoples, and gather them from the 13
countries, and will bring them into their own land; and I will feed them upon the
mountains of Israel, by the watercourses, and in all the inhabited places of the country.
I will feed them with good pasture, and upon the mountains of the height of Israel
shall their fold be: there shall they lie down in a good fold, and on fat pasture shall
they feed upon the mountains of Israel. I myself will feed my sheep, and I will cause 15
them to lie down, saith the Lord GOD. I will seek that which was lost, and will bring
again that which was driven away, and will bind up that which was broken, and will
strengthen that which was sick: and the fat and the strong I will destroy; I will feed
them in judgement. And as for you, O my flock, thus saith the Lord GOD: Behold,
I judge between cattle and cattle, as well the rams as the he-goats. Seemeth it a 18
small thing unto you to have fed upon the good pasture, but ye must tread down with
your feet the residue of your pasture? and to have drunk of the clear waters, but ye
must foul the residue with your feet? And as for my sheep, they eat that which ye
have trodden with your feet, and they drink that which ye have fouled with your feet.

Therefore thus saith the Lord GOD unto them: Behold, I, even I, will judge be- 20
tween the fat cattle and the lean cattle. Because ye thrust with side and with shoulder,
and push all the diseased with your horns, till ye have scattered them abroad; there-
fore will I save my flock, and they shall no more be a prey; and I will judge between

23 cattle and cattle. And I will set up one shepherd over them, and he shall feed them,
even my servant David; he shall feed them, and he shall be their shepherd. And I
the LORD will be their God, and my servant David prince among them; I the LORD
have spoken it. And I will make with them a covenant of peace, and will cause evil
beasts to cease out of the land: and they shall dwell securely in the wilderness, and
26 sleep in the woods. And I will make them and the places round about my hill a bless-
ing; and I will cause the shower to come down in its season; there shall be showers
of blessing. And the tree of the field shall yield its fruit, and the earth shall yield
her increase, and they shall be secure in their land; and they shall know that I am the
LORD, when I have broken the bars of their yoke, and have delivered them out of the
28 hand of those that served themselves of them. And they shall no more be a prey to
the heathen, neither shall the beast of the earth devour them; but they shall dwell
securely, and none shall make them afraid. And I will raise up unto them a planta-
tion for renown, and they shall be no more consumed with famine in the land, neither
bear the shame of the heathen any more. And they shall know that I the LORD their
God am with them, and that they, the house of Israel, are my people, saith the Lord GOD.
31 And ye my sheep, the sheep of my pasture, are men: and I am your God, saith
the Lord GOD.

iii. — Mount Seir and the Mountains of Israel

35 Moreover the word of the LORD came unto me, saying, Son of man, set thy face
against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord GOD:
Behold, I am against thee, O mount Seir, and I will stretch out mine hand against
thee, and I will make thee a desolation and an astonishment. I will lay thy cities
5 waste, and thou shalt be desolate; and thou shalt know that I am the LORD. Be-
cause thou hast had a perpetual enmity, and hast given over the children of Israel to
the power of the sword in the time of their calamity, in the time of the punishment of
the end: therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and
blood shall pursue thee: sith thou hast not hated blood, therefore blood shall pursue
thee. Thus will I make mount Seir an astonishment and a desolation; and I will
8 cut off from it him that passeth through and him that returneth. And I will fill his
mountains with his slain: in thy hills and in thy valleys and in all thy watercourses
shall they fall that are slain with the sword. I will make thee perpetual desolations,
and thy cities shall not be inhabited: and ye shall know that I am the LORD. Because
thou hast said, These two nations and these two countries shall be mine, and we will
11 possess it; whereas the LORD was there: therefore, as I live, saith the Lord GOD, I
will do according to thine anger, and according to thine envy which thou hast shewed
out of thy hatred against them; and I will make myself known among them, when I
shall judge thee. And thou shalt know that I the LORD have heard all thy blasphemies
which thou hast spoken against the mountains of Israel, saying, They are laid deso-
late, they are given us to devour. And ye have magnified yourselves against me with
14 your mouth, and have multiplied your words against me: I have heard it. Thus
saith the Lord GOD: When the whole earth rejoiceth, I will make thee desolate. As
thou didst rejoice over the inheritance of the house of Israel, because it was desolate,
so will I do unto thee: thou shalt be desolate, O mount Seir, and all Edom, even all
of it: and they shall know that I am the LORD.

36 And thou, son of man, prophesy unto the mountains of Israel, and say, Ye moun-
tains of Israel, hear the word of the LORD. Thus saith the Lord GOD: Because the
enemy hath said against you, Aha! and, The ancient high places are ours in posses-
sion: therefore prophesy, and say, Thus saith the Lord GOD: Because, even because
they have made you desolate, and swallowed you up on every side, that ye might be a
possession unto the residue of the nations, and ye are taken up in the lips of talkers, and

the evil report of the people: therefore, ye mountains of Israel, hear the word of the 4
Lord GOD; Thus saith the Lord GOD to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are round about: therefore thus saith the Lord GOD: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, which have appointed my land unto themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey: therefore prophesy concerning the land of 6
Israel, and say unto the mountains and to the hills, to the watercourses and to the valleys, Thus saith the Lord GOD: Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: therefore thus saith the Lord GOD: I have lifted up mine hand, saying, Surely the heathen that are round about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your 8
branches, and yield your fruit to my people Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the waste places shall be builded: and I will multiply upon 11
you man and beast; and they shall increase and be fruitful: and I will cause you to be inhabited after your former estate, and will do better unto you than at your beginnings: and ye shall know that I am the LORD. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of children. Thus 13
saith the Lord GOD: Because they say unto you, Thou land art a devourer of men, and hast been a bereaver of thy nation; therefore thou shalt devour men no more, neither bereave thy nation any more, saith the Lord GOD; neither will I let thee hear any more the shame of the heathen, neither shalt thou bear the reproach of the peoples any more, neither shalt thou cause thy nation to stumble any more, saith the Lord GOD.

Moreover the word of the LORD came unto me, saying, Son of man, when the 16
house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way before me was as the uncleanness of a woman in her separation. Wherefore I poured out my fury upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols: and I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they came unto the nations, 20
whither they went, they profaned my holy name; in that men said of them, These are the people of the LORD, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the nations, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD: I do not this for your sake, O house of Israel, but for mine holy name, which ye have profaned among the nations, whither ye went. And I will sanctify my great name, which hath 23
been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a 26
new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. And I will save you from all your uncleannesses: and I 29
will call for the corn, and will multiply it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more

31 the reproach of famine among the nations. Then shall ye remember your evil ways,
and your doings that were not good; and ye shall loathe yourselves in your own sight
for your iniquities and for your abominations. Not for your sake do I this, saith the
Lord GOD, be it known unto you: be ashamed and confounded for your ways, O
house of Israel. Thus saith the Lord GOD: In the day that I cleanse you from all
your iniquities, I will cause the cities to be inhabited, and the waste places shall be
34 builded. And the land that was desolate shall be tilled, whereas it was a desolation
in the sight of all that passed by. And they shall say, This land that was desolate is
become like the garden of Eden; and the waste and desolate and ruined cities are
fenced and inhabited. Then the nations that are left round about you shall know
that I the LORD have builded the ruined places, and planted that which was desolate:
I the LORD have spoken it, and I will do it.
37 Thus saith the Lord GOD: For this moreover will I be inquired of by the house of
Israel, to do it for them; I will increase them with men like a flock. As the flock
for sacrifice, as the flock of Jerusalem in her appointed feasts; so shall the waste
cities be filled with flocks of men: and they shall know that I am the LORD.

iv. — The Dry Bones and the Breath of the LORD

37 The hand of the LORD was upon me, and he carried me out in the spirit of the LORD,
and set me down in the midst of the valley; and it was full of bones; and he caused
me to pass by them round about: and behold, there were very many in the open valley;
and lo, they were very dry. And he said unto me, Son of man, can these bones live?
4 And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophesy over
these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus
saith the Lord GOD unto these bones: Behold, I will cause breath to enter into you,
and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you,
and cover you with skin, and put breath in you, and ye shall live; and ye shall know
7 that I am the LORD. So I prophesied as I was commanded: and as I prophesied,
there was a noise, and behold an earthquake, and the bones came together, bone to
his bone. And I beheld, and lo, there were sinews upon them, and flesh came up,
and skin covered them above: but there was no breath in them. Then said he unto
me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith
the Lord GOD: Come from the four winds, O Breath, and breathe upon these slain,
10 that they may live. So I prophesied as he commanded me, and the breath came into
them, and they lived, and stood up upon their feet, an exceeding great army. Then
he said unto me, Son of man, these bones are the whole house of Israel: behold, they
say, Our bones are dried up, and our hope is lost; we are clean cut off. Therefore
prophesy, and say unto them, Thus saith the Lord GOD: Behold, I will open your
graves, and cause you to come up out of your graves, O my people; and I will bring
13 you into the land of Israel. And ye shall know that I am the LORD, when I have
opened your graves, and caused you to come up out of your graves, O my people.
And I will put my spirit in you, and ye shall live, and I will place you in your own land:
and ye shall know that I the LORD have spoken it, and performed it, saith the LORD.

v. — The Joining of the Sticks

15 The word of the LORD came again unto me, saying, And thou, son of man, take
thee one stick, and write upon it, For Judah, and for the children of Israel his com-
panions: then take another stick, and write upon it, For Joseph, the stick of Ephraim,
and for all the house of Israel his companions: and join them for thee one to another
18 into one stick, that they may become one in thine hand. And when the children of
thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest

by these? say unto them, Thus saith the Lord GOD: Behold, I will take the stick of 19
Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions;
and I will put them with it, even with the stick of Judah, and make them one stick,
and they shall be one in mine hand. And the sticks whereon thou writest shall be in
thine hand before their eyes. And say unto them, Thus saith the Lord GOD: Be- 21
hold, I will take the children of Israel from among the nations, whither they be gone,
and will gather them on every side, and bring them into their own land: and I will
make them one nation in the land, upon the mountains of Israel; and one king shall
be king to them all: and they shall be no more two nations, neither shall they be
divided into two kingdoms any more at all: neither shall they defile themselves any 23
more with their idols, nor with their detestable things, nor with any of their trans-
gressions: but I will save them out of all their dwelling places, wherein they have
sinned, and will cleanse them: so shall they be my people, and I will be their God.
And my servant David shall be king over them; and they all shall have one shepherd:
they shall also walk in my judgements, and observe my statutes, and do them.
And they shall dwell in the land that I have given unto Jacob my servant, wherein 25
your fathers dwelt; and they shall dwell therein, they, and their children, and their
children's children, for ever: and David my servant shall be their prince for ever.
Moreover I will make a covenant of peace with them: it shall be an everlasting cove-
nant with them: and I will place them, and multiply them, and will set my sanctuary
in the midst of them for evermore. My tabernacle also shall be with them; and I 27
will be their God, and they shall be my people. And the nations shall know that I
am the LORD that sanctify Israel, when my sanctuary shall be in the midst of them
for evermore.

vi. — The Invasion of Gog

And the word of the LORD came unto me, saying, Son of man, set thy face toward **38**
Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy
against him, and say, Thus saith the Lord GOD: Behold, I am against thee, O Gog,
prince of Rosh, Meshech, and Tubal: and I will turn thee about, and put hooks
into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen,
all of them clothed in full armour, a great company with buckler and shield, all of
them handling swords: Persia, Cush, and Put with them; all of them with shield and 5
helmet: Gomer, and all his hordes; the house of Togarmah in the uttermost parts
of the north, and all his hordes: even many peoples with thee. Be thou prepared,
yea, prepare thyself, thou, and all thy companies that are assembled unto thee, and be
thou a guard unto them. After many days thou shalt be visited: in the latter years 8
thou shalt come into the land that is brought back from the sword, that is gathered
out of many peoples, upon the mountains of Israel, which have been a continual waste:
but it is brought forth out of the peoples, and they shall dwell securely, all of them.
And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to
cover the land, thou, and all thy hordes, and many peoples with thee. Thus saith 10
the Lord GOD: It shall come to pass in that day, that things shall come into thy mind,
and thou shalt devise an evil device: and thou shalt say,

I will go up to the land of unwalled villages;
I will go to them that are at quiet, that dwell securely;
All of them dwelling without walls,
And having neither bars nor gates:

to take the spoil and to take the prey; to turn thine hand against the waste places 12
that are now inhabited, and against the people that are gathered out of the nations,
which have gotten cattle and goods, that dwell in the middle of the earth. Sheba,
and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall

say unto thee, Art thou come to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?

14 Therefore, son of man, prophesy, and say unto Gog, Thus saith the Lord GOD: In that day when my people Israel dwelleth securely, shalt thou not know it? And thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty
16 army: and thou shalt come up against my people Israel, as a cloud to cover the land; it shall come to pass in the latter days, that I will bring thee against my land, that the nations may know thee, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord GOD: Art thou he of whom I spake in old time by my servants the prophets of Israel, which prophesied in those days for many years that I would
18 bring thee against them? And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up into my nostrils. For in my jealousy and in the fire of my wrath have I spoken: Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places
21 shall fall, and every wall shall fall to the ground. And I will call for a sword against him unto all my mountains, saith the Lord GOD: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone. And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am the LORD.

39 And thou, son of man, prophesy against Gog, and say, Thus saith the Lord GOD: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee about, and will lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy hordes, and the peoples that are with thee: I will give thee unto the ravenous birds of every
5 sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD. And I will send a fire on Magog, and on them that dwell securely in the isles: and they shall know that I am the LORD. And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am the LORD, the Holy One in Israel. Behold, it cometh, and it shall be done, saith the Lord GOD; this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall make fires of them seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall make fires of the weapons: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 And it shall come to pass in that day, that I will give unto Gog a place for burial in Israel, the valley of them that pass through on the east of the sea: and it shall stop them that pass through: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown, in the day that I shall be
14 glorified, saith the Lord GOD. And they shall sever out men of continual employ-

ment, that shall pass through the land to bury with them that pass through those that remain upon the face of the land, to cleanse it: after the end of seven months shall they search. And they that pass through the land shall pass through; and when any 15
seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And Hamonah shall also be the name of a city. Thus shall they cleanse the land.

And thou, son of man, thus saith the Lord GOD: Speak unto the birds of every sort, 17
and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, 19
and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. And ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

And I will set my glory among the nations, and all the nations shall see my judge- 21
ment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the LORD their God, from that day and forward. And the nations shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, and I hid my face from them: so I gave them into the hand of their adversaries, and they fell all of them by the sword. According 24
to their uncleanness and according to their transgressions did I unto them; and I hid my face from them. Therefore thus saith the Lord GOD: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel; and I will be jealous for my holy name. And they shall bear their shame, and all their trespasses 26
whereby they have trespassed against me, when they shall dwell securely in their land, and none shall make them afraid; when I have brought them again from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. And they shall know that I am the LORD their God, in 28
that I caused them to go into captivity among the nations, and have gathered them unto their own land; and I will leave none of them any more there; neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

vii. — Finale

VISION OF JERUSALEM IN HER GLORY

In the five and twentieth year of our captivity, in the beginning of the year, in the **40**
tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day, the hand of the LORD was upon me, and he brought me thither. In the visions of God brought he me into the land of Israel, and set me down upon a very high mountain, whereon was as it were the frame of a city on the south. And he 3
brought me thither, and behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

The Law of the House

And behold, a wall on the outside of the house round about, and in the man's hand 5
a measuring reed of six cubits long, of a cubit and an handbreadth each: so he measured the thickness of the building, one reed; and the height, one reed. Then came

he unto the gate which looketh toward the east, and went up the steps thereof; and he measured the threshold of the gate, one reed broad: and the other threshold, one reed
7 broad. And every lodge was one reed long, and one reed broad; and the space between the lodges was five cubits; and the threshold of the gate by the porch of the gate toward the house was one reed. He measured also the porch of the gate toward the house, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was toward the house. And the lodges
11 of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. And he measured the breadth of the opening of the gate, ten cubits; and the length of the gate, thirteen cubits; and a border before the lodges, one cubit on this side, and a border, one cubit on that side; and the lodges, six cubits on this side, and six cubits on that side. And he measured the gate from the roof of the one lodge to the roof of
14 the other, a breadth of five and twenty cubits; door against door. He made also posts, threescore cubits; and the court reached unto the post, the gate being round about. And from the forefront of the gate at the entrance unto the forefront of the inner porch of the gate were fifty cubits. And there were closed windows to the lodges, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.

17 Then brought he me into the outer court, and, lo, there were chambers and a pavement, made for the court round about: thirty chambers were upon the pavement. And the pavement was by the side of the gates, answerable unto the length of the gates, even the lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits, both on
20 the east and on the north. And the gate of the outer court whose prospect is toward the north, he measured the length thereof and the breadth thereof. And the lodges thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty
22 cubits, and the breadth five and twenty cubits. And the windows thereof, and the arches thereof, and the palm trees thereof, were after the measure of the gate whose prospect is toward the east; and they went up unto it by seven steps; and the arches thereof were before them. And there was a gate to the inner court over against the other gate, both on the north and on the east; and he measured from gate to gate an hundred cubits. And he led me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.
25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. And there was a gate to the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 Then he brought me to the inner court by the south gate: and he measured the south gate according to these measures; and the lodges thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad. And there were arches round about, five and twenty cubits long, and five cubits broad. And the arches thereof were toward the outer court; and palm
32 trees were upon the posts thereof: and the going up to it had eight steps. And he brought me into the inner court toward the east: and he measured the gate according to these measures; and the lodges thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. And the arches thereof were toward the outer court; and palm trees were

upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. And he brought me to the north gate: and he measured it according to 35
these measures; the lodges thereof, the posts thereof, and the arches thereof; and there were windows therein round about: the length was fifty cubits, and the breadth five and twenty cubits. And the posts thereof were toward the outer court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

And a chamber with the door thereof was by the posts at the gates; there they 38
washed the burnt offering. And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the guilt offering. And on the one side without, as one goeth up to the entry of the gate toward the north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables. Four tables were on this side, and four tables on 41
that side, by the side of the gate; eight tables, whereupon they slew the sacrifices. And there were four tables for the burnt offering, of hewn stone, a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon they laid the instruments wherewith they slew the burnt offering and the sacrifice. And the hooks, 43
an handbreadth long, were fastened within round about: and upon the tables was the flesh of the oblation. And without the inner gate were chambers for the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north. And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. And the chamber whose prospect is toward the 46
north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, which from among the sons of Levi come near to the LORD to minister unto him. And he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar was before the house.

Then he brought me to the porch of the house, and measured each post of the porch, 48
five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven cubits; even by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

And he brought me to the temple, and measured the posts, six cubits broad on the 41
one side, and six cubits broad on the other side, which was the breadth of the tabernacle. And the breadth of the entrance was ten cubits; and the sides of the entrance were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits, and the breadth, twenty cubits. Then went he inward, and measured each post of the entrance, two cubits: and the entrance, six cubits; and the breadth of the entrance, seven cubits. And he measured the length 4
thereof, twenty cubits, and the breadth, twenty cubits, before the temple: and he said unto me, This is the Most Holy place. Then he measured the wall of the house, six cubits; and the breadth of every side-chamber, four cubits, round about the house on every side. And the side-chambers were in three stories, one over another, and thirty in order; and they entered into the wall which belonged to the house for the side-chambers round about, that they might have hold therein, and not have hold in the wall of the house. And the side-chambers were broader as they encompassed the 7
house higher and higher; for the encompassing of the house went higher and higher round about the house: therefore the breadth of the house continued upward; and so one went up from the lowest chamber to the highest by the middle chamber. I saw also that the house had a raised basement round about: the foundations of the side-chambers were a full reed of six great cubits. The thickness of the wall, which 9
was for the side-chambers, on the outside, was five cubits: and that which was left was the place of the side-chambers that belonged to the house.

10 And between the chambers was a breadth of twenty cubits round about the house
on every side. And the doors of the side-chambers were toward the place that was
left, one door toward the north, and another door toward the south: and the breadth
12 of the place that was left was five cubits round about. And the building that was
before the separate place at the side toward the west was seventy cubits broad; and
the wall of the building was five cubits thick round about, and the length thereof
ninety cubits. So he measured the house, an hundred cubits long; and the separate
place, and the building, with the walls thereof, an hundred cubits long; also the breadth
of the face of the house, and of the separate place toward the east, an hundred cubits.
15 And he measured the length of the building before the separate place which was
at the back thereof, and the galleries thereof on the one side and on the other side, an
hundred cubits; and the inner temple, and the porches of the court; the thresholds,
and the closed windows, and the galleries round about on their three stories, over
against the threshold, cieled with wood round about, and from the ground up to the
windows; (now the windows were covered;) to the space above the door, even unto
the inner house, and without, and by all the wall round about within and without,
18 by measure. And it was made with cherubim and palm trees; and a palm tree was
between cherub and cherub, and every cherub had two faces; so that there was the face
of a man toward the palm tree on the one side, and the face of a young lion toward the
palm tree on the other side: thus was it made through all the house round about.
From the ground unto above the door were cherubim and palm trees made: thus
21 was the wall of the temple. As for the temple, the door posts were squared; and as
for the face of the sanctuary, the appearance thereof was as the appearance of the
temple. The altar was of wood, three cubits high, and the length thereof two cubits;
and the corners thereof, and the length thereof, and the walls thereof, were of wood:
and he said unto me, This is the table that is before the LORD. And the temple and
24 the sanctuary had two doors. And the doors had two leaves apiece, two turning
leaves; two leaves for the one door, and two leaves for the other. And there were
made on them, on the doors of the temple, cherubim and palm trees, like as were made
upon the walls; and there were thick beams of wood upon the face of the porch
without. And there were closed windows and palm trees on the one side and on the
other side, on the sides of the porch: thus were the side-chambers of the house, and
the thick beams.

42 Then he brought me forth into the outer court, the way toward the north: and he
brought me into the chamber that was over against the separate place, and which was
over against the building toward the north. Before the length of an hundred cubits
was the north door, and the breadth was fifty cubits. Over against the twenty cubits
which belonged to the inner court, and over against the pavement which belonged to
4 the outer court, was gallery against gallery in the third story. And before the cham-
bers was a walk of ten cubits breadth inward, a way of one cubit; and their doors were
toward the north. Now the upper chambers were shorter: for the galleries took away
from these, more than from the lower and the middlemost, in the building. For they
were in three stories, and they had not pillars as the pillars of the courts: therefore
the uppermost was straitened more than the lowest and the middlemost from the
7 ground. And the wall that was without by the side of the chambers, toward the outer
court before the chambers, the length thereof was fifty cubits. For the length of the
chambers that were in the outer court was fifty cubits: and, lo, before the temple
were an hundred cubits. And from under these chambers was the entry on the east
side, as one goeth into them from the outer court. In the thickness of the wall of the
court toward the east, before the separate place, and before the building, there were
11 chambers. And the way before them was like the appearance of the way of the cham-
bers which were toward the north; according to their length so was their breadth:
and all their goings out were both according to their fashions, and according to their

doors. And according to the doors of the chambers that were toward the south was 12
a door in the head of the way, even the way directly before the wall toward the east,
as one entereth into them. Then said he unto me, The north chambers and the
south chambers, which are before the separate place, they be the holy chambers,
where the priests that are near unto the LORD shall eat the most holy things: there
shall they lay the most holy things, and the meal offering, and the sin offering, and the
guilt offering; for the place is holy. When the priests enter in, then shall they not 14
go out of the holy place into the outer court, but there they shall lay their garments
wherein they minister; for they are holy: and they shall put on other garments, and
shall approach to that which pertaineth to the people.

Now when he had made an end of measuring the inner house, he brought me 15
forth by the way of the gate whose prospect is toward the east, and measured it round
about. He measured on the east side with the measuring reed, five hundred reeds,
with the measuring reed round about. He measured on the north side, five hundred
reeds, with the measuring reed round about. He measured on the south side, five
hundred reeds, with the measuring reed. He turned about to the west side, and 19
measured five hundred reeds with the measuring reed. He measured it on the four
sides: it had a wall round about, the length five hundred, and the breadth five hun-
dred, to make a separation between that which was holy and that which was common.

Afterward he brought me to the gate, even the gate that looketh toward the east: **43**
and behold, the glory of the God of Israel came from the way of the east: and his
voice was like the sound of many waters: and the earth shined with his glory. And
it was according to the appearance of the vision which I saw, even according to the
vision that I saw when I came to destroy the city; and the visions were like the vision
that I saw by the river Chebar: and I fell upon my face. And the glory of the LORD
came into the house by the way of the gate whose prospect is toward the east. And 5
the spirit took me up, and brought me into the inner court; and behold, the glory of
the LORD filled the house. And I heard one speaking unto me out of the house;
and a man stood by me. And he said unto me, Son of man, this is the place of my
throne, and the place of the soles of my feet, where I will dwell in the midst of the
children of Israel for ever: and the house of Israel shall no more defile my holy
name, neither they, nor their kings, by their whoredom, and by the carcases of their
kings in their high places; in their setting of their threshold by my threshold, and 8
their door post beside my door post, and there was but the wall between me and them;
and they have defiled my holy name by their abominations which they have com-
mitted: wherefore I have consumed them in mine anger. Now let them put away
their whoredom, and the carcases of their kings, far from me, and I will dwell in the
midst of them for ever.

Thou, son of man, shew the house to the house of Israel, that they may be ashamed 10
of their iniquities: and let them measure the pattern. And if they be ashamed of all
that they have done, make known unto them the form of the house, and the fashion
thereof, and the goings out thereof, and the comings in thereof, and all the forms
thereof, and all the ordinances thereof, and all the forms thereof, and all the laws
thereof, and write it in their sight: that they may keep the whole form thereof, and all
the ordinances thereof, and do them. This is the law of the house: upon the top of 12
the mountain the whole limit thereof round about shall be most holy. Behold, this
is the law of the house.

Ordinances of the Altar

And these are the measures of the altar by cubits: (the cubit is a cubit and an 13
handbreadth:) the bottom shall be a cubit, and the breadth a cubit, and the border
thereof by the edge thereof round about a span: and this shall be the base of the altar.
And from the bottom upon the ground to the lower settle shall be two cubits, and the

breadth one cubit; and from the lesser settle to the greater settle shall be four cubits,
15 and the breadth a cubit. And the upper altar shall be four cubits; and from the
altar hearth and upward there shall be four horns. And the altar hearth shall be
twelve cubits long by twelve broad, square in the four sides thereof. And the settle
shall be fourteen cubits long by fourteen broad in the four sides thereof; and the
border about it shall be half a cubit; and the bottom thereof shall be a cubit about;
and the steps thereof shall look toward the east.
18 And he said unto me, Son of man, thus saith the Lord GOD: These are the ordi-
nances of the altar in the day when they shall make it, to offer burnt offerings thereon,
and to sprinkle blood thereon. Thou shalt give to the priests the Levites that be of the
seed of Zadok, which are near unto me, to minister unto me, saith the Lord GOD, a
young bullock for a sin offering. And thou shalt take of the blood thereof, and put it
on the four horns of it, and on the four corners of the settle, and upon the border
21 round about: thus shalt thou cleanse it and make atonement for it. Thou shalt also
take the bullock of the sin offering, and he shall burn it in the appointed place of the
house, without the sanctuary. And on the second day thou shalt offer a he-goat
without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse
it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a
24 young bullock without blemish, and a ram out of the flock without blemish. And
thou shalt bring them near before the LORD, and the priests shall cast salt upon them,
and they shall offer them up for a burnt offering unto the LORD. Seven days shalt
thou prepare every day a goat for a sin offering: they shall also prepare a young bul-
lock, and a ram out of the flock, without blemish. Seven days shall they make atone-
27 ment for the altar and purify it; so shall they consecrate it. And when they have
accomplished the days, it shall be that upon the eighth day, and forward, the priests
shall make your burnt offerings upon the altar, and your peace offerings; and I will
accept you, saith the Lord GOD.

The Entering in and Going forth of the Sanctuary

44 Then he brought me back the way of the outer gate of the sanctuary, which
looketh toward the east; and it was shut. And the LORD said unto me, This gate
shall be shut, it shall not be opened, neither shall any man enter in by it, for the LORD,
the God of Israel, hath entered in by it; therefore it shall be shut. As for the prince,
he shall sit therein as prince to eat bread before the LORD; he shall enter by the way
4 of the porch of the gate, and shall go out by the way of the same. Then he brought
me the way of the north gate before the house; and I looked, and behold, the glory
of the LORD filled the house of the LORD: and I fell upon my face. And the LORD
said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine
ears all that I say unto thee concerning all the ordinances of the house of the LORD,
and all the laws thereof; and mark well the entering in of the house, with every going
6 forth of the sanctuary. And thou shalt say to the rebellious, even to the house of
Israel, Thus saith the Lord GOD: O ye house of Israel, let it suffice you of all your
abominations, in that ye have brought in aliens, uncircumcised in heart and uncircum-
cised in flesh, to be in my sanctuary, to profane it, even my house, when ye offer my
bread, the fat and the blood, and they have broken my covenant, to add unto all your
8 abominations. And ye have not kept the charge of mine holy things: but ye have set
keepers of my charge in my sanctuary for yourselves. Thus saith the Lord GOD:
No alien, uncircumcised in heart and uncircumcised in flesh, shall enter into my
sanctuary, of any alien that is among the children of Israel. But the Levites that went
far from me, when Israel went astray, which went astray from me after their idols;
11 they shall bear their iniquity. Yet they shall be ministers in my sanctuary, having
oversight at the gates of the house, and ministering in the house: they shall slay the

burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and became a stumblingblock of iniquity unto the house of Israel; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity. 12
And they shall not come near unto me, to execute the office of priest unto me, nor to come near to any of my holy things, unto the things that are most holy: but they shall bear their shame, and their abominations which they have committed. 13
Yet will I make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. 15
And it shall be that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. 17
They shall have linen tires upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. 19
And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they minister, and lay them in the holy chambers, and they shall put on other garments, that they sanctify not the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Neither shall any priest drink wine, when they enter into the inner court. 22
Neither shall they take for their wives a widow, nor her that is put away: but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest. And they shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean. And in a controversy they shall stand to judge; according to my judgements shall they judge it: and they shall keep my laws and my statutes in all my appointed feasts; and they shall hallow my sabbaths. 25
And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD. 28
And they shall have an inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession. They shall eat the meal offering, and the sin offering, and the guilt offering; and every devoted thing in Israel shall be theirs. And the first of all the firstfruits of everything, and every oblation of everything, of all your oblations, shall be for the priests: ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thine house. 31
The priests shall not eat of any thing that dieth of itself, or is torn, whether it be fowl or beast.

The Holy Portion of the Land

Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about. 45
Of this there shall be for the holy place five hundred in length by five hundred in breadth, square round about; and fifty cubits for the suburbs thereof round about. 3
And of this measure shalt thou measure a length of five and twenty thousand, and a breadth of ten thousand: and in it shall be the sanctuary, which is most holy. It is an holy portion of the land; it shall be

for the priests, the ministers of the sanctuary, which come near to minister unto the LORD; and it shall be a place for their houses, and an holy place for the sanctuary.
5 And five and twenty thousand in length, and ten thousand in breadth, shall be unto the Levites, the ministers of the house, for a possession unto themselves, for twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, side by side with the oblation of the holy portion: it
7 shall be for the whole house of Israel. And whatsoever is for the prince shall be on the one side and on the other side of the holy oblation and of the possession of the city, in front of the holy oblation and in front of the possession of the city, on the west side westward, and on the east side eastward: and in length answerable unto one of the
8 portions, from the west border unto the east border. In the land it shall be to him for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes.

Oblations and Offerings

9 Thus saith the Lord GOD: Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgement and justice; take away your exactions from my people, saith the Lord GOD. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the
12 measure thereof shall be after the homer. And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. This is the oblation that ye shall offer; the sixth part of an ephah from an homer of wheat, and ye shall give the sixth part of an ephah from an homer of barley: and the set portion of oil, of the bath of oil, shall be the tenth part of a bath out of the cor, which
15 is ten baths, even an homer; for ten baths are an homer: and one lamb of the flock, out of two hundred, from the fat pastures of Israel; for a meal offering, and for a burnt offering, and for peace offerings, to make atonement for them, saith the Lord GOD. All the people of the land shall give unto this oblation for the prince in Israel.
17 And it shall be the prince's part to give the burnt offerings, and the meal offerings, and the drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all the appointed feasts of the house of Israel: he shall prepare the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to make atonement for the house of Israel.
18 Thus saith the Lord GOD: In the first month, in the first day of the month, thou shalt take a young bullock without blemish; and thou shalt cleanse the sanctuary. And the priest shall take of the blood of the sin offering, and put it upon the door posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do on the seventh day of the month for every one that erreth, and for him that is simple: so shall ye make atone-
21 ment for the house In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And the seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days;
24 and a he-goat daily for a sin offering. And he shall prepare a meal offering, an ephah for a bullock, and an ephah for a ram, and an hin of oil to an ephah. In the seventh month, in the fifteenth day of the month, in the feast, shall he do the like the seven days; according to the sin offering, according to the burnt offering, and according to the meal offering, and according to the oil.

46 Thus saith the Lord GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened,

and in the day of the new moon it shall be opened. And the prince shall enter by 2
the way of the porch of the gate without, and shall stand by the post of the gate, and
the priests shall prepare his burnt offering and his peace offerings, and he shall wor-
ship at the threshold of the gate; then he shall go forth: but the gate shall not be shut
until the evening. And the people of the land shall worship at the door of that gate 3
before the LORD in the sabbaths and in the new moons. And the burnt offering that
the prince shall offer unto the LORD shall be in the sabbath day six lambs without
blemish and a ram without blemish; and the meal offering shall be an ephah for the
ram, and the meal offering for the lambs as he is able to give, and an hin of oil to an
ephah. And in the day of the new moon it shall be a young bullock without blemish; 6
and six lambs, and a ram; they shall be without blemish: and he shall prepare a meal
offering, an ephah for the bullock, and an ephah for the ram, and for the lambs ac-
cording as he is able, and an hin of oil to an ephah. And when the prince shall enter,
he shall go in by the way of the porch of the gate, and he shall go forth by the way
thereof. But when the people of the land shall come before the LORD in the appointed 9
feasts, he that entereth by the way of the north gate to worship shall go forth by the
way of the south gate; and he that entereth by the way of the south gate shall go
forth by the way of the north gate: he shall not return by the way of the gate whereby
he came in, but shall go forth straight before him. And the prince, when they go in,
shall go in in the midst of them; and when they go forth, they shall go forth together.
And in the feasts and in the solemnities the meal offering shall be an ephah for a bul- 11
lock, and an ephah for a ram, and for the lambs as he is able to give, and an hin of
oil to an ephah. And when the prince shall prepare a freewill offering, a burnt
offering or peace offerings as a freewill offering unto the LORD, one shall open for
him the gate that looketh toward the east, and he shall prepare his burnt offering and
his peace offerings, as he doth on the sabbath day: then he shall go forth; and after
his going forth one shall shut the gate. And thou shalt prepare a lamb of the first 13
year without blemish for a burnt offering unto the LORD daily: morning by morning
shalt thou prepare it. And thou shalt prepare a meal offering with it morning by
morning, the sixth part of an ephah, and the third part of an hin of oil, to moisten
the fine flour; a meal offering unto the LORD continually by a perpetual ordinance.
Thus shall they prepare the lamb, and the meal offering, and the oil, morning by morn-
ing, for a continual burnt offering.

Thus saith the Lord GOD: If the prince give a gift unto any of his sons, it is his 16
inheritance, it shall belong to his sons; it is their possession by inheritance. But if
he give of his inheritance a gift to one of his servants, it shall be his to the year of
liberty; then it shall return to the prince; but as for his inheritance, it shall be for
his sons. Moreover the prince shall not take of the people's inheritance, to thrust
them out of their possession; he shall give inheritance to his sons out of his own pos-
session: that my people be not scattered every man from his possession.

Then he brought me through the entry, which was at the side of the gate, into the 19
holy chambers for the priests, which looked toward the north: and behold, there was
a place on the hinder part westward. And he said unto me, This is the place where
the priests shall boil the guilt offering and the sin offering, where they shall bake the
meal offering; that they bring them not forth into the outer court, to sanctify the
people. Then he brought me forth into the outer court, and caused me to pass by 21
the four corners of the court; and behold, in every corner of the court there was a
court. In the four corners of the court there were courts inclosed, forty cubits long
and thirty broad: these four in the corners were of one measure. And there was a
row of building round about in them, round about the four, and it was made with
boiling places under the rows round about. Then said he unto me, These are 24
the boiling houses, where the ministers of the house shall boil the sacrifice of the
people.

The Healing Waters

47 And he brought me back unto the door of the house; and behold, waters issued out
from under the threshold of the house eastward, for the forefront of the house was
toward the east: and the waters came down from under, from the right side of the
house, on the south of the altar. Then brought he me out by the way of the gate
northward, and led me round by the way without unto the outer gate, by the way
of the gate that looketh toward the east; and behold, there ran out waters on the
3 right side. When the man went forth eastward with the line in his hand, he measured
a thousand cubits, and he caused me to pass through the waters, waters that were to
the ankles. Again he measured a thousand, and caused me to pass through the waters,
waters that were to the knees. Again he measured a thousand, and caused me to pass
through the waters, waters that were to the loins. Afterward he measured a thousand;
and it was a river that I could not pass through: for the waters were risen, waters to
6 swim in, a river that could not be passed through. And he said unto me, Son of man,
hast thou seen this? Then he brought me, and caused me to return to the bank of the
river. Now when I had returned, behold, upon the bank of the river were very many
trees on the one side and on the other. Then said he unto me, These waters issue
forth toward the eastern region, and shall go down into the Arabah: and they shall
go toward the sea; into the sea shall the waters go which were made to issue forth;
9 and the waters shall be healed. And it shall come to pass, that every living creature
which swarmeth, in every place whither the rivers come, shall live; and there shall be
a very great multitude of fish: for these waters are come thither, and the waters of
the sea shall be healed, and everything shall live whithersoever the river cometh. And
it shall come to pass, that fishers shall stand by it: from En-gedi even unto En-eglaim
shall be a place for the spreading of nets; their fish shall be after their kinds, as the
11 fish of the great sea, exceeding many. But the miry places thereof, and the marishes
thereof, shall not be healed; they shall be given up to salt. And by the river upon
the bank thereof, on this side and on that side, shall grow every tree for meat, whose
leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit
every month, because the waters thereof issue out of the sanctuary: and the fruit
thereof shall be for meat, and the leaf thereof for healing.

The Borders of the Tribes

13 Thus saith the Lord GOD: This shall be the border, whereby ye shall divide the
land for inheritance according to the twelve tribes of Israel: Joseph shall have por-
tions. And ye shall inherit it, one as well as another; concerning the which I lifted
up mine hand to give it unto your fathers: and this land shall fall unto you for in-
15 heritance. And this shall be the border of the land: on the north side, from the great
sea, by the way of Hethlon, unto the entering in of Zedad; Hamath, Berothah, Sib-
raim, which is between the border of Damascus and the border of Hamath; Hazer-
hatticon, which is by the border of Hauran. And the border from the sea shall be
Hazar-enon at the border of Damascus, and on the north northward is the border of
18 Hamath. This is the north side. And the east side, between Hauran and Damascus
and Gilead, and the land of Israel, shall be Jordan; from the north border unto the
east sea shall ye measure. This is the east side. And the south side southward shall
be from Tamar as far as the waters of Meriboth-kadesh, to the brook of Egypt, unto
the great sea. This is the south side southward. And the west side shall be the
great sea, from the south border as far as over against the entering in of Hamath. This
21 is the west side. So shall ye divide this land unto you according to the tribes of Israel.
And it shall come to pass, that ye shall divide it by lot for an inheritance unto you and
to the strangers that sojourn among you, which shall beget children among you; and

they shall be unto you as the homeborn among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.

48 Now these are the names of the tribes: from the north end, beside the way of Hethlon to the entering in of Hamath, Hazar-enan at the border of Damascus, northward beside Hamath; and they shall have their sides east and west; Dan, one portion. And by the border of Dan, from the east side unto the west side; Asher, one portion. And by the border of Asher, from the east side even unto the west side; Naphtali, one portion. And by the border of Naphtali, from the east side unto the 4 west side; Manasseh, one portion. And by the border of Manasseh, from the east side unto the west side; Ephraim, one portion. And by the border of Ephraim, from the east side even unto the west side; Reuben, one portion. And by the border of Reuben, from the east side unto the west side; Judah, one portion.

8 And by the border of Judah, from the east side unto the west side, shall be the oblation which ye shall offer, five and twenty thousand reeds in breadth, and in length as one of the portions, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the LORD shall be five and 10 twenty thousand reeds in length, and ten thousand in breadth. And for these, even for the priests, shall be the holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok, which have kept my charge; which went not 12 astray when the children of Israel went astray, as the Levites went astray. And it shall be unto them an oblation from the oblation of the land, a thing most holy, by the border of the Levites. And answerable unto the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange it, nor shall the firstfruits of the land be alienated: 15 for it is holy unto the LORD. And the five thousand that are left in the breadth, in front of the five and twenty thousand, shall be for common use, for the city, for dwelling and for suburbs: and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the city shall have 17 suburbs; toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in the length, answerable unto the holy oblation, shall be ten thousand eastward, and ten thousand westward: and it shall be answerable unto the holy oblation; and the increase thereof shall be for food unto them that labour in the city. And they that labour in the city, out of all the tribes of Israel, shall till it. 19 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city. And the residue shall be for the prince, on the one side and on the other of the holy oblation and of the possession of the city, in front of the five and twenty thousand of the oblation toward the east border, and westward in front of the five and twenty thousand toward the west border, answerable unto the portions, it shall be for the prince: and the holy oblation and the sanctuary of the house shall be in the midst thereof. More- 22 over from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

And as for the rest of the tribes: from the east side unto the west side; Benjamin, 23

24 one portion. And by the border of Benjamin, from the east side unto the west side;
Simeon, one portion. And by the border of Simeon, from the east side unto the west
side; Issachar, one portion. And by the border of Issachar, from the east side unto
the west side; Zebulun, one portion. And by the border of Zebulun, from the east
28 side unto the west side; Gad, one portion. And by the border of Gad, at the south
side southward, the border shall be even from Tamar unto the waters of Meribath-
kadesh, to the brook of Egypt, unto the great sea. This is the land which ye shall
divide by lot unto the tribes of Israel for inheritance, and these are their several por-
tions, saith the Lord GOD.

30 And these are the goings out of the city; on the north side four thousand and five
hundred reeds by measure: and the gates of the city shall be after the names of the
tribes of Israel; three gates northward: the gate of Reuben, one; the gate of Judah,
one; the gate of Levi, one: and at the east side four thousand and five hundred
reeds; and three gates: even the gate of Joseph, one; the gate of Benjamin, one; the
33 gate of Dan, one: and at the south side four thousand and five hundred reeds by
measure; and three gates: the gate of Simeon, one; the gate of Issachar, one; the
gate of Zebulun, one: at the west side four thousand and five hundred reeds, with
their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali,
one. It shall be eighteen thousand reeds round about. And the name of the city
from that day shall be, The LORD is there.

THE BOOK OF DANIEL

Daniel and the King's Meat

The Dream of the Image and the Stone

The Story of Shadrach, Meshach, and Abed-nego

The Dream of the Tree that was cut down

The Story of Belshazzar's Feast

The Story of Daniel in the Den of Lions

THE REVELATION OF DANIEL

Daniel and the King's Meat

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar 1
king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim
king of Judah into his hand, with part of the vessels of the house of God; and he
carried them into the land of Shinar to the house of his god: and he brought the
vessels into the treasure house of his god. And the king spake unto Ashpenaz the 3
master of his eunuchs, that he should bring in certain of the children of Israel, even
of the seed royal and of the nobles; youths in whom was no blemish, but well favoured,
and skilful in all wisdom, and cunning in knowledge, and understanding science, and
such as had ability to stand in the king's palace; and that he should teach them the
learning and the tongue of the Chaldeans. And the king appointed for them a daily 5
portion of the king's meat, and of the wine which he drank, and that they should be
nourished three years; that at the end thereof they might stand before the king.
Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and
Azariah. And the prince of the eunuchs gave names unto them: unto Daniel he gave
the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach;
and to Azariah, of Abed-nego. But Daniel purposed in his heart that he would not 8
defile himself with the king's meat, nor with the wine which he drank: therefore he
requested of the prince of the eunuchs that he might not defile himself. Now God
made Daniel to find favour and compassion in the sight of the prince of the eunuchs.
And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath
appointed your meat and your drink: for why should he see your faces worse liking
than the youths which are of your own age? so should ye endanger my head with the
king. Then said Daniel to the steward, whom the prince of the eunuchs had ap- 11
pointed over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech

13 thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's meat; and as thou seest, deal with thy servants. So he hearkened unto them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat. So the steward took away their meat, and the wine that they should drink, and gave them pulse.

17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and 20 Azariah: therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

The Dream of the Image and the Stone

2 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, for to tell the king his dreams. So they came in and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit is troubled to 4 know the dream. Then spake the Chaldeans to the king (in the Syrian * language), O king, live for ever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore 7 shew me the dream and the interpretation thereof. They answered the second time and said, Let the king tell his servants the dream, and we will shew the interpretation. The king answered and said, I know of a certainty that ye would gain time, because ye see the thing is gone from me. But if ye make not known unto me the dream, there is but one law for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that 10 ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: forasmuch as no king, lord, nor ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to 13 destroy all the wise men of Babylon. So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain. Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon; he answered and said to Arioch the king's captain, Wherefore is the decree so urgent from the king? Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael,

*[From this point to the point marked on page 675 the language of the book is Aramaic instead of Hebrew. — Editor.]

and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a 19
vision of the night. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, 23
who hast given me wisdom and might, and hast now made known unto me what we desired of thee: for thou hast made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, 25
I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel (whose name was Belteshazzar), Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered before the king, and 27
said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what should 29
come to pass hereafter: and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This image, which was mighty, 31
and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, his head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was 35
the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king. 36
Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as 40
iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, 42
so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.

44 And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise 49 men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was in the gate of the king.

The Story of Shadrach, Meshach, and Abed-nego

3 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image 3 which Nebuchadnezzar the king had set up. Then the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then the herald cried aloud, To you it is commanded, O peoples, 5 nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. 7 Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They answered and said to Nebuchadnezzar the king: O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down 12 and worshippeth, shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, 15 that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into

the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, 16
O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against 19
Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their hosen, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the 22
king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonied, and rose up in haste: he spake 24
and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. Then Nebuchadnezzar came near 26
to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire. And the satraps, the deputies, and the governors, and the king's counsellors, being 27
gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them. Nebuchadnezzar spake and said: Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. There- 29
fore I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that is able to deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

The Dream of the Tree that was cut down

'Nebuchadnezzar the king, unto all the peoples, nations, and languages, that **4**
dwell in all the earth: peace be multiplied unto you. It hath seemed good unto me to shew the signs and wonders that the Most High God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

'I Nebuchadnezzar was at rest in mine house, and flourishing in my palace. I saw 4
a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was 8
Belteshazzar, according to the name of my god, and in whom is the spirit of the holy

gods: and I told the dream before him, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.
10 'Thus were the visions of my head upon my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the branches thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven.
14 He cried aloud, and said thus: "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let
17 seven times pass over him. The sentence is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men." This dream I king Nebuchadnezzar have seen: and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the spirit of the holy gods is in thee.
19 'Then Daniel, whose name was Belteshazzar, was astonied for a while, and his thoughts troubled him. The king answered and said, Belteshazzar, let not the dream, or the interpretation, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries.
20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth
23 unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven
24 times pass over him; this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth
26 it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if there may be a lengthening of thy tranquillity.
28 'All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking in the royal palace of Babylon. The king spake and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying: "O king Nebuchadnezzar, to thee it is spoken:
32 the kingdom is departed from thee. And thou shalt be driven from men, and thy

dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen, and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The same hour was 33
the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing: and 35
he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me.

'Now I Nebuchadnezzar praise and extol and honour the King of heaven; for 37
all his works are truth, and his ways judgement: and those that walk in pride he is able to abase.'

The Story of Belshazzar's Feast

Belshazzar the king made a great feast to a thousand of his lords, and drank wine 5
before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank in them. They drank wine, and 4
praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, 7
and the soothsayers. The king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall rule as one of three in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were perplexed.

Now the queen by reason of the words of the king and his lords came into the ban- 10
quet house: the queen spake and said: O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him: and the king Nebuchadnezzar thy father, the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and know- 12
ledge, and understanding, interpreting of dreams, and shewing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. The king spake and said unto 13
Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found

15 in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt rule as one of three in the
17 kingdom. Then Daniel answered and said before the king: Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he
20 kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven: until he knew that the Most High God ruleth in the kingdom of men,
22 and that he setteth up over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and
24 whose are all thy ways, hast thou not glorified: then was the part of the hand sent from before him, and this writing was inscribed. And this is the writing that was inscribed *:

𝔐	𝔘	𝔓
𝔈	𝔏	𝔜
𝔑	𝔈	𝔄
𝔈	𝔎	𝔎
𝔐	𝔈	𝔖
𝔈	𝔗	𝔈
𝔑	𝔈	𝔑

26 This is the interpretation of the thing:

𝔐𝔈𝔑𝔈

God hath NUMBERED thy kingdom:
And brought it to an end!

𝔗𝔈𝔎𝔈𝔏

Thou art WEIGHED in the balances:
And art found wanting!

𝔓𝔈𝔎𝔈𝔖

Thy kingdom is DIVIDED:
And given to the Medes and Persians!

29 Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should

* [Daniel reads down, up, down: instead of across. — EDITOR.]

rule as one of three in the kingdom. In that night Belshazzar the Chaldean king 30
was slain. And Darius the Mede received the kingdom, being about threescore
and two years old.

The Story of Daniel in the Den of Lions

It pleased Darius to set over the kingdom an hundred and twenty satraps, which 6
should be throughout the whole kingdom; and over them three presidents, of whom
Daniel was one; that these satraps might give account unto them, and that the king
should have no damage. Then this Daniel was distinguished above the presidents
and the satraps, because an excellent spirit was in him; and the king thought to set
him over the whole realm.

Then the presidents and the satraps sought to find occasion against Daniel as 4
touching the kingdom; but they could find none occasion nor fault: forasmuch as
he was faithful, neither was there any error or fault found in him. Then said these
men, We shall not find any occasion against this Daniel, except we find it against him
concerning the law of his God. Then these presidents and satraps assembled together
to the king, and said thus unto him: King Darius, live for ever. All the presidents 7
of the kingdom, the deputies and the satraps, the counsellors and the governors, have
consulted together to establish a royal statute, and to make a strong interdict, that
whosoever shall ask a petition of any god or man for thirty days, save of thee, O king,
he shall be cast into the den of lions. Now, O king, establish the interdict, and
sign the writing, that it be not changed, according to the law of the Medes and Per-
sians, which altereth not. Wherefore king Darius signed the writing and the interdict. 9

And when Daniel knew that the writing was signed, he went into his house; (now
his windows were open in his chamber toward Jerusalem;) and he kneeled upon his
knees three times a day, and prayed, and gave thanks before his God, as he did afore-
time. Then these men assembled together, and found Daniel making petition and
supplication before his God. Then they came near, and spake before the king con- 12
cerning the king's interdict: Hast thou not signed an interdict, that every man that
shall make petition unto any god or man within thirty days, save unto thee, O king,
shall be cast into the den of lions? The king answered and said, The thing is true,
according to the law of the Medes and Persians, which altereth not. Then answered
they and said before the king, That Daniel, which is of the children of the captivity
of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but
maketh his petition three times a day. Then the king, when he heard these words, 14
was sore displeased, and set his heart on Daniel to deliver him: and he laboured till
the going down of the sun to rescue him. Then these men assembled together unto
the king, and said unto the king, Know, O king, that it is a law of the Medes and
Persians, that no interdict nor statute which the king establisheth may be changed.
Then the king commanded, and they brought Daniel, and cast him into the den of lions. 16
Now the king spake and said unto Daniel, Thy God whom thou servest continually,
he will deliver thee. And a stone was brought, and laid upon the mouth of the den;
and the king sealed it with his own signet, and with the signet of his lords; that noth-
ing might be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting; neither were in- 18
struments of music brought before him; and his sleep fled from him. Then the king
arose very early in the morning, and went in haste unto the den of lions. And when
he came near unto the den to Daniel, he cried with a lamentable voice: the king
spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom
thou servest continually, able to deliver thee from the lions? Then said Daniel unto 21
the king, O king, live for ever. My God hath sent his angel, and hath shut the lions'
mouths, and they have not hurt me: forasmuch as before him innocency was found
in me; and also before thee, O king, have I done no hurt. Then was the king ex-

ceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him,
24 because he had trusted in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.

Then king Darius wrote unto all the peoples, nations, and languages, that dwell
26 in all the earth: *Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end: he delivereth and rescueth, and he worketh signs and wonders in heaven and in earth; who hath delivered Daniel from the power of the lions.*
28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

THE REVELATION OF DANIEL

The Vision of the Four Beasts

7 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters.
Daniel spake and said: I saw in my vision by night, and, behold, the four winds of the heaven brake forth upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and
5 made to stand upon two feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it was raised up on one side, and three ribs were in his mouth between his teeth; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to
7 it. After this I saw in the night visions, and behold a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with his feet: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a
9 man, and a mouth speaking great things. I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire.
A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgement
11 was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire. And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time. I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they
14 brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.
15 As for me Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of

the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. Then I desired to know the truth con- 19
cerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet: and concerning the ten horns that were on his head, and the other horn which came up, and before which three fell; even that horn that had eyes, and a mouth that spake great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against 21
them; until the ancient of days came, and judgement was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise: 24
and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. But the judgement shall sit, and they shall take away his dominion, to consume and 26
to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Here is the end of the matter. As for me Daniel, my thoughts much 28
troubled me, and my countenance was changed in me: but I kept the matter in my heart.

*The Vision of the Ram and the He-goat**

8 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in the vision — now it was so, that when I saw, I was in Shushan the palace, which is in the province of Elam — and I saw in the vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and 4
southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself. And as I was considering, behold, an he-goat came from the west over the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had the two horns, which I saw standing be- 6
fore the river, and ran upon him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him: but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand. And the he-goat magnified himself ex- 8
ceedingly: and when he was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land. And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the host; and 11
it took away from him the continual burnt offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt offering

* [From this point to the end Hebrew is resumed in the original. — Editor.]

through transgression; and it cast down truth to the ground, and it did its pleasure
13 and prospered. Then I heard a holy one speaking; and another holy one said unto
that certain one which spake: How long shall be the vision concerning the continual
burnt offering, and the transgression that maketh desolate, to give both the sanctuary
and the host to be trodden under foot? And he said unto me: Unto two thousand
and three hundred evenings and mornings; then shall the sanctuary be cleansed.
15 And it came to pass, when I, even I Daniel, had seen the vision, that I sought to
understand it; and, behold, there stood before me as the appearance of a man. And
I heard a man's voice between the banks of Ulai, which called, and said, Gabriel,
make this man to understand the vision. So he came near where I stood; and when
he came, I was affrighted, and fell upon my face: but he said unto me, Understand,
18 O son of man; for the vision belongeth to the time of the end. Now as he was speak-
ing with me, I fell into a deep sleep with my face toward the ground: but he touched
me, and set me upright. And he said, Behold, I will make thee know what shall be
in the latter time of the indignation: for it belongeth to the appointed time of the end.
The ram which thou sawest that had the two horns, they are the kings of Media and
21 Persia. And the rough he-goat is the king of Greece: and the great horn that is
between his eyes is the first king. And as for that which was broken, in the place
whereof four stood up, four kingdoms shall stand up out of the nation, but not with
his power. And in the latter time of their kingdom, when the transgressors are come
to the full, a king of fierce countenance, and understanding dark sentences, shall
24 stand up. And his power shall be mighty, but not by his own power; and he shall
destroy wonderfully, and shall prosper and do his pleasure: and he shall destroy
the mighty ones and the holy people. And through his policy he shall cause craft
to prosper in his hand; and he shall magnify himself in his heart, and in their security
shall he destroy many: he shall also stand up against the prince of princes; but he
26 shall be broken without hand. And the vision of the evenings and mornings which
hath been told is true: but shut thou up the vision; for it belongeth to many days
to come. And I Daniel fainted, and was sick certain days; then I rose up, and did
the king's business: and I was astonished at the vision, but there was none to make
it understood.

Vision of the Time of Restoration

9 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which
was made king over the realm of the Chaldeans; in the first year of his reign I Daniel
understood by the books the number of the years, whereof the word of the LORD
came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem,
even seventy years. And I set my face unto the Lord God, to seek by prayer and
4 supplications, with fasting, and sackcloth, and ashes. And I prayed unto the LORD
my God, and made confession, and said:

'O Lord, the great and dreadful God, which keepeth covenant and mercy with
them that love him and keep his commandments; we have sinned, and have dealt
perversely, and have done wickedly, and have rebelled, even turning aside from thy
precepts and from thy judgements: neither have we hearkened unto thy servants
the prophets, which spake in thy name to our kings, our princes, and our fathers,
7 and to all the people of the land. O Lord, righteousness belongeth unto thee, but
unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants
of Jerusalem, and unto all Israel, that are near, and that are far off, through all the
countries whither thou hast driven them, because of their trespass that they have
trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to
9 our princes, and to our fathers, because we have sinned against thee. To the Lord
our God belong mercies and forgivenesses; for we have rebelled against him; neither
have we obeyed the voice of the LORD our God, to walk in his laws, which he set

before us by his servants the prophets. Yea, all Israel have transgressed thy law, 11
even turning aside, that they should not obey thy voice: therefore hath the curse
been poured out upon us, and the oath that is written in the law of Moses the servant
of God; for we have sinned against him. And he hath confirmed his words, which he
spake against us, and against our judges that judged us, by bringing upon us a great
evil: for under the whole heaven hath not been done as hath been done upon Jerusa-
lem. As it is written in the law of Moses, all this evil is come upon us: yet have we 13
not intreated the favour of the LORD our God, that we should turn from our iniquities,
and have discernment in thy truth. Therefore hath the LORD watched over the evil,
and brought it upon us: for the LORD our God is righteous in all his works which he
doeth, and we have not obeyed his voice. And now, O Lord our God, that hast
brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten
thee renown, as at this day; we have sinned, we have done wickedly. O Lord, ac- 16
cording to all thy righteousness, let thine anger and thy fury, I pray thee, be turned
away from thy city Jerusalem, thy holy mountain: because for our sins, and for the
iniquities of our fathers, Jerusalem and thy people are become a reproach to all that
are round about us. Now therefore, O our God, hearken unto the prayer of thy
servant, and to his supplications, and cause thy face to shine upon thy sanctuary
that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open 18
thine eyes, and behold our desolations, and the city which is called by thy name: for
we do not present our supplications before thee for our righteousnesses, but for thy
great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not;
for thine own sake, O my God, because thy city and thy people are called by thy name.'

And whiles I was speaking, and praying, and confessing my sin and the sin of 20
my people Israel, and presenting my supplication before the LORD my God for the
holy mountain of my God; yea, whiles I was speaking in prayer, the man Gabriel,
whom I had seen in the vision at the beginning, being caused to fly swiftly, touched
me about the time of the evening oblation. And he instructed me, and talked with
me, and said, O Daniel, I am now come forth to make thee skilful of understanding.
At the beginning of thy supplications the commandment went forth, and I am come 23
to tell thee; for thou art greatly beloved: therefore consider the matter, and under-
stand the vision. Seventy weeks are decreed upon thy people and upon thy holy
city, to finish transgression, and to make an end of sins, and to make reconciliation
for iniquity, and to bring in everlasting righteousness, and to seal up vision and
prophecy, and to anoint the most holy. Know therefore and discern, that from the 25
going forth of the commandment to restore and to build Jerusalem unto the anointed
one, the prince, shall be seven weeks: and threescore and two weeks, it shall be built
again, with street and moat, even in troublous times. And after the threescore and
two weeks shall the anointed one be cut off, and shall have nothing: and the people
of the prince that shall come shall destroy the city and the sanctuary; and his end shall
be with a flood, and even unto the end shall be war; desolations are determined. And 27
he shall make a firm covenant with many for one week: and for the half of the week
he shall cause the sacrifice and the oblation to cease; and upon the wing of abomina-
tions shall come one that maketh desolate; and even unto the consummation, and
that determined, shall wrath be poured out upon the desolator.

Vision of the Time of the End

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose **10**
name was called Belteshazzar; and the thing was true, even a great warfare: and he
understood the thing, and had understanding of the vision. In those days I Daniel
was mourning three whole weeks. I ate no pleasant bread, neither came flesh nor wine
in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great
river, which is Hiddekel, I lifted up mine eyes, and looked, and behold a man clothed in
linen, whose loins were girded with pure gold of Uphaz: his body also was like the
beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and
his arms and his feet like in colour to burnished brass, and the voice of his words like
7 the voice of a multitude. And I Daniel alone saw the vision: for the men that were
with me saw not the vision; but a great quaking fell upon them, and they fled to hide
themselves. So I was left alone, and saw this great vision, and there remained no
strength in me: for my comeliness was turned in me into corruption, and I retained
no strength. Yet heard I the voice of his words: and when I heard the voice of his
words, then was I fallen into a deep sleep on my face, with my face toward the ground.
10 And, behold, a hand touched me, which set me upon my knees and upon the palms
of my hands. And he said unto me, O Daniel, thou man greatly beloved, understand
the words that I speak unto thee, and stand upright; for unto thee am I now sent:
and when he had spoken this word unto me, I stood trembling. Then said he unto
me, Fear not, Daniel; for from the first day that thou didst set thine heart to under-
stand, and to humble thyself before thy God, thy words were heard: and I am come
13 for thy words' sake. But the prince of the kingdom of Persia withstood me one and
twenty days; but, lo, Michael, one of the chief princes, came to help me: and I re-
mained there with the kings of Persia. Now I am come to make thee understand
what shall befall thy people in the latter days: for the vision is yet for many days.
And when he had spoken unto me according to these words, I set my face toward
16 the ground, and was dumb. And, behold, one like the similitude of the sons of men
touched my lips: then I opened my mouth, and spake and said unto him that stood
before me, O my lord, by reason of the vision my sorrows are turned upon me, and
I retain no strength. For how can the servant of this my lord talk with this my lord?
for as for me, straightway there remained no strength in me, neither was there breath
left in me. Then there touched me again one like the appearance of a man, and he
19 strengthened me. And he said, O man greatly beloved, fear not: peace be unto thee,
be strong, yea, be strong. And when he spake unto me, I was strengthened, and said,
Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou
wherefore I am come unto thee? and now will I return to fight with the prince of
Persia: and when I go forth, lo, the prince of Greece shall come. But I will tell thee
that which is inscribed in the writing of truth: and there is none that holdeth with
11 me against these, but Michael your prince. And as for me, in the first year of Darius
the Mede, I stood up to confirm and strengthen him.

And now will I shew thee the truth. Behold, there shall stand up yet three kings
in Persia; and the fourth shall be far richer than they all: and when he is waxed
strong through his riches, he shall stir up all against the realm of Greece. And a
mighty king shall stand up, that shall rule with great dominion, and do according to
4 his will. And when he shall stand up, his kingdom shall be broken, and shall be
divided toward the four winds of heaven; but not to his posterity, nor according to
his dominion wherewith he ruled; for his kingdom shall be plucked up, even for
others beside these. And the king of the south shall be strong, and one of his
princes; and he shall be strong above him, and have dominion; his dominion
6 shall be a great dominion. And at the end of years they shall join themselves
together; and the daughter of the king of the south shall come to the king of the
north to make an agreement: but she shall not retain the strength of her arm;
neither shall he stand, nor his arm; but she shall be given up, and they that
brought her, and he that begat her, and he that strengthened her in those times.
7 But out of a shoot from her roots shall one stand up in his place, which shall come
unto the army, and shall enter into the fortress of the king of the north, and shall
deal against them, and shall prevail: and also their gods, with their molten images,

and with their goodly vessels of silver and of gold, shall he carry captive into Egypt;
and he shall refrain some years from the king of the north. And he shall come into
the realm of the king of the south, but he shall return into his own land. And his 10
sons shall war, and shall assemble a multitude of great forces, which shall come on,
and overflow, and pass through: and they shall return and war, even to his fortress.
And the king of the south shall be moved with choler, and shall come forth and fight
with him, even with the king of the north: and he shall set forth a great multitude,
and the multitude shall be given into his hand. And the multitude shall be lifted 12
up, and his heart shall be exalted: and he shall cast down tens of thousands,
but he shall not prevail. And the king of the north shall return, and shall set
forth a multitude greater than the former; and he shall come on at the end of
the times, even of years, with a great army and with much substance. And in
those times there shall many stand up against the king of the south: also the
children of the violent among thy people shall lift themselves up to establish the
vision; but they shall fall. So the king of the north shall come, and cast up 15
a mount, and take a well fenced city: and the arms of the south shall not with-
stand, neither his chosen people, neither shall there be any strength to withstand.
But he that cometh against him shall do according to his own will, and none shall
stand before him: and he shall stand in the glorious land, and in his hand shall be de-
struction. And he shall set his face to come with the strength of his whole kingdom, 17
and upright ones with him; and he shall do his pleasure: and he shall give him the
daughter of women, to corrupt her; but she shall not stand, neither be for him. After
this shall he turn his face unto the isles, and shall take many: but a prince shall
cause the reproach offered by him to cease; yea, moreover, he shall cause his reproach
to turn upon him. Then he shall turn his face toward the fortresses of his own land: 19
but he shall stumble and fall, and shall not be found. Then shall stand up in his
place one that shall cause an exactor to pass through the glory of the kingdom: but
within few days he shall be destroyed, neither in anger, nor in battle. And in his
place shall stand up a contemptible person, to whom they had not given the honour
of the kingdom: but he shall come in time of security, and shall obtain the kingdom
by flatteries. And with the arms of a flood shall they be swept away from before him, 22
and shall be broken; yea, also the prince of the covenant. And after the league
made with him he shall work deceitfully: for he shall come up, and shall become
strong, with a small people. In time of security shall he come even upon the fattest
places of the province; and he shall do that which his fathers have not done, nor his
fathers' fathers; he shall scatter among them prey, and spoil, and substance: yea,
he shall devise his devices against the strong holds, even for a time. And he shall 25
stir up his power and his courage against the king of the south with a great army;
and the king of the south shall war in battle with an exceeding great and mighty
army: but he shall not stand, for they shall devise devices against him. Yea, they
that eat of his meat shall destroy him, and his army shall overflow; and many shall
fall down slain. And as for both these kings, their hearts shall be to do mischief, 27
and they shall speak lies at one table: but it shall not prosper; for yet the end shall
be at the time appointed. Then shall he return into his land with great substance;
and his heart shall be against the holy covenant; and he shall do his pleasure, and re-
turn to his own land. At the time appointed he shall return, and come into the south;
but it shall not be in the latter time as it was in the former. For ships of Kittim shall 30
come against him; therefore he shall be grieved, and shall return, and have indigna-
tion against the holy covenant, and shall do his pleasure: he shall even return, and
have regard unto them that forsake the holy covenant. And arms shall stand on his
part, and they shall profane the sanctuary, even the fortress, and shall take away the
continual burnt offering, and they shall set up the abomination that maketh desolate.
And such as do wickedly against the covenant shall he pervert by flatteries: but the 32

33 people that know their God shall be strong, and do exploits. And they that be wise among the people shall instruct many: yet they shall fall by the sword and by flame, by captivity and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall join themselves unto them with flatteries. And some of them that be wise shall fall, to refine them, and to purify, and to make them 36 white, even to the time of the end: because it is yet for the time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods: and he shall prosper till the indignation be accomplished; for that which is determined shall be done. Neither shall he regard the gods of his fathers, nor the desire of women, 38 nor regard any god: for he shall magnify himself above all. But in his place shall he honour the god of fortresses: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. And he shall deal with the strongest fortresses by the help of a strange god; whosoever acknowledgeth him he will increase with glory: and he shall cause them to rule over many, and shall 40 divide the land for a price. And at the time of the end shall the king of the south contend with him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall be delivered out of 42 his hand, Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: and he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come **12** to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting 3 life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side. And one said to the man clothed in linen, which was above the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was above the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when they have made an end of breaking in pieces the power of the holy 8 people, all these things shall be finished. And I heard, but I understood not: then said I, O my lord, what shall be the issue of these things? And he said, Go thy way, Daniel: for the words are shut up and sealed till the time of the end. Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand: but they that be wise shall 11 understand. And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and shalt stand in thy lot, at the end of the days.

The Word of the LORD

that came unto

HOSEA

the son of Beeri

in the days of

Uzziah

Jotham

Ahaz

and Hezekiah

kings of Judah and in the days of

Jeroboam the son of Joash

king of Israel

The Prophecies of

HOSEA

Gomer: An Emblem

Heavy Corruption and Light Repentance

Reaping the Whirlwind

Sentences

A Harvest Prophecy

Sentences of Judgement

The Yearning of God

1 Gomer: an Emblem

2 WHEN the LORD spake at the first by Hosea, the LORD said unto Hosea, Go, take
unto thee a wife of whoredom and children of whoredom: for the land doth commit
great whoredom, departing from the LORD. So he went and took Gomer the daughter
of Diblaim; and she conceived, and bare him a son. And the LORD said unto him,
Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel
upon the house of Jehu, and will cause the kingdom of the house of Israel to cease.
5 And it shall come to pass at that day, that I will break the bow of Israel in the valley
of Jezreel. And she conceived again, and bare a daughter. And the LORD said
unto him, Call her name 'Lo-ruhamah': for I will 'no more have mercy' upon the
house of Israel, that I should in any wise pardon them. But I will have mercy upon
the house of Judah, and will save them by the LORD their God, and will not save
them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when
she had weaned Lo-ruhamah, she conceived, and bare a son. And the LORD said,
Call his name 'Lo-ammi': for ye are 'not my people', and I will not be your God.
10 Yet the number of the children of Israel shall be as the sand of the sea, which
cannot be measured nor numbered; and it shall come to pass that, in the place where
it was said unto them, Ye are not my people, it shall be said unto them, Ye are the
sons of the living God. And the children of Judah and the children of Israel shall
be gathered together, and they shall appoint themselves one head, and shall go up
2 from the land: for great shall be the day of Jezreel. Say ye unto your brethren,
Ammi; and to your sisters, Ruhamah.

Plead with your mother, plead; for she is not my wife, neither am I her husband:

and let her put away her whoredoms from her face, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and 3
make her as a wilderness, and set her like a dry land, and slay her with thirst; yea, upon her children will I have no mercy; for they be children of whoredom. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. Therefore, behold, I will hedge up thy way with thorns, and I will make a fence against her, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall 7
seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her the corn, and the wine, and the oil, and multiplied unto her silver and gold, which they used for Baal. Therefore will I take back my corn in the time thereof, and my wine in the season thereof, and will pluck away my wool and my flax which should have covered her nakedness. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. I will also cause 11
all her mirth to cease, her feasts, her new moons, and her sabbaths, and all her solemn assemblies. And I will lay waste her vines and her fig trees, whereof she hath said, These are my hire that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of the Baalim, unto which she burned incense; when she decked herself with her earrings and her jewels, and went after her lovers, and forgat me, saith the LORD.

Therefore, behold, I will allure her, and bring her into the wilderness, and speak 14
comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall make answer there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the LORD, that thou shalt call me Ishi; * and shalt call me no more Baali.* For I will take away the names of the Baalim out of her mouth, and 17
they shall no more be mentioned by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgement, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithful- 20
ness: and thou shalt know the LORD. And it shall come to pass in that day, I will answer, saith the LORD, I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

*

And the LORD said unto me, Go yet, love a woman beloved of her husband, yet **3**
an adulteress, even as the LORD loveth the children of Israel, though they turn unto other gods, and love cakes of raisins. So I bought her to me for fifteen pieces of silver, and an homer of barley, and an half homer of barley: and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be any man's wife: so will I also be toward thee. For the children of Israel 4
shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall come with fear unto the LORD and to his goodness in the latter days.

* [My husband — my lord.]

Heavy Corruption and Light Repentance

4 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field and the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, neither let any man reprove; for thy people are as they that strive with the priest. And thou shalt stumble in the day, and the prophet also shall stumble with thee in the night; and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of
7 thy God, I also will forget thy children. As they were multiplied, so they sinned against me: I will change their glory into shame. They feed on the sin of my people, and set their heart on their iniquity. And it shall be, like people, like priest: and I will punish them for their ways, and will reward them their doings.

And they shall eat, and not have enough; they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD. Whoredom and
12 wine and new wine take away the understanding. My people ask counsel at their stock, and their staff declareth unto them: for the spirit of whoredom hath caused them to err, and they have gone a whoring from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and terebinths, because the shadow thereof is good; therefore your daughters
14 commit whoredom, and your brides commit adultery. I will not punish your daughters when they commit whoredom, nor your brides when they commit adultery; for they themselves go apart with whores, and they sacrifice with the harlots: and the people that doth not understand shall be overthrown.

Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye
16 unto Gilgal, neither go ye up to Beth-aven, nor swear, As the LORD liveth. For Israel hath behaved himself stubbornly, like a stubborn heifer: now will the LORD feed them as a lamb in a large place. Ephraim is joined to idols; let him alone. Their carouse is over; they commit whoredom continually; they are given up to love; her rulers are a shame. The wind hath wrapped her up in its wings; and they shall be ashamed because of their sacrifices.

5 Hear this, O ye priests, and hearken, ye house of Israel, and give ear, O house of the king, for unto you pertaineth the judgement; for ye have been a snare at Mizpah, and a net spread upon Tabor. And the revolters are gone deep in corruption; but I am a rebuker of them all. I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou hast committed whoredom, Israel is defiled. Their doings will not suffer them to turn unto their God: for the spirit of whoredom is within them, and
5 they know not the LORD. And the pride of Israel doth testify to his face: therefore Israel and Ephraim shall stumble in their iniquity; Judah also shall stumble with them. They shall go with their flocks and with their herds to seek the LORD; but they shall not find him: he hath withdrawn himself from them. They have dealt treacherously against the LORD; for they have borne strange children: now shall the new moon devour them with their fields.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah — Sound an alarm at Beth-aven — After thee, Benjamin! — Ephraim shall become a desolation in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. The princes of Judah are like them that remove the landmark: I will pour out my wrath upon them like water. Ephraim is oppressed, he is crushed in judgement;

because he was content to walk after vanity. Therefore am I unto Ephraim as a 12
moth, and to the house of Judah as rottenness. When Ephraim saw his sickness,
and Judah saw his wound, then went Ephraim to Assyria, and sent to king Jareb:
but he is not able to heal you, neither shall he cure you of your wound. For I will
be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I,
will tear and go away; I will carry off, and there shall be none to deliver.

I will go and return to my place, till they acknowledge their offence, and seek 15
my face: in their affliction they will seek me earnestly.

Repentant Israel. — Come, and let us return unto the Lord: for he hath torn, 6
and he will heal us; he hath smitten, and he will bind us up. After two days will he
revive us: on the third day he will raise us up, and we shall live before him. And let
us know, let us follow on to know the Lord; his going forth is sure as the morning:
and he shall come unto us as the rain, as the latter rain that watereth the earth.

The Lord. — O Ephraim, what shall I do unto thee? O Judah, what shall I 4
do unto thee? for your goodness is as a morning cloud, and as the dew that goeth
early away. Therefore have I hewed them by the prophets; I have slain them by
the words of my mouth: and thy judgements are as the light that goeth forth. For I
desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings.
But they are as men that have transgressed a covenant: there have they dealt treacher- 7
ously against me. Gilead is a city of them that work iniquity, it is stained with blood.
And as troops of robbers wait for a man, so the company of priests murder in the way
toward Shechem: yea, they have committed lewdness. In the house of Israel I have
seen an horrible thing: there whoredom is found in Ephraim, Israel is defiled. Also, 11
O Judah, there is an harvest appointed for thee.

Reaping the Whirlwind

When I bring again the captivity of my people, when I would heal Israel, then is 7
the iniquity of Ephraim discovered, and the wickedness of Samaria; for they commit
falsehood: and the thief entereth in, and the troop of robbers spoileth without. And
they consider not in their hearts that I remember all their wickedness: now have
their own doings beset them about; they are before my face. They make the king
glad with their wickedness, and the princes with their lies. They are all adulterers; 4
they are as an oven heated by the baker; he ceaseth to stir the fire, from the kneading
of the dough until it be leavened. On 'the day of our king' the princes made them-
selves sick with the heat of wine; he stretched out his hand with scorners. For they
have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth
all the night; in the morning it burneth as a flaming fire. They are all hot as an oven, 7
and devour their judges: all their kings are fallen: there is none among them that
calleth unto me. Ephraim, he mixeth himself among the peoples; Ephraim is a
cake not turned. Strangers have devoured his strength, and he knoweth it not; yea,
gray hairs are here and there upon him, and he knoweth it not: and the pride of Israel 10
doth testify to his face.

Yet they have not returned unto the Lord their God, nor sought him, for all this.
And Ephraim is like a silly dove, without understanding: they call unto Egypt, they
go to Assyria. When they shall go, I will spread my net upon them; I will bring them
down as the fowls of the heaven: I will chastise them, as their congregation hath
heard. Woe unto them! for they have wandered from me; destruction unto them! 13
for they have trespassed against me: though I would redeem them, yet they have
spoken lies against me. And they have not cried unto me with their heart, but they
howl upon their beds: they assemble themselves for corn and wine, they rebel against

15 me. Though I have taught and strengthened their arms, yet do they imagine mischief against me. They return, but not to him that is on high; they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

8 Set the trumpet to thy mouth: as an eagle he cometh against the house of the LORD; because they have transgressed my covenant, and trespassed against my law. They shall cry unto me, My God, we Israel know thee. Israel hath cast off that which is good: the enemy shall pursue him. They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made 5 them idols, that they may be cut off. He hath cast off thy calf, O Samaria; mine anger is kindled against them: how long will it be ere they attain to innocency? For 7 from Israel is even this; the workman made it, and it is no God: yea, the calf of Samaria shall be broken in pieces. For they sow the wind, and they shall reap the whirlwind.

Sentences

He hath no standing corn; the blade shall yield no meal; if so be it yield, strangers shall swallow it up.

8 Israel is swallowed up: now are they among the nations as a vessel wherein is no pleasure.

For they are gone up to Assyria, like a wild ass alone by himself.

10 Ephraim hath hired lovers. Yea, though they hire among the nations, now will I gather them; and they begin to be minished by reason of the burden of the king of princes.

Because Ephraim hath multiplied altars — to sin, altars have been unto him — to sin.

12 Though I write for him my law in ten thousand precepts, they are counted as a strange thing.

As for the sacrifices of mine offerings, they sacrifice flesh and eat it; but the LORD accepteth them not: now will he remember their iniquity, and visit their sins; they shall return to Egypt.

14 For Israel hath forgotten his Maker, and builded palaces; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the castles thereof.

A Harvest Prophecy

9 Rejoice not, O Israel, unto exultation, like the peoples; for thou hast gone a whoring from thy God, thou hast loved hire upon every cornfloor. The threshing-floor and the winepress shall not feed them, and the new wine shall fail her. They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall 4 eat unclean food in Assyria. They shall not pour out wine offerings to the LORD, neither shall their sacrifices be pleasing unto him; their bread shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread shall be for their appetite; it shall not come into the house of the LORD. What will ye do in 6 the day of solemn assembly, and in the day of the feast of the LORD? For, lo, they are gone away from destruction: Egypt shall gather them up, Memphis shall bury them; their pleasant things of silver, nettles shall possess them; thorns shall be in their tents.

Sentences of Judgement

The days of visitation are come, the days of recompence are come; Israel shall 7
know it: the prophet is a fool, the man that hath the spirit is mad, for the multitude of thine iniquity, and because the enmity is great.

Ephraim was a watchman with my God: as for the prophet, a fowler's snare is in all his ways, and enmity in the house of his God.

They have deeply corrupted themselves, as in the days of Gibeah: he will re- 9
member their iniquity, he will visit their sins.

I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first season: but they came to Baal-peor, and consecrated themselves unto the shameful thing, and became abominable like that which they loved.

As for Ephraim, their glory shall fly away like a bird. There shall be no birth, 11
and none with child, and no conception; though they bring up their children, yet will I bereave them, that there be not a man left. Yea, woe also to them when I depart from them!

Ephraim, like as I have seen Tyre, is planted in a pleasant place: but Ephraim 13
shall bring out his children to the slayer.

Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.

All their wickedness is in Gilgal; for there I hated them: because of the wicked- 15
ness of their doings I will drive them out of mine house: I will love them no more; all their princes are revolters.

Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations.

Israel is a luxuriant vine, which putteth forth his fruit: according to the multitude 10
of his fruit he hath multiplied his altars; according to the goodness of his land they have made goodly pillars. Their heart is smooth; now shall they be found guilty: he shall smite their altars, he shall spoil their pillars.

Surely now shall they say, We have no king: for we fear not the LORD; and the 3
king, what can he do for us?

They speak vain words, swearing falsely in making covenants: therefore judgement springeth up as hemlock in the furrows of the field.

The inhabitants of Samaria shall be in terror for the calves of Beth-aven: for the 5
people thereof shall mourn over it, and the priests thereof that rejoiced over it, for the glory thereof, because it is departed from it. It also shall be carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 Samaria is cut off with her king, as foam upon the water. The high places also of
Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on
their altars. And they shall say to the mountains, Cover us; and to the hills, Fall on us.

O Israel, thou hast sinned from the days of Gibeah: there they stood; shall not
the battle against the children of iniquity overtake them in Gibeah?

10 When it is my desire, I will chastise them; and the peoples shall be gathered
against them, when they are yoked to their two transgressions.

And Ephraim is an heifer that is taught, that loveth to tread out the corn; but I
have passed over upon her fair neck: I will set a rider on Ephraim; Judah shall plow,
Jacob shall break his clods.

Sow to yourselves in righteousness, reap according to mercy; break up your fallow
ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of
lies: for thou didst trust in thy way, in the multitude of thy mighty men. Therefore
shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shal-
man spoiled Beth-arbel in the day of battle: the mother was dashed in pieces with her
children. So shall it be done unto you at Beth-el because of your great wickedness:
at daybreak shall the king of Israel be utterly cut off.

The Yearning of God

THE LORD

11 When Israel was a child, then I loved him, and called my son out of Egypt.—
As they called them, so they went from them: they sacrificed unto the Baalim, and
burned incense to graven images.—

Yet I taught Ephraim to go; I took them on my arms; but they knew not that I
healed them. I drew them with cords of a man, with bands of love; and I was to
them as they that take off the yoke on their jaws, and I laid meat before them.—

5 He shall not return into the land of Egypt; but the Assyrian shall be his king, be-
cause they refused to return. And the sword shall fall upon his cities, and shall con-
sume his bars, and devour them, because of their own counsels. And my people are
bent to backsliding from me: though they call them to him that is on high, none at all
will lift himself up.—

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I
make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within
me, my compassions are kindled together. I will not execute the fierceness of mine
anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy
One in the midst of thee: and I will not come in wrath. They shall walk after the
LORD, who shall roar like a lion: for he shall roar, and the children shall come trem-
11 bling from the west. They shall come trembling as a bird out of Egypt, and as a
dove out of the land of Assyria: and I will make them to dwell in their houses, saith
the LORD.—

Ephraim compasseth me about with falsehood, and the house of Israel with deceit:
and Judah is yet unstedfast with God, and with the Holy One who is faithful.
12 Ephraim feedeth on wind, and followeth after the east wind: he continually mul-
tiplieth lies and desolation; and they make a covenant with Assyria, and oil is carried
into Egypt. The LORD hath also a controversy with Judah, and will punish Jacob
according to his ways; according to his doings will he recompense him.—

'In the womb he took his brother by the heel; 3
And in his manhood he had power with God:
Yea, he had power over the angel, and prevailed,
He wept, and made supplication unto him.
He found him at Beth-el, and there he spake with us;
Even the LORD, the God of hosts, the LORD is his memorial.'

Therefore turn thou to thy God: keep mercy and judgement, and wait on thy God 6
continually. —

He is a trafficker, the balances of deceit are in his hand: he loveth to oppress.
And Ephraim said, Surely I am become rich, I have found me wealth: in all my labours they shall find in me none iniquity that were sin. But I am the LORD thy God from the land of Egypt; I will yet again make thee to dwell in tents, as in the days of the solemn feast. I have also spoken unto the prophets, and I have multiplied visions; 10
and by the ministry of the prophets have I used similitudes. Is Gilead iniquity? they are altogether vanity; in 'Gilgal' they sacrifice bullocks: yea, their altars are as 'heaps' in the furrows of the field. —

'And Jacob fled into the field of Aram, 12
And Israel served for a wife, and for a wife he kept sheep.
And by a prophet the LORD brought Israel up out of Egypt,
And by a prophet was he preserved.' —

Ephraim hath provoked to anger most bitterly: therefore shall his blood be left 13
upon him, and his reproach shall his Lord return unto him. When Ephraim spake with trembling he exalted himself in Israel: but when he offended in Baal, he died.
And now they sin more and more, and have made them molten images of their silver, even idols according to their own understanding, all of them the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. Therefore they 3
shall be as the morning cloud, and as the dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney. —

Yet I am the LORD thy God from the land of Egypt; and thou knowest no god but 4
me, and beside me there is no saviour. I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore have they forgotten me. —

Therefore am I unto them as a lion: as a leopard will I watch by the way: I will 7
meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart: and there will I devour them like a lion; the wild beast shall tear them. It is thy destruction, O Israel, that thou art against me, against thy help. Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in mine anger, and have 11
taken him away in my wrath. The iniquity of Ephraim is bound up; his sin is laid up in store. The sorrows of a travailing woman shall come upon him: he is an unwise son; when it is time, he standeth not in the place of the breaking forth of children. —

I will ransom them from the power of the grave; I will redeem them from death: 14
O death, where are thy plagues? O grave, where is thy destruction? —

Repentance shall be hid from mine eyes. Though he be fruitful among his brethren, an east wind shall come, the breath of the LORD coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: it shall spoil the treasure of all pleasant vessels. Samaria shall bear her guilt; for she hath rebelled 16
against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

14 Repentant Israel. — O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and return unto the Lord: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

4 The Lord. — I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: the scent thereof shall be as the wine of Lebanon.

8 Ephraim. — What have I to do any more with idols?

The Lord. — I have answered, and will regard him.

Ephraim. — I am like a green fir tree —

The Lord. — From me is thy fruit found.

9 Who is wise, and he shall understand these things?
Prudent, and he shall know them?
For the ways of the LORD are right,
And the just shall walk in them:
But transgressors shall fall therein.

The Word of the LORD that came to

JOEL

the son of Pethuel

A RHAPSODY OF THE LOCUST PLAGUE

I. — The Land Desolate and Mourning

OLD MEN

Hear this, ye old men, 2
And give ear, all ye inhabitants of the land!
Hath this been in your days,
Or in the days of your fathers?
Tell ye your children of it,
And let your children tell their children,
And their children another generation.
That which the palmerworm hath left 4
Hath the locust eaten;
And that which the locust hath left
Hath the cankerworm eaten;
And that which the cankerworm hath left
Hath the caterpiller eaten.

REVELLERS

Awake, ye drunkards, and weep, 5
And howl, all ye drinkers of wine,
Because of the sweet wine;
For it is cut off from your mouth!
For a nation is come up upon my land,
Strong, and without number;
His teeth are the teeth of a lion,
And he hath the jaw teeth of a great lion.
He hath laid my vine waste, 7
And barked my fig tree:
He hath made it clean bare, and cast it away;
The branches thereof are made white.

PRIESTS

8 Lament like a virgin
Girded with sackcloth for the husband of her youth!
The meal offering and the drink offering
Is cut off from the house of the LORD:
The priests, the LORD'S ministers, mourn.
The field is wasted,
The land mourneth;
For the corn is wasted,
The new wine is dried up,
The oil languisheth.

HUSBANDMEN

11 Be ashamed, O ye husbandmen,
Howl, O ye vinedressers,
For the wheat, and for the barley;
For the harvest of the field is perished!
The wine is withered,
And the fig tree languisheth;
The pomegranate tree,
The palm tree also, and the apple tree,
Even all the trees of the field are withered:
For joy is withered away from the sons of men.

PRIESTS

13 Gird yourselves, and lament, ye priests;
Howl, ye ministers of the altar;
Come, lie all night in sackcloth,
Ye ministers of my God:
For the meal offering and the drink offering
Is withholden from the house of your God!

THE WHOLE PEOPLE

14 Sanctify a fast, call a solemn assembly, gather the old men and all the inhabitants of the land unto the house of the LORD your God, and cry unto the LORD:

Alas for the day! for the day of the LORD is at hand!
And as destruction from the Almighty shall it come.
Is not the meat cut off before our eyes,
Yea, joy and gladness from the house of our God?

17 The seeds rot under their clods:
The garners are laid desolate,
The barns are broken down;
For the corn is withered.

How do the beasts groan!
The herds of cattle are perplexed,
Because they have no pasture;
Yea, the flocks of sheep are made desolate.

O LORD, to thee do I cry: 19
For the fire hath devoured the pastures of the wilderness,
And the flame hath burned all the trees of the field.
Yea, the beasts of the field pant unto thee:
For the water brooks are dried up,
And the fire hath devoured the pastures of the wilderness.

II. — The Judgement Advancing

Blow ye the trumpet in Zion, 2
And sound an alarm in my holy mountain;
Let all the inhabitants of the land tremble!

For the Day of the LORD cometh, for it is nigh at hand; a day of darkness and gloomi- 2
ness, a day of clouds and thick darkness, as the dawn spread upon the mountains;
a great people and a strong, there hath not been ever the like, neither shall be any
more after them, even to the years of many generations!

A fire devoureth before them;
And behind them a flame burneth:
The land is as the garden of Eden before them,
And behind them a desolate wilderness!

Yea, and none hath escaped them. The appearance of them is as the appearance of 4
horses; and as horsemen, so do they run. Like the noise of chariots on the tops of the
mountains do they leap, like the noise of a flame of fire that devoureth the stubble, as a
strong people set in battle array.

At their presence the peoples are in anguish: 6
All faces are waxed pale:
They run like mighty men;
They climb the wall like men of war;
And they march every one on his ways.

And they break not their ranks: neither doth one thrust another; they march every 8
one in his path: and they burst through the weapons, and break not off their course.

They leap upon the city;
They run upon the wall;
They climb up into the houses;
They enter in at the windows like a thief.
The earth quaketh before them; 10
The heavens tremble:
The sun and the moon are darkened,
And the stars withdraw their shining.

And the LORD uttereth his voice before his army; for his camp is very great; for he is 11
strong that executeth his word: for the Day of the LORD is great and very terrible; and
who can abide it?

III. — Repentance at the Last Moment

THE LORD

12 Yet even now, saith the LORD, turn ye unto me with all your heart, and with fasting,
and with weeping, and with mourning: and rend your heart, and not your garments,
and turn unto the LORD your God: for he is gracious and full of compassion, slow to
anger, and plenteous in mercy, and repenteth him of the evil.

THE PEOPLE

14 Who knoweth whether he will not turn and repent, and leave a blessing behind him,
even a meal offering and a drink offering unto the LORD your God?

Blow the trumpet in Zion,
Sanctify a fast,
Call a solemn assembly:
16 Gather the people,
Sanctify the congregation,
Assemble the old men,
Gather the children, and those that suck the breasts:
Let the bridegroom go forth of his chamber,
And the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar,
and let them say:

PRIESTS

Spare thy people, O LORD,
And give not thine heritage to reproach,
That the nations should use a byword against them;
Wherefore should they say among the peoples, Where is their God?

IV. — Relief and Restoration

18 *Then was the LORD jealous for his land, and had pity on his people.*

THE LORD

Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith:
20 and I will no more make you a reproach among the nations: but I will remove far
off from you the northern army, and will drive him into a land barren and desolate,
his forepart into the eastern sea, and his hinder part into the western sea; and his
stink shall come up, and his ill savour shall come up, because he hath done great
things.
21 Fear not, O land, be glad and rejoice; for the LORD hath done great things. Be
not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the
tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then,
ye children of Zion, and rejoice in the LORD your God: for he giveth you the former
rain in just measure, and he causeth to come down for you the rain, the former rain
24 and the latter rain, in the first month. And the floors shall be full of wheat, and the
fats shall overflow with wine and oil. And I will restore to you the years that the locust
hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great
army which I sent among you. And ye shall eat in plenty and be satisfied, and shall
praise the name of the LORD your God, that hath dealt wondrously with you: and my

people shall never be ashamed. And ye shall know that I am in the midst of Israel, 27
and that I am the LORD your God, and there is none else: and my people shall never
be ashamed.

V. — Afterward

THE LORD

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; 28
and your sons and your daughters shall prophesy, your old men shall dream dreams,
your young men shall see visions: and also upon the servants and upon the hand-
maids in those days will I pour out my spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and
pillars of smoke. The sun shall be turned into darkness, and the moon into blood, 31
before the great and terrible day of the LORD come. And it shall come to pass,
that whosoever shall call on the name of the LORD shall be delivered: for in mount
Zion and in Jerusalem there shall be those that escape, as the LORD hath said, and in
the remnant whom the LORD doth call. For, behold, in those days, and in that time, 3
when I shall bring again the captivity of Judah and Jerusalem, I will gather all
nations, and will bring them down into the Valley of Jehoshaphat *; and I will
plead with them there for my people and for my heritage Israel, whom they have
scattered among the nations, and parted my land. And they have cast lots for my
people: and have given a boy for an harlot, and sold a girl for wine, that they might
drink. Yea, and what are ye to me, O Tyre, and Zidon, and all the regions of Philis- 4
tia? will ye render me a recompence? and if ye recompense me, swiftly and speedily
will I return your recompence upon your own head. Forasmuch as ye have taken
my silver and my gold, and have carried into your temples my goodly pleasant things;
the children also of Judah and the children of Jerusalem have ye sold unto the sons
of the Grecians, that ye might remove them far from their border: behold, I will 7
stir them up out of the place whither ye have sold them, and will return your recom-
pence upon your own head; and I will sell your sons and your daughters into the hand
of the children of Judah, and they shall sell them to the men of Sheba, to a nation far
off: for the LORD hath spoken it.

VI. — Advance to the Valley of Decision

THE LORD

Proclaim ye this among the nations; prepare war: stir up the mighty men; 9
let all the men of war draw near, let them come up. Beat your plowshares into
swords, and your pruninghooks into spears: let the weak say, I am strong.

VOICES

Haste ye, and come, all ye nations round about, and gather yourselves together. 11
Thither cause thy mighty ones to come down, O LORD.

THE LORD

Let the nations bestir themselves, and come up to the Valley of 'Jehoshaphat': 12
for there will I 'sit to judge' all the nations round about.

THE LORD (*to his Hosts*)

Put ye in the sickle, for the harvest is ripe: come, tread ye; for the winepress is 13
full, the fats overflow; for their wickedness is great.

* [The LORD'S Decision. — EDITOR.]

THE PROPHETIC SPECTATOR

14 Multitudes, multitudes in the Valley of Decision! for the Day of the LORD is
near in the Valley of Decision. The sun and the moon are darkened, and the stars
withdraw their shining. And the LORD shall roar from Zion, and utter his voice
from Jerusalem; and the heavens and the earth shall shake: but the LORD will be
a refuge unto his people, and a strong hold to the children of Israel.

VII. — The Holy Mountain and Eternal Peace

THE LORD

17 So shall ye know that I am the LORD your God, dwelling in Zion my holy mountain:
then shall Jerusalem be holy, and there shall no strangers pass through her any
more. And it shall come to pass in that day, that the mountains shall drop down sweet
wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with
waters; and a fountain shall come forth of the house of the LORD, and shall water
19 the Valley of Acacias. Egypt shall be a desolation, and Edom shall be a desolate
wilderness, for the violence done to the children of Judah, because they have shed in-
nocent blood in their land. But Judah shall be inhabited for ever, and Jerusalem
from generation to generation. And I will cleanse their blood that I have not cleansed:
for the LORD dwelleth in Zion.

THE BOOK OF AMOS

AN ORACLE OF THE EARTHQUAKE

A RHAPSODY OF THE JUDGEMENT TO COME

AN ORACLE OF THE EARTHQUAKE

The words of Amos, who was among the herdmen of Tekoa, which saw concerning Israel in the days of Uzziah king of Judah, and in e days of Jeroboam the son of Joash king of Israel, two years before e Earthquake. And he said:

The LORD shall roar from Zion,
And utter his voice from Jerusalem:
And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither.

1 I. — Israel among the Doomed Nations

i

3 Thus saith the LORD:
For three transgressions of Damascus,
Yea, for four,
I will not turn away the punishment thereof;

because they have threshed Gilead with threshing instruments of iron.

4 But I will send a fire into the house of Hazael,
And it shall devour the palaces of Ben-hadad.

And I will break the bar of Damascus, and cut off the inhabitant from the valley of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

ii

6 Thus saith the LORD:
For three transgressions of Gaza,
Yea, for four,
I will not turn away the punishment thereof;

because they carried away captive the whole people, to deliver them up to Edom:

7 But I will send a fire on the wall of Gaza,
And it shall devour the palaces thereof:

and I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will turn mine hand against Ekron, and the remnant of the Philistines shall perish, saith the Lord GOD.

iii

9 Thus saith the LORD:
For three transgressions of Tyre,
Yea, for four,
I will not turn away the punishment thereof;

because they delivered up the whole people to Edom, and remembered not the brotherly covenant:

10 But I will send a fire on the wall of Tyre,
And it shall devour the palaces thereof.

iv

11 Thus saith the LORD:
For three transgressions of Edom,
Yea, for four,
I will not turn away the punishment thereof;

because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

But I will send a fire upon Teman, 12
And it shall devour the palaces of Bozrah.

v

Thus saith the LORD: 13
For three transgressions of the children of Ammon,
Yea, for four,
I will not turn away the punishment thereof;

because they have ripped up the women with child of Gilead, that they might enlarge their border:

But I will kindle a fire in the wall of Rabbah, 14
And it shall devour the palaces thereof,

with shouting in the day of battle, with a tempest in the day of the whirlwind: and their king shall go into captivity, he and his princes together, saith the LORD.

vi

Thus saith the LORD: 2
For three transgressions of Moab,
Yea, for four,
I will not turn away the punishment thereof;

because he burned the bones of the king of Edom into lime:

But I will send a fire upon Moab, 2
And it shall devour the palaces of Kerioth;

and Moab shall die with tumult, with shouting, and with the sound of the trumpet; and I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

vii

Thus saith the LORD: 4
For three transgressions of Judah,
Yea, for four,
I will not turn away the punishment thereof;

because they have rejected the law of the LORD, and have not kept his statutes, and their lies have caused them to err, after the which their fathers did walk:

But I will send a fire upon Judah, 5
And it shall devour the palaces of Jerusalem.

Thus saith the LORD: 6
For three transgressions of Israel,
Yea, for four,
I will not turn away the punishment thereof;

because they have sold the righteous for silver, and the needy for a pair of shoes: that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go unto the same maid, to profane my holy name: and they lay themselves down beside every altar upon clothes taken in 8
pledge, and in the house of their God they drink the wine of such as have been fined. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his

10 roots from beneath. Also I brought you up out of the land of Egypt, and led you
forty years in the wilderness, to possess the land of the Amorite. And I raised up of
your sons for prophets, and of your young men for Nazirites. Is it not even thus,
O ye children of Israel? saith the LORD. But ye gave the Nazirites wine to drink;
and commanded the prophets, saying, Prophesy not.

13 Behold, I will press you in your place,
As a cart presseth that is full of sheaves.
And flight shall perish from the swift,
And the strong shall not strengthen his force,
Neither shall the mighty deliver himself:
15 Neither shall he stand that handleth the bow;
And he that is swift of foot shall not deliver himself:
Neither shall he that rideth the horse deliver himself:
And he that is courageous among the mighty
Shall flee away naked in that day, saith the LORD.

II. — Corruption ripe for Judgement

3 Hear this word that the LORD hath spoken against you, O children of Israel, against
the whole family which I brought up out of the land of Egypt, saying, You only have I
known of all the families of the earth: therefore I will visit upon you all your iniquities.

3 (*Shall two walk together, except they have agreed? Will a lion roar in the*
forest, when he hath no prey? Will a young lion cry out of his den, if he have
taken nothing? Can a bird fall in a snare upon the earth, where no gin is set
for him? Shall a snare spring up from the ground, and have taken nothing at
6 *all? Shall the trumpet be blown in a city, and the people not be afraid? Shall*
evil befall a city, and the LORD hath not done it? Surely the Lord GOD will do
nothing, but he revealeth his secret unto his servants the prophets. The lion
hath roared, who will not fear? the Lord GOD hath spoken, who can but
prophesy?)

i

9 Publish ye in the palaces at Ashdod, and in the palaces in the land of Egypt, and
say, Assemble yourselves upon the mountains of Samaria, and behold what great
tumults are therein, and what oppressions in the midst thereof. For they know
not to do right, saith the LORD, who store up violence and robbery in their palaces.
11 Therefore thus saith the Lord GOD: An adversary there shall be, even round about
the land: and he shall bring down thy strength from thee, and thy palaces shall be
spoiled. Thus saith the LORD: As the shepherd rescueth out of the mouth of the
lion two legs, or a piece of an ear; so shall the children of Israel be rescued that sit
in Samaria in the corner of a couch, and on the silken cushions of a bed.

ii

13 Hear ye, and testify against the house of Jacob, saith the Lord GOD, the God of
hosts. For in the day that I shall visit the transgressions of Israel upon him, I will
also visit the altars of Beth-el, and the horns of the altar shall be cut off, and fall to
the ground. And I will smite the winter house with the summer house; and the
houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

iii

4 Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which
oppress the poor, which crush the needy, which say unto their lords, Bring, and let

us drink. The Lord GOD hath sworn by his holiness, that, lo, the days shall come 2
upon you, that they shall take you away with hooks, and your residue with fish hooks.
And ye shall go out at the breaches, every one straight before her; and ye shall cast
yourselves into Harmon, saith the LORD.

(Come to Beth-el — and transgress; to Gilgal — and multiply transgression; 4
and bring your sacrifices every morning, and your tithes every three days; and
offer a sacrifice of thanksgiving of that which is leavened, and proclaim freewill
offerings and publish them:

For this liketh you, O ye children of Israel,
Saith the Lord GOD.

And I also have given you cleanness of teeth in all your cities, and want of 6
bread in all your places:

Yet have ye not returned unto me,
Saith the LORD.

And I also have withholden the rain from you, when there were yet three months to 7
the harvest: and I caused it to rain upon one city, and caused it not to rain upon
another city: one piece was rained upon, and the piece whereupon it rained not
withered. So two or three cities wandered unto one city to drink water, and were
not satisfied:

Yet have ye not returned unto me,
Saith the LORD.

I have smitten you with blasting and mildew: the multitude of your gardens and 9
your vineyards and your fig trees and your olive trees hath the palmerworm de-
voured:

Yet have ye not returned unto me,
Saith the LORD.

I have sent among you the pestilence after the manner of Egypt: your young men 10
have I slain with the sword, and have carried away your horses; and I have
made the stink of your camp to come up even into your nostrils:

Yet have ye not returned unto me,
Saith the LORD.

I have overthrown some among you, as when God overthrew Sodom and Gomor- 11
rah, and ye were as a brand plucked out of the burning:

Yet have ye not returned unto me,
Saith the LORD.

Therefore THUS will I do unto thee, O Israel: 12

And because I will do THIS unto thee,
Prepare to meet thy God, O Israel.

For, lo, he that formeth the mountains, and createth the wind, and declareth unto 13
man what is his thought, that maketh the morning darkness, and treadeth upon
the high places of the earth; the LORD, the God of hosts, is his name.)

iv

5 Hear ye this word which I take up for a lamentation over you, O house of Israel.

The virgin of Israel is fallen — she shall no more rise!
She is cast down upon her land — there is none to raise her up!

For thus saith the Lord GOD: The city that went forth a thousand shall have an hundred left, and that which went forth an hundred shall have ten left, to the house of
4 Israel. For thus saith the LORD unto the house of Israel: Seek ye me, and ye shall live: but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and it devour and there be none to quench it in Beth-el: ye who turn judgement to worm-
8 wood, and cast down righteousness to the earth. Seek him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth — the LORD is his name — that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress.

10 (*They hate him that reproveth in the gate, and they abhor him that speaketh uprightly.*)

Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have
12 planted pleasant vineyards, but ye shall not drink the wine thereof. For I know how manifold are your transgressions and how mighty are your sins; ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right.

13 (*'Therefore he that is prudent shall keep silence in such a time; for it is an evil time.'*)

Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be
15 with you, as ye say. Hate the evil, and love the good, and establish judgement in the gate.

(*'It may be that the LORD, the God of hosts, will be gracious unto the remnant of Joseph.'*)

16 Therefore thus saith the LORD, the God of hosts, the Lord: Wailing shall be in all the broad ways; and they shall say in all the streets, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through the midst of thee, saith the LORD.

v

18 Woe unto you that desire the day of the LORD. Wherefore would ye have the day of the LORD? it is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it? I hate, I despise your feasts, and I will take no de-
22 light in your solemn assemblies. Yea, though ye offer me your burnt offerings and meal offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgement roll down as waters, and righteousness as a mighty stream. Did ye bring unto me sacrifices and offerings in the wilderness
26 forty years, O house of Israel? Yea, ye shall take up the tabernacle of your king

and the shrine of your images, the star of your god, which ye made to yourselves;
and I will cause you to go into captivity beyond Damascus, saith the LORD, whose
name is the God of hosts.

vi

Woe to them that are at ease in Zion, and to them that are secure in the mountain 6
of Samaria, the notable men of the chief of the nations, to whom the house of Israel
come! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great:
then go down to Gath of the Philistines: be they better than these kingdoms? or is
their border greater than your border? Ye that put far away the evil day, and cause 3
the seat of violence to come near; that lie upon beds of ivory, and stretch themselves
upon their couches, and eat the lambs out of the flock, and the calves out of the midst
of the stall; that sing idle songs to the sound of the viol; that devise for themselves
instruments of music, like David; that drink wine in bowls, and anoint themselves 6
with the chief ointments; but they are not grieved for the affliction of Joseph. There-
fore now shall they go captive with the first that go captive, and the revelry of them that
stretched themselves shall pass away.

vii

The Lord GOD hath sworn by himself, saith the LORD, the God of hosts: I abhor 8
the excellency of Jacob, and hate his palaces: therefore will I deliver up the city
with all that is therein. And it shall come to pass, if there remain ten men in one
house, that they shall die. And when a man's kinsman shall take him up, even he 10
that burneth him, to bring out the bones out of the house, and shall say unto him that
is in the innermost parts of the house, Is there yet any with thee? and he shall say,
No; then shall he say, Hold thy peace; for we may not make mention of the name
of the LORD. For, behold, the LORD commandeth, and the great house shall be smit- 11
ten with breaches, and the little house with clefts. Shall horses run upon the rock?
will one plow there with oxen? that ye have turned judgement into gall, and the fruit
of righteousness into wormwood: ye which rejoice in a thing of nought, which say,
Have we not taken to us horns by our own strength? For, behold, I will raise up 14
against you a nation, O house of Israel, saith the LORD, the God of hosts; and they
shall afflict you from the entering in of Hamath unto the brook of the Arabah.

III.—Vision of Judgement

i

Thus the Lord GOD shewed me: and, behold, he formed locusts in the beginning 7
of the shooting up of the latter growth; and, lo, it was the latter growth after the king's
mowings. And it came to pass that when they made an end of eating the grass of
the land, then I said, O Lord GOD, forgive, I beseech thee: how shall Jacob stand?
for he is small. The LORD repented concerning this: It shall not be, saith the LORD.

ii

Thus the Lord GOD shewed me: and, behold, the Lord GOD called to contend 4
by fire; and it devoured the great deep, and would have eaten up the land. Then
said I, O Lord GOD, cease, I beseech thee: how shall Jacob stand? for he is small.
The LORD repented concerning this: This also shall not be, saith the Lord GOD.

iii

Thus he shewed me: and, behold, the Lord stood beside a wall made by a plumb- 7
line, with a plumbline in his hand. And the LORD said unto me, Amos, what seest
thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline
in the midst of my people Israel; I will not again pass by them any more: and the

high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 (*Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah,*
13 *and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's sanctuary, and it is a royal house. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a dresser of sycomore trees: and the* LORD *took me from following the flock, and the* LORD *said unto me, Go, prophesy unto my people*
16 *Israel. Now therefore hear thou the word of the* LORD*: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac; therefore thus saith the* LORD*: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of his land.*)

iv

8 Thus the Lord GOD shewed me: and behold, a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people Israel; I will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the Lord GOD: the dead bodies shall be many; in every place shall they cast them forth with silence.

4 (*Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? making the ephah small, and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat?*
7 *The* LORD *hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? yea, it shall rise up wholly like the River; and it shall be troubled and sink again, like the River of Egypt.*)

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning for an only son, and the end thereof as a bitter day. 11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and shall not find it. 13 In that day shall the fair virgins and the young men faint for thirst. They that swear by the sin of Samaria, and say, As thy God, O Dan, liveth; and, As the way of Beer-sheba liveth; even they shall fall, and never rise up again.

v

9 I saw the Lord standing beside the altar: and he said, Smite the chapiters, that the thresholds may shake: and break them in pieces on the head of all of them; and I will slay the last of them with the sword: there shall not one of them flee away

and there shall not one of them escape. Though they dig into hell, thence shall 2
mine hand take them; and though they climb up to heaven, thence will I bring them
down. And though they hide themselves in the top of Carmel, I will search and take
them out thence; and though they be hid from my sight in the bottom of the sea,
thence will I command the serpent, and he shall bite them. And though they go 4
into captivity before their enemies, thence will I command the sword, and it shall
slay them: and I will set mine eyes upon them for evil, and not for good.

(*For the Lord, the* GOD *of hosts, is he that toucheth the land and it melteth, and* 5
all that dwell therein shall mourn; and it shall rise up wholly like the River; and
shall sink again, like the River of Egypt; it is he that buildeth his chambers in
the heaven, and hath founded his vault upon the earth; he that calleth for the
waters of the sea and poureth them out upon the face of the earth; the LORD *is*
his name.)

vi

Are ye not as the children of the Ethiopians unto me, O children of Israel? saith 7
the LORD. Have not I brought up Israel out of the land of Egypt, and the Philistines
from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord GOD are
upon the sinful kingdom, and I will destroy it from off the face of the earth.
Saving that I will not utterly destroy the house of Jacob, saith the LORD. For, 9
lo, I will command, and I will sift the house of Israel among all the nations, like as
corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sin-
ners of my people shall die by the sword, which say, The evil shall not overtake nor
prevent us.

vii

In that day will I raise up the tabernacle of David that is fallen, and close up the 11
breaches thereof; and I will raise up his ruins, and I will build it as in the days of
old; that they may possess the remnant of Edom, and all the nations, which are called
by my name, saith the LORD that doeth this. Behold, the days come, saith the LORD,
that the plowman shall overtake the reaper, and the treader of grapes him that
soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.
And I will bring again the captivity of my people Israel, and they shall build the 14
waste cities, and inhabit them; and they shall plant vineyards, and drink the wine
thereof; they shall also make gardens, and eat the fruit of them. And I will plant
them upon their land, and they shall no more be plucked up out of their land which
I have given them, saith the LORD thy God.

THE VISION OF OBADIAH

DOOM OF EDOM

We have heard tidings from the LORD, 1
And an ambassador is sent among the nations:
Arise ye, and let us rise up against her in battle.
"Behold, I have made thee small among the nations, 2
"Thou art greatly despised.

3 "The pride of thine heart hath deceived thee,
"O thou that dwellest in the clefts of the rock:
"Whose habitation is high,
"That saith in his heart, Who shall bring me down to the ground?
"Though thou mount on high as the eagle,
"And though thy nest be set among the stars,
"I will bring thee down from thence," saith the LORD.

5 If thieves came to thee,
If robbers by night,
(How art thou cut off!)
Would they not steal till they had enough?
If grapegatherers came to thee,
Would they not leave some gleaning grapes?
How are the things of Esau searched out!
How are his hidden treasures sought up!
7 All the men of thy confederacy have driven thee out,
Even to the border;
The men that were at peace with thee have deceived thee,
And prevailed against thee;
They that eat thy bread lay a snare under thee,
There is none understanding of it.

8 Shall I not in that day, saith the LORD, destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter. For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots
12 upon Jerusalem even thou wast as one of them. But look not thou on the day of thy brother in the day of his disaster, and rejoice not over the children of Judah in the day of their destruction; neither speak proudly in the day of distress. Enter not into the gate of my people in the day of their calamity; yea, look not thou on their affliction in the day of their calamity, neither lay ye hands on their substance in the day of their
14 calamity. And stand thou not in the crossway, to cut off those of his that escape: and deliver not up those of his that remain in the day of distress. For the day of the LORD is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the nations drink continually, yea, they shall drink, and swallow down, and shall be as though they had not been.

17 But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame: and the house of Esau for stubble, and they shall burn among them, and devour them: and there shall not be any remaining to the house of Esau; for the LORD hath spoken it. And they of the South shall possess the mount of Esau; and they of the lowland the Philistines: and they shall possess the field of
20 Ephraim, and the field of Samaria: and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel, which are among the Canaanites, shall possess even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the South. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

The Prophetic Story of

JONAH

I. — The Flight to Tarshish

Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go 1
to Nineveh, that great city, and cry against it; for their wickedness is come up before
me. But Jonah rose up to flee unto Tarshish from the presence of the LORD. And he
went down to Joppa, and found a ship going to Tarshish; so he paid the fare thereof,
and went down into it, to go with them unto Tarshish from the presence of the LORD.
But the LORD hurled a great wind into the sea, and there was a mighty tempest in the 4
sea, so that the ship was like to be broken. Then the mariners were afraid, and cried
every man unto his god; and they cast forth the wares that were in the ship into the
sea, to lighten it unto them. But Jonah was gone down into the innermost parts of
the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said
unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God
will think upon us, that we perish not. And they said every one to his fellow, Come, 7
and let us cast lots, that we may know for whose cause this evil is upon us. So they
cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee,
for whose cause this evil is upon us; what is thine occupation? and whence comest
thou? what is thy country? and of what people art thou? And he said unto them,
I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the
sea and the dry land. Then were the men exceedingly afraid, and said unto him, What 10
is this that thou hast done? (For the men knew that he fled from the presence of the
LORD, because he had told them.) Then said they unto him, What shall we do unto
thee, that the sea may be calm unto us? for the sea grew more and more tempestuous.
And he said unto them, Take me up, and cast me forth into the sea; so shall the sea
be calm unto you: for I know that for my sake this great tempest is upon you.
Nevertheless the men rowed hard to get them back to the land, but they could not: 13
for the sea grew more and more tempestuous against them. Wherefore they cried
unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish
for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast
done as it pleased thee. So they took up Jonah, and cast him forth into the sea:
and the sea ceased from her raging. Then the men feared the LORD exceedingly; 16
and they offered a sacrifice unto the LORD, and made vows.

II. — The Prayer of Jonah 2

I called out of mine affliction unto the LORD,
And he answered me;
Out of the belly * of hell cried I,
And thou heardest my voice.

* And the LORD prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD his God out of the fish's belly.

3 For thou didst cast me into the depth,
In the heart of the seas;
And the flood was round about me,
All thy waves and thy billows passed over me.

And I said, I am cast out from before thine eyes:
Yet I will look again toward thy holy temple.
5 The waters compassed me about,
Even to the soul.

The deep was round about me;
The weeds were wrapped about my head.
I went down to the bottoms of the mountains;
The earth with her bars closed upon me for ever.

Yet hast thou brought up my life from the pit, O LORD my God:
7 When my soul fainted within me, I remembered the LORD:
And my prayer came in unto thee,
Into thine holy temple.

They that regard lying vanities forsake their own mercy:
But I will sacrifice unto thee with the voice of thanksgiving;
I will pay that which I have vowed:
Salvation is of the LORD.*

III.—The Preaching at Nineveh

3 And the word of the LORD came unto Jonah the second time, saying, Arise, go
unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So
Jonah arose, and went unto Nineveh, according to the word of the LORD. Now
4 Nineveh was an exceeding great city, of three days' journey. And Jonah began to
enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh
shall be overthrown. And the people of Nineveh believed God; and they proclaimed
a fast, and put on sackcloth, from the greatest of them even to the least of them. And
the tidings reached the king of Nineveh, and he arose from his throne, and laid his
7 robe from him, and covered him with sackcloth, and sat in ashes. And he made proc-
lamation and published through Nineveh, by the decree of the king and his nobles,
saying: 'Let neither man nor beast, herd nor flock, taste any thing: let them not
feed, nor drink water: but let them be covered with sackcloth, both man and beast,
and let them cry mightily unto God: yea, let them turn every one from his evil way,
9 and from the violence that is in their hands. Who knoweth whether God will not
turn and repent, and turn away from his fierce anger, that we perish not?' And
God saw their works, that they turned from their evil way; and God repented of the
evil, which he said he would do unto them: and he did it not.

4 But it displeased Jonah exceedingly, and he was angry. And he prayed unto the
LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my
country? Therefore I hasted to flee unto Tarshish: for I knew that thou art a gra-
cious God, and full of compassion, slow to anger, and plenteous in mercy, and repent-
est thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me;
4 for it is better for me to die than to live. And the LORD said, Doest thou well to be
angry? Then Jonah went out of the city, and sat on the east side of the city, and
there made him a booth, and sat under it in the shadow, till he might see what would

* And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

become of the city. And the LORD God prepared a gourd, and made it to come up
over Jonah, that it might be a shadow over his head, to deliver him from his evil case.
So Jonah was exceeding glad because of the gourd. But God prepared a worm 7
when the morning rose the next day, and it smote the gourd, that it withered. And it
came to pass, when the sun arose, that God prepared a sultry east wind; and the sun
beat upon the head of Jonah, that he fainted, and requested for himself that he might
die, and said, It is better for me to die than to live. And God said to Jonah, Doest 9
thou well to be angry for the gourd? And he said, I do well to be angry even unto
death. And the LORD said: Thou hast had pity on the gourd, for the which thou hast
not laboured, neither madest it grow; which came up in a night, and perished in a
night: and should not I have pity on Nineveh, that great city; wherein are more than 11
sixscore thousand persons that cannot discern between their right hand and their
left hand; and also much cattle?

The Prophecies of Micah

A Discourse of Judgement and Salvation

The LORD'S Controversy before the Mountains

The LORD'S Cry and the Man of Wisdom

The Word of the LORD

that came to

MICAH

the Morashtite

in the days of

Jotham

Ahaz

and Hezekiah

kings of Judah

which he saw concerning

Samaria and Jerusalem

1 * A Discourse of Judgement and Salvation

I

2 Hear, ye peoples, all of you; hearken, O earth, and all that therein is: and let
the Lord GOD be witness among you, the Lord from his holy temple. For, behold,
the LORD cometh forth out of his place, and will come down, and tread upon the high
places of the earth. And the mountains shall be molten under him, and the valleys
shall be cleft, as wax before the fire, as waters that are poured down a steep place.
5 For the transgression of Jacob is all this, and for the sins of the house of Israel.
What is the transgression of Jacob? is it not Samaria? and what are the high places
of Judah? are they not Jerusalem? Therefore I will make Samaria as an heap of
the field, and as the plantings of a vineyard: and I will pour down the stones thereof
7 into the valley, and I will discover the foundations thereof. And all her graven images
shall be beaten to pieces, and all her hires shall be burned with fire, and all her idols
will I lay desolate: for of the hire of an harlot hath she gathered them, and unto the
hire of an harlot shall they return.

II

8 For this will I wail and howl;
I will go stripped and naked:
I will make a wailing like the jackals,
And a mourning like the ostriches.

For her wounds are incurable:
For it is come even unto Judah;
It reacheth unto the gate of my people,
Even to Jerusalem.

10 Tell it not in Gath:
Weep not at all;
At Beth-le-Aphrah roll thyself in the dust;
Pass ye away, O inhabitant of Shaphir, in nakedness and shame.

The inhabitant of Zaanan is not come forth;
The wailing of Beth-ezel shall take from you the stay thereof;
12 For the inhabitant of Maroth waiteth anxiously for good:
Because evil is come down from the LORD unto the gate of Jerusalem.

Bind the chariot to the 'swift steed,' O inhabitant of 'Lachish':
She was the beginning of sin to the daughter of Zion,
For the transgressions of Israel were found in thee.

14 Therefore shalt thou give a parting gift to Moresheth-gath;
The houses of 'Achzib' shall be 'a deceitful thing' unto the kings of
Israel;
I will yet bring unto thee, O inhabitant of 'Mareshah,' him that shall
'possess' thee.

The glory of Israel shall come even unto Adullam:
16 Make thee bald, and poll thee for the children of thy delight;
Enlarge thy baldness as the eagle:
For they are gone into captivity from thee.

III

Woe to them that devise iniquity and work evil upon their beds! when the morning 2
is light, they practise it, because it is in the power of their hand. And they covet
fields, and seize them; and houses, and take them away: and they oppress a man
and his house, even a man and his heritage. Therefore thus saith the LORD: Behold,
against this family do I devise an evil, from which ye shall not remove your necks,
neither shall ye walk haughtily; for it is an evil time. In that day shall they take up a 4
parable against you, and lament with a doleful lamentation, and say:

We be utterly spoiled:
He changeth the portion of my people:
How doth he remove it from me!
To the rebellious he divideth our fields.

Therefore thou shalt have none that shall cast the line by lot in the congregation of
the LORD.

IV

Prophesy ye not — thus they prophesy — *they shall not prophesy of these things:* 6
their reproaches never cease! — Shall it be said, O house of Jacob, Is the spirit of the
LORD straitened? are these his doings? Do not my words do good to him that
walketh uprightly? But of late my people is risen up as an enemy: ye strip the robe
from off the garment from them that pass by securely as men averse from war. The 9
women of my people ye cast out from their pleasant houses; from their young chil-
dren ye take away my glory for ever. Arise ye, and depart; for this is not your rest:
because of uncleanness that destroyeth, even with a grievous destruction.

If a man walking in wind and falsehood do lie, saying, I will prophesy unto thee 11
of wine and of strong drink; he shall even be the prophet of this people.

'I will surely assemble, O Jacob, all of thee; 12
I will surely gather the remnant of Israel:
I will put them together as the sheep of Bozrah:
As a flock in the midst of their pasture.
They shall make great noise by reason of the multitude of men:
The breaker is gone up before them; 13
They have broken forth and passed on to the gate,
And are gone out thereat;
And their king is passed on before them,
And the LORD at the head of them.'

And I said, Hear, I pray you, ye heads of Jacob and rulers of the house of Israel: 3
is it not for you to know judgement? who hate the good, and love the evil; who pluck
off their skin from off them, and their flesh from off their bones; who also eat the flesh
of my people; and they flay their skin from off them, and break their bones: yea,
they chop them in pieces, as for the pot, and as flesh within the caldron. Then shall 4
they cry unto the LORD, but he will not answer them: yea, he will hide his face
from them at that time, according as they have wrought evil in their doings. Thus
saith the LORD concerning the prophets that make my people to err; that bite with
their teeth and cry, Peace; and whoso putteth not into their mouths, they even pre-
pare war against him: Therefore it shall be night unto you, that ye shall have no 6
vision; and it shall be dark unto you, that ye shall not divine; and the sun shall
go down upon the prophets, and the day shall be black over them. And the seers
shall be ashamed, and the diviners confounded; yea, they shall all cover their lips:
for there is no answer of God. But I truly am full of power by the spirit of the LORD, 8

and of judgement, and of might, to declare unto Jacob his transgression, and to Israel his sin.

V

9 Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor judgement, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD in the midst of us? no evil shall come
12 upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

VI

4 But in the latter days it shall come to pass, that the mountain of the LORD's house shall be established at the head of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall
3 go forth the law, and the word of the LORD from Jerusalem. And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid:
5 for the mouth of the LORD of hosts hath spoken it. For all the peoples will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven away, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD
8 shall reign over them in mount Zion from henceforth even for ever. And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come; yea, the former dominion shall come, the kingdom of the daughter of Jerusalem.

VII

9 Now why dost thou cry out aloud? Is there no king in thee, is thy counsellor perished, that pangs have taken hold of thee as of a woman in travail? Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and shalt dwell in the field, and shalt come even unto Babylon; there shalt thou be rescued; there shall the LORD redeem thee from the hand of thine enemies.

11 And now many nations are assembled against thee, that say, Let her be defiled, and let our eye see its desire upon Zion. But they know not the thoughts of the LORD, neither understand they his counsel: for he hath gathered them as the sheaves to the threshing-floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many peoples: and thou shalt devote their gain unto the LORD, and their substance unto the Lord of the whole earth.

5 Now shalt thou gather thyself in troops, O daughter of troops: 'He hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.' But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel: whose goings
3 forth are from of old, from ancient days. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the residue of his brethren shall return with the children of Israel. And he shall stand, and shall feed his flock

in the strength of the LORD, in the majesty of the name of the LORD his God: and they shall abide; for now shall he be great unto the ends of the earth. And this 5
man shall be our peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: and he shall deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our border. And the remnant 7
of Jacob shall be in the midst of many peoples as dew from the LORD, as showers upon the grass; that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, treadeth down and teareth in pieces, and there is none to deliver.

Let thine hand be lifted up above thine adversaries;
And let all thine enemies be cut off! 9

And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and will destroy thy chariots: and I will cut off the cities of thy land, and will throw down all thy strong holds: and I will cut off witchcrafts out 12
of thine hand; and thou shalt have no more soothsayers: and I will cut off thy graven images and thy pillars out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thine Asherim out of the midst of thee: and I will destroy thy cities. And I will execute vengeance in anger and fury upon 15
the nations which hearken not.

The LORD'S Controversy before the Mountains 6

THE LORD. — Arise, contend thou before the mountains, and let the hills hear thy voice. Hear, O ye mountains, the LORD'S controversy, and ye enduring foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

O my people, what have I done unto thee? and wherein have I wearied thee? 3
testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him; remember from Shittim unto Gilgal, that ye may know the righteous acts of the LORD.

THE PEOPLE. — Wherewith shall I come before the LORD, and bow myself be- 6
fore the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

THE MOUNTAINS. — He hath shewed thee, O man, what is good; and what doth 8
the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The LORD'S Cry and the Man of Wisdom

The voice of the LORD crieth unto the city, and the Man of Wisdom will 9
see thy name.

THE LORD. — Hear ye the rod, and who hath appointed it. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I be pure with wicked balances, and with a bag of deceitful 11

12 weights? For the rich men thereof are full of violence, and the inhabitants thereof
have spoken lies, and their tongue is deceitful in their mouth. Therefore I also have
smitten thee with a grievous wound; I have made thee desolate because of thy sins.
Thou shalt eat, but not be satisfied; and thy humiliation shall be in the midst of thee:
and thou shalt remove, but shalt not carry away safe; and that which thou carriest
15 away will I give up to the sword. Thou shalt sow, but shalt not reap: thou shalt
tread the olives, but shalt not anoint thee with oil; and the vintage, but shalt not
drink the wine. For the statutes of Omri are kept, and all the works of the house of
Ahab, and ye walk in their counsels: that I should make thee a desolation, and the
inhabitants thereof an hissing; and ye shall bear the reproach of my people.

7 The Despairing People. — Woe is me! for I am as when they have gathered
the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat;
nor firstripe fig which my soul desired. The godly man is perished out of the earth,
and there is none upright among men: they all lie in wait for blood; they hunt every
3 man his brother with a net. Both hands are put forth for evil to do it diligently;
the prince asketh, and the judge is ready for a reward; and the great man, he uttereth
the mischief of his soul: thus they weave it together. The best of them is as a brier:
the most upright is worse than a thorn hedge: the day of thy watchmen, even thy
5 visitation, is come; now shall be their perplexity. Trust ye not in a friend, put ye
not confidence in a guide: keep the doors of thy mouth from her that lieth in thy
bosom. For the son dishonoureth the father, the daughter riseth up against her
mother, the daughter in law against her mother in law; a man's enemies are the men
of his own house.

7 The Man of Wisdom. — But as for me, I will look unto the Lord; I will wait
for the God of my salvation: my God will hear me. Rejoice not against me, O mine
enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light
unto me. I will bear the indignation of the Lord, because I have sinned against him;
until he plead my cause, and execute judgement for me: he will bring me forth to the
10 light, and I shall behold his righteousness. Then mine enemy shall see it, and shame
shall cover her; which said unto me, Where is the Lord thy God? Mine eyes shall
behold her; now shall she be trodden down as the mire of the streets.

11 The Lord. — A day for building thy walls! in that day shall the decree be far
removed. In that day shall they come unto thee, from Assyria and the cities of
Egypt, and from Egypt even to the River, and from sea to sea, and from mountain to
mountain. Yet shall the land be desolate because of them that dwell therein, for
the fruit of their doings.

14 The Man of Wisdom. — Feed thy people with thy rod, the flock of thine heritage,
which dwell solitarily, in the forest in the midst of Carmel: let them feed in Bashan
and Gilead, as in the days of old.

The Lord. — As in the days of thy coming forth out of the land of Egypt will I
shew unto him marvellous things.

16 The Man of Wisdom. — The nations shall see and be ashamed of all their might:
they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick
the dust like a serpent; like crawling things of the earth they shall come trembling
out of their close places: they shall come with fear unto the Lord our God, and shall
be afraid because of thee.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the trans-
gression of the remnant of his heritage? he retaineth not his anger for ever, because he
delighteth in mercy. He will turn again and have compassion upon us; he will
tread our iniquities under foot: and thou wilt cast all their sins into the depths of
the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which
thou hast sworn unto our fathers from the days of old.

The Book of the Vision of

NAHUM

the Elkoshite

The Oracle concerning Nineveh

I 1

The LORD is a jealous God and avengeth; the LORD avengeth and is full of wrath; 2
the LORD taketh vengeance on his adversaries, and he reserveth wrath for his enemies.
The LORD is slow to anger, and great in power, and will by no means clear the guilty:
the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust
of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers:
Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The 5
mountains quake at him, and the hills melt; and the earth is upheaved at his presence,
yea, the world, and all that dwell therein. Who can stand before his indignation?
and who can abide in the fierceness of his anger? his fury is poured out like fire,
and the rocks are broken asunder by him.

The LORD is good, a strong hold in the day of trouble; and he knoweth them that 7
put their trust in him.

But with an overrunning flood he will make a full end of the place thereof, and
will pursue his enemies into darkness.

II

What do ye imagine against the LORD? he will make a full end: affliction shall 9
not rise up the second time. For though they be like tangled thorns, and be drenched
as it were in their drink, they shall be devoured utterly as dry stubble. There is
one gone forth out of thee, that imagineth evil against the LORD, that counselleth
wickedness. Thus saith the LORD: Though they be in full strength, and likewise 12
many, even so shall they be cut down, and he shall pass away.

Though I have afflicted thee, I will afflict thee no more. And now will I break
his yoke from off thee, and will burst thy bonds in sunder.

And the LORD hath given commandment concerning thee, that no more of thy 14
name be sown; out of the house of thy gods will I cut off the graven image and the
molten image; I will make thy grave; for thou art vile.

III

15 Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace!
Keep thy feasts, O Judah, perform thy vows:
for the wicked one shall no more pass through thee;
he is utterly cut off.

2 He that dasheth in pieces is come up before thy face:
Keep the munition; watch the way;
Make thy loins strong,
Fortify thy power mightily.

For the LORD bringeth again the excellency of Jacob, as the excellency of Israel:
for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red:
The valiant men are in scarlet:
The chariots flash with steel in the day of his preparation,
And the spears are shaken terribly.

The chariots rage in the streets,
They justle one against another in the broad ways:
The appearance of them is like torches,
They run like the lightnings.

5 He remembereth his worthies:
They stumble in their march;
They make haste to the wall thereof,
And the mantelet is prepared.

The gates of the rivers are opened, and the palace is dissolved:
And Huzzab is uncovered; she is carried away;
And her handmaids mourn as with the voice of doves,
Tabering upon their breasts.

8 But Nineveh hath been from of old like a pool of water;
Yet they flee away:
'Stand, stand' —
But none looketh back.

Take ye the spoil of silver,
Take the spoil of gold:
For there is none end of the store,
The glory of all pleasant furniture.

10 She is empty, and void, and waste:
And the heart melteth, and the knees smite together;
And anguish is in all loins,
And the faces of them all are waxed pale.

IV

11 Where is the den of the lions,
And the feeding place of the young lions,
Where the lion and the lioness walked,
The lion's whelp, and none made them afraid?

The lion did tear in pieces enough for his whelps, 12
And strangled for his lionesses;
And filled his caves with prey,
And his dens with ravin.

V

Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots 13
in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey
from the earth, and the voice of thy messengers shall no more be heard.

Woe to the bloody city! 3
It is all full of lies and rapine;
The prey departeth not.

The noise of the whip, and the noise of the rattling of wheels;
And pransing horses, and jumping chariots;
The horseman mounting, and the flashing sword, and the glittering spear; 3

And a multitude of slain, and a great heap of carcases:
And there is none end of the corpses;
They stumble upon their corpses:

Because of the multitude of the whoredoms of the well favoured harlot, 4
The mistress of witchcrafts, that selleth nations through her whoredoms,
And families through her witchcrafts.

Behold, I am against thee, saith the LORD of hosts, and I will discover thy skirts 5
upon thy face; and I will shew the nations thy nakedness, and the kingdoms thy
shame. And I will cast abominable filth upon thee, and make thee vile, and will
set thee as a gazingstock. And it shall come to pass, that all they that look upon thee 7
shall flee from thee, and say:

VI

Nineveh is laid waste: who will bemoan her?
Whence shall I seek comforters for thee?

Art thou better than No-amon, that was situate among the rivers, 8
That had the waters round about her;
Whose rampart was the sea,
And her wall was of the sea?

Ethiopia and Egypt were her strength, and it was infinite;
Put and Lubim were thy helpers:
Yet was she carried away, she went into captivity: 10
Her young children also were dashed in pieces at the top of all the streets:

And they cast lots for her honourable men,
And all her great men were bound in chains:
Thou also shalt be drunken, thou shalt be hid;
Thou also shalt seek a strong hold because of the enemy.

All thy fortresses shall be like fig trees with the firstripe figs: 12
If they be shaken,
They fall into the mouth of the eater.

13 Behold, thy people in the midst of thee are women;
The gates of thy land are set wide open unto thine enemies;
The fire hath devoured thy bars.

Draw thee water for the siege;
Strengthen thy fortresses:
Go into the clay, and tread the mortar, make strong the brickkiln:
15 There shall the fire devour thee; the sword shall cut thee off.

It shall devour thee like the cankerworm:
Make thyself many as the cankerworm, make thyself many as the locust.
Thou hast multiplied thy merchants above the stars of heaven:
The cankerworm spreadeth himself, and flieth away.

17 Thy crowned are as the locusts, and thy marshals as the swarms of grasshoppers,
Which camp in the hedges in the cold day,
But when the sun ariseth they flee away,
And their place is not known where they are.

VII

18 Thy shepherds slumber, O king of Assyria,
Thy worthies are at rest:
Thy people are scattered upon the mountains,
And there is none to gather them.

There is no assuaging of thy hurt;
Thy wound is grievous:
All that hear the bruit of thee clap the hands over thee:
For upon whom hath not thy wickedness passed continually?

The Oracle which

HABAKKUK

the Prophet did see

A RHAPSODY OF THE CHALDEANS

I. — The Mystery

1

THE PROPHET. — O LORD, how long shall I cry, and thou wilt not hear? I cry 2
out unto thee of violence, and thou wilt not save. Why dost thou shew me iniquity,
and cause me to look upon perverseness? for spoiling and violence are before me:
and there is strife, and contention riseth up. Therefore the law is slacked, and judge-
ment doth never go forth: for the wicked doth compass about the righteous; there-
fore judgement goeth forth perverted.

THE LORD. — Behold ye among the nations, and regard, and wonder marvel- 5
lously: for I work a work in your days, which ye will not believe though it be told you.
For, lo, I raise up the Chaldeans, that bitter and hasty nation; which march through
the breadth of the earth, to possess dwelling places that are not theirs. They are
terrible and dreadful: their judgement and their dignity proceed from themselves.
Their horses also are swifter than leopards, and are more fierce than the evening 8
wolves; and their horsemen bear themselves proudly: yea, their horsemen come from
far; they fly as an eagle that hasteth to devour. They come all of them for violence;
their faces are set eagerly as the east wind; and they gather captives as the sand.
Yea, he scoffeth at kings, and princes are a derision unto him: he derideth every 10
strong hold; for he heapeth up dust, and taketh it. Then shall he sweep by as a
wind, and shall pass over, and be guilty: even he whose might is his god.

THE PROPHET. — Art not thou from everlasting, O LORD my God, mine Holy
One? thou diest not. O LORD, thou hast ordained him for judgement; and thou,
O Rock, hast established him for correction. Thou that art of purer eyes than to 13
behold evil, and that canst not look on perverseness, wherefore lookest thou upon
them that deal treacherously, and holdest thy peace when the wicked swalloweth up
the man that is more righteous than he; and makest men as the fishes of the sea, as
the creeping things, that have no ruler over them? He taketh up all of them with the
angle, he catcheth them in his net, and gathereth them in his drag: therefore he re-
joiceth and is glad. Therefore he sacrificeth unto his net, and burneth incense unto 16
his drag; because by them his portion is fat, and his meat plenteous. Shall he there-
fore empty his net, and not spare to slay the nations continually?

II. — The Solution

2 THE PROPHET. — I will stand upon my watch, and set me upon the tower, and
will look forth to see what he will speak by me, and what I shall answer concerning
my complaint.

THE LORD. — Write the vision, and make it plain upon tables, that he may run
3 that readeth it. For the vision is yet for the appointed time, and it hasteth toward
the end, and shall not lie: though it tarry, wait for it; because it will surely come,
it will not delay. Behold, his soul is puffed up, it is not upright in him: but the just
shall live in his faithfulness. Yea, moreover, wine is a treacherous dealer, a haughty
man, and that keepeth not at home; who enlargeth his desire as hell, and he is as
death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto
6 him all peoples.

Shall not all these take up a parable against him, and a taunting proverb
against him, and say:

Doom of the Chaldeans

WOE to him that increaseth that which is not his,
— How long? —
And that ladeth himself with pledges!

7 Shall they not rise up suddenly that shall exact usury of thee, and awake that
shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled
many nations, all the remnant of the peoples shall spoil thee; because of men's blood,
and for the violence done to the land, to the city and to all that dwell therein.

9 WOE to him that getteth an evil gain for his house,
That he may set his nest on high,
That he may be delivered from the hand of evil!

Thou hast consulted shame to thy house, by cutting off many peoples, and hast
11 sinned against thy soul. For the stone shall cry out of the wall, and the beam out of
the timber shall answer it.

WOE to him that buildeth a town with blood,
And stablisheth a city by iniquity!

Behold, is it not of the LORD of hosts that the peoples labour for the fire, and the
14 nations weary themselves for vanity? For the earth shall be filled with the knowledge
of the glory of the LORD, as the waters cover the sea.

WOE unto him that giveth his neighbour drink,
That addest thy venom thereto,
And makest him drunken also,
That thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and be as one uncircumcised:
the cup of the LORD'S right hand shall be turned unto thee, and foul shame shall be
upon thy glory. For the violence done to Lebanon shall cover thee, and the destruc-
tion of the beasts, which made them afraid; because of men's blood, and for the
violence done to the land, to the city and to all that dwell therein.

What profiteth the graven image, that the maker thereof hath graven it; the molten image, and the teacher of lies, that the maker of his work trusteth therein, to make dumb idols? — 18

> Woe unto him that saith to the wood, Awake;
> To the dumb stone, Arise!

Shall this teach? Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord is in his holy temple: let all the earth keep silence before him! 20

III.—Jehovah come to Judgement 3

Prelude

O Lord, I have heard the report of thee, and am afraid:
O Lord, revive thy work in the midst of the years,
In the midst of the years make it known:
In wrath remember mercy!

Strophe 3

God cometh from Teman,
And the Holy One from Mount Paran.
His glory covereth the heavens,
And the earth is full of his praise.
And his brightness is as the light;
He hath rays coming forth from his hand;
And there is the hiding of his power. 5
Before him goeth the pestilence,
And fiery bolts go forth at his feet.
He standeth and shaketh the earth;
He beholdeth, and driveth asunder the nations:
And the eternal mountains are scattered,
The everlasting hills do bow;
His ways are everlasting. 7
I see the tents of Cushan in affliction;
The curtains of the land of Midian do tremble.

Antistrophe

Is the Lord displeased against the rivers? 8
Is thine anger against the rivers, or thy wrath against the sea,
That thou dost ride upon thine horses,
Upon thy chariots of salvation?
Thy bow is made quite bare;
Sworn are the chastisements of thy word.
Thou dost cleave the earth with rivers;
The mountains see thee and are afraid; 10
The tempest of waters passeth by;
The deep uttereth his voice,
And lifteth up his hands on high;
The sun and moon stand still in their habitation
At the light of thine arrows as they go,
At the shining of thy glittering spear.
Thou dost march through the land in indignation, 12
Thou dost thresh the nations in anger.

Epode

13 Thou art come for the salvation of thy people,
For the salvation of thine anointed:
Thou dost smite off the head from the house of the wicked,
Laying bare the foundation even unto the neck.
Thou dost pierce with his own staves the head of his warriors:
(They came as a whirlwind to scatter me,
Their rejoicing was as to devour the poor secretly:)
15 Thou dost tread the sea with thine horses, the surge of mighty waters.

Postlude

16 I heard, and my belly trembled,
My lips quivered at the voice;
Rottenness entered into my bones, and I trembled in my place:
That I should rest waiting for the day of trouble,
When he that shall invade them in troops cometh up against the people.
17 For though the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
18 Yet I will rejoice in the LORD,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength,
And he maketh my feet like hinds' feet,
And will make me to walk upon mine high places.*

* For the Chief Musician, on my stringed instruments. — A Prayer of Habakkuk the prophet, set to Shigionoth.

The Word of the LORD

which came unto

ZEPHANIAH

the son of Cushi

the son of Gedaliah

the son of Amariah

the son of Hezekiah

in the days of

Josiah the son of Amon

king of Judah

I

2 I will utterly consume all things from off the face of the ground, saith the LORD.
I will consume man and beast; I will consume the fowls of the heaven, and the fishes
of the sea, and the stumblingblocks with the wicked; and I will cut off man from off
the face of the ground, saith the LORD. And I will stretch out mine hand upon
Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of
5 Baal from this place, and the name of the Chemarim with the priests; and them that
worship the host of heaven upon the housetops; and them that worship, which swear
to the LORD and swear by Malcam; and them that are turned back from following the
LORD; and those that have not sought the LORD, nor inquired after him.

7 Hold thy peace at the presence of the Lord GOD:
For the Day of the LORD is at hand:
For the LORD hath prepared a sacrifice,
He hath sanctified his guests!

8 And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the
princes, and the king's sons, and all such as are clothed with foreign apparel. And in
that day I will punish all those that leap over the threshold, which fill their master's
house with violence and deceit. And in that day, saith the LORD, there shall be the
noise of a cry from the fish gate, and an howling from the second quarter, and a great
crashing from the hills.

11 Howl, ye inhabitants of The Mortar!
For all the merchant people are undone:
All they that were laden with silver are cut off.

12 And it shall come to pass at that time, that I will search Jerusalem with candles;
and I will punish the men that are settled on their lees, that say in their heart, The
LORD will not do good, neither will he do evil. And their wealth shall become a
spoil, and their houses a desolation; yea, they shall build houses, but shall not in-
habit them; and they shall plant vineyards, but shall not drink the wine thereof.

14 The great Day of the LORD is near:
It is near and hasteth greatly!
Even the voice of the Day of the LORD;
The mighty man crieth there bitterly!

15 That Day is a day of wrath,
A day of trouble and distress,
A day of wasteness and desolation,
A day of darkness and gloominess,

A day of clouds and thick darkness,
16 A day of the trumpet and alarm
Against the fenced cities,
And against the high battlements!

And I will bring distress upon men, that they shall walk like blind men, because they
have sinned against the LORD: and their blood shall be poured out as dust, and their

flesh as dung. Neither their silver nor their gold shall be able to deliver them in the 18
day of the LORD's wrath; but the whole land shall be devoured by the fire of his
jealousy: for he shall make an end, yea, a terrible end, of all them that dwell in the
land.

Gather yourselves together, yea, gather together, 2
O nation that hath no shame;
Before the decree bring forth,
Before the day pass as the chaff,
Before the fierce anger of the LORD come upon you,
Before the Day of the LORD's Anger come upon you.

Seek ye the LORD, all ye meek of the earth, 3
Which have wrought his judgement;
Seek righteousness,
Seek meekness:
It may be ye shall be hid
In the Day of the LORD's Anger.

II

For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ash- 4
dod at the noonday, and Ekron shall be rooted up.

Woe unto the inhabitants of the sea coast,
The nation of the Cherethites!

The word of the LORD is against you, O Canaan, the land of the Philistines; I will
destroy thee, that there shall be no inhabitant. And the sea coast shall be pastures, 6
with cottages for shepherds and folds for flocks. And the coast shall be for the rem-
nant of the house of Judah; they shall feed their flocks thereupon: in the houses of
Ashkelon shall they lie down in the evening; for the LORD their God shall visit them,
and bring again their captivity. I have heard the reproach of Moab, and the revilings 8
of the children of Ammon, wherewith they have reproached my people, and magni-
fied themselves against their border. Therefore as I live, saith the LORD of hosts,
the God of Israel: Surely Moab shall be as Sodom, and the children of Ammon as
Gomorrah, a possession of nettles, and saltpits, and a perpetual desolation: the resi-
due of my people shall spoil them, and the remnant of my nation shall inherit them.
This shall they have for their pride, because they have reproached and magnified 10
themselves against the people of the LORD of hosts. The LORD will be terrible unto
them: for he will famish all the gods of the earth; and men shall worship him, every
one from his place, even all the isles of the nations. Ye Ethiopians also, ye shall be
slain by my sword. And he will stretch out his hand against the north, and destroy 13
Assyria; and will make Nineveh a desolation, and dry like the wilderness. And
herds shall lie down in the midst of her, all the beasts of the nations: both the pelican
and the porcupine shall lodge in the chapiters thereof: their voice shall sing in the
windows; desolation shall be in the thresholds: for he hath laid bare the cedar work.

This is the joyous city, 15
That dwelt carelessly,
That said in her heart, I am,
And there is none else beside me:
How is she become a desolation,
A place for beasts to lie down in!
Every one that passeth by her shall hiss,
And wag his hand.

3 Woe to her that is rebellious and polluted,
To the oppressing city!
She obeyed not the voice;
She received not correction;
She trusted not in the LORD;
She drew not near to her God.
3 Her princes in the midst of her are roaring lions:
Her judges are evening wolves;
They leave nothing till the morrow.
Her prophets are light and treacherous persons:
Her priests have profaned the sanctuary,
They have done violence to the law.
5 The LORD in the midst of her is righteous;
He will not do iniquity;
Every morning doth he bring his judgement to light,
He faileth not;
But the unjust knoweth no shame.

6 I have cut off nations, their battlements are desolate; I have made their streets waste,
that none passeth by; their cities are destroyed, so that there is no man, that there is
none inhabitant. I said, Surely thou wilt fear me, thou wilt receive correction; so
her dwelling should not be cut off; according to all that I have appointed concerning
8 her: but they rose early and corrupted all their doings. Therefore wait ye for me,
saith the LORD, until the day that I rise up to the prey: for my determination is to
gather the nations, that I may assemble the kingdoms, to pour upon them mine in-
dignation, even all my fierce anger; for all the earth shall be devoured with the fire
of my jealousy.

III

9 For then will I turn to the peoples a pure language, that they may all call upon the
name of the LORD, to serve him with one consent. From beyond the rivers of Ethio-
pia my suppliants, even the daughter of my dispersed, shall bring mine offering. In
that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed
against me: for then I will take away out of the midst of thee thy proudly exulting
12 ones, and thou shalt no more be haughty in my holy mountain. But I will leave
in the midst of thee an afflicted and poor people, and they shall trust in the name of
the LORD. The remnant of Israel shall not do iniquity, nor speak lies; neither shall
a deceitful tongue be found in their mouth: for they shall feed and lie down, and
none shall make them afraid.

14 Sing, O daughter of Zion; shout, O Israel;
Be glad and rejoice with all the heart, O daughter of Jerusalem.
The LORD hath taken away thy judgements,
He hath cast out thine enemy:
The king of Israel, even the LORD, is in the midst of thee:
Thou shalt not fear evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not:
O Zion, let not thine hands be slack.
The LORD thy God is in the midst of thee,
A mighty one who will save:
He will rejoice over thee with joy, he will rest in his love,
He will joy over thee with singing.

I will gather them that sorrow for the solemn assembly, who were of thee: to whom 18
the burden upon her was a reproach. Behold, at that time I will deal with all them
that afflict thee: and I will save her that halteth, and gather her that was driven away;
and I will make them a praise and a name, whose shame hath been in all the earth.
At that time will I bring you in, and at that time will I gather you: for I will make 20
you a name and a praise among all the peoples of the earth, when I bring again your
captivity before your eyes, saith the LORD.

THE BOOK OF HAGGAI

PROPHECIES TO THE BUILDERS OF THE TEMPLE

I

In the second year of Darius the king, in the sixth month, in the first day of 1
the month, came the word of the LORD *by Haggai the prophet unto Zerubbabel*
the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the
high priest, saying:

Thus speaketh the LORD of hosts, saying, This people say, It is not the time for 2
us to come, the time for the LORD'S house to be built. Then came the word of the
LORD by Haggai the prophet, saying, Is it a time for you yourselves to dwell in your
cieled houses, while this house lieth waste? Now therefore thus saith the LORD of
hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye 6
have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there
is none warm; and he that earneth wages earneth wages to put it into a bag with
holes. Thus saith the LORD of hosts: Consider your ways. Go up to the mountain,
and bring wood, and build the house; and I will take pleasure in it, and I will be
glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and when ye 9
brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of
mine house that lieth waste, while ye run every man to his own house. Therefore
for your sake the heaven is stayed from dew, and the earth is stayed from her fruit.
And I called for a drought upon the land, and upon the mountains, and upon the corn,
and upon the wine, and upon the oil, and upon that which the ground bringeth forth,
and upon men, and upon cattle, and upon all the labour of the hands.

Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high 12
priest, with all the remnant of the people, obeyed the voice of the LORD their God,
and the words of Haggai the prophet, as the LORD their God had sent him; and the
people did fear before the LORD. Then spake Haggai the LORD'S messenger in the
LORD'S message unto the people, saying, I am with you, saith the LORD. And the 14
LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah,
and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all
the remnant of the people; and they came and did work in the house of the LORD
of hosts, their God, in the four and twentieth day of the month, in the sixth month,
in the second year of Darius the king.

II

2 *In the seventh month, in the one and twentieth day of the month, came the word of the* LORD *by Haggai the prophet, saying:*

Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua
the son of Jehozadak, the high priest, and to the remnant of the people, saying,
3 Who is left among you that saw this house in its former glory? and how do ye see it
now? is it not in your eyes as nothing? Yet now be strong, O Zerubbabel, saith
the LORD; and be strong, O Joshua, son of Jehozadak, the high priest; and be
strong, all ye people of the land, saith the LORD, and work: for I am with you,
saith the LORD of hosts, according to the word that I covenanted with you when ye
6 came out of Egypt, and my spirit abode among you: fear ye not. For thus saith
the LORD of hosts: Yet once, it is a little while, and I will shake the heavens, and
the earth, and the sea, and the dry land; and I will shake all nations, and the de-
sirable things of all nations shall come, and I will fill this house with glory, saith the
LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts.
9 The latter glory of this house shall be greater than the former, saith the LORD of
hosts: and in this place will I give peace, saith the LORD of hosts.

III

10 *In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the* LORD *by Haggai the prophet, saying:*

11 Thus saith the LORD of hosts: Ask now the priests concerning the law, saying,
If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or
pottage, or wine, or oil, or any meat, shall it become holy? And the priests answered
and said, No. Then said Haggai, If one that is unclean by a dead body touch any
of these, shall it be unclean? And the priests answered and said, It shall be unclean.
14 Then answered Haggai and said, So is this people, and so is this nation before me,
saith the LORD; and so is every work of their hands; and that which they offer there
is unclean. And now, I pray you, consider from this day and upward, from before
a stone was laid upon a stone in the temple of the LORD: through all that time, when
one came to an heap of twenty measures, there were but ten; when one came to the
17 winefat for to draw out fifty vessels, there were but twenty. I smote you with blast-
ing and with mildew and with hail in all the work of your hands; yet ye turned not
to me, saith the LORD. Consider, I pray you, from this day and upward, from the
four and twentieth day of the ninth month, since the day that the foundation of the
19 LORD'S temple was laid, consider it. Is the seed yet in the barn? yea, the vine,
and the fig tree, and the pomegranate, and the olive tree hath not brought forth; from
this day will I bless you.

IV

20 *And the word of the* LORD *came the second time unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah saying:*

22 I will shake the heavens and the earth: and I will overthrow the throne of king-
doms, and I will destroy the strength of the kingdoms of the nations; and I will over-
throw the chariots, and those that ride in them; and the horses and their riders shall
come down, every one by the sword of his brother. In that day, saith the LORD of
hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD,
and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

THE BOOK OF ZECHARIAH

The Prophet's Manifesto

The Sevenfold Vision.

The Inquiry on Fasting

The Prophet's Manifesto

In the eighth month, in the second year of Darius, came the word of the LORD 1
unto Zechariah the son of Berechiah, the son of Iddo, the prophet, saying:

The LORD hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the LORD of hosts: Return unto me, saith the LORD of hosts, and I will return unto you, saith the LORD of hosts. Be ye not as your fathers, unto whom 4
the former prophets cried, saying, Thus saith the LORD of hosts, Return ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD. Your fathers, where are they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the proph- 6
ets, did they not overtake your fathers? and they turned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

The Sevenfold Vision

Upon the four and twentieth day of the eleventh month, which is the month 7
Shebat, in the second year of Darius, came the word of the LORD *unto Zechariah the son of Berechiah, the son of Iddo, the prophet, saying:*

The Vision Opens

I saw in the night, and behold a man riding upon a red horse, and he stood among 8
the myrtle trees that were in the bottom; and behind him there were horses, red, sorrel, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth. And they answered the angel of the LORD that stood 11
among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the LORD answered the angel that talked with me with good words, 13
even comfortable words. So the angel that talked with me said unto me, Cry thou, saying, Thus saith the LORD of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the nations that are at ease:

16 for I was but a little displeased, and they helped forward the affliction. Therefore
thus saith the LORD: I am returned to Jerusalem with mercies; my house shall be
built in it, saith the LORD of hosts, and a line shall be stretched forth over Jerusalem
17 Cry yet again, saying, Thus saith the LORD of hosts: My cities shall yet overflow
with prosperity; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

Horns and Smiths

18 And I lifted up mine eyes, and saw, and behold four horns. And I said unto
the angel that talked with me, What be these? And he answered me, These are the
horns which have scattered Judah, Israel, and Jerusalem. 21 And the LORD shewed
me four smiths. Then said I, What come these to do? And he spake, saying, These
are the horns which scattered Judah, so that no man did lift up his head: but these
are come to fray them, to cast down the horns of the nations, which lifted up their
horn against the land of Judah to scatter it.

The Measuring Line

2 And I lifted up mine eyes, and saw, and behold a man with a measuring line in
his hand. Then said I, Whither goest thou? And he said unto me, To measure
Jerusalem, to see what is the breadth thereof, and what is the length thereof. And,
behold, the angel that talked with me went forth, and another angel went out to meet
4 him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be
inhabited as villages without walls, by reason of the multitude of men and cattle
therein. "For I, saith the LORD, will be unto her a wall of fire round about, and I
will be the glory in the midst of her. Ho, ho, flee from the land of the north, saith the
LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.
7 Ho Zion, escape, thou that dwellest with the daughter of Babylon." For thus saith
the LORD of hosts: After glory hath he sent me unto the nations which spoiled you:
for he that toucheth you toucheth the apple of his eye. For, behold, I will shake
mine hand over them, and they shall be a spoil to those that served them: and ye
10 shall know that the LORD of hosts hath sent me. "Sing and rejoice, O daughter of
Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And
many nations shall join themselves to the LORD in that day, and shall be my people:
and I will dwell in the midst of thee": and thou shalt know that the LORD of hosts
hath sent me unto thee. And the LORD shall inherit Judah as his portion in the holy
13 land, and shall yet choose Jerusalem. Be silent, all flesh, before the LORD: for he
is waked up out of his holy habitation.

The High Priest and the Adversary

3 And he shewed me Joshua the high priest standing before the angel of the LORD,
and the Adversary standing at his right hand to be his adversary. And the LORD
said unto the Adversary, The LORD rebuke thee, O Adversary; yea, the LORD that
hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now
4 Joshua was clothed with filthy garments, and stood before the angel. And he an-
swered and spake unto those that stood before him, saying, Take the filthy garments
from off him. And unto him he said, Behold, I have caused thine iniquity to pass
from thee, and I will clothe thee with rich apparel. And he said, Let them set a fair
diadem upon his head. So they set a fair diadem upon his head, and clothed him with
6 garments; and the angel of the LORD stood by. And the angel of the LORD protested
unto Joshua, saying, Thus saith the LORD of hosts: If thou wilt walk in my ways,
and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also
keep my courts, and I will give thee a place of access among these that stand by.
8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for

they are men which are a sign: for, behold, I will bring forth my servant the Branch.
For behold, the stone that I have set before Joshua; upon one stone are seven eyes: 9
behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove
the iniquity of that land in one day. In that day, saith the LORD of hosts, shall ye
call every man his neighbour under the vine and under the fig tree.

The Golden Candlestick

And the angel that talked with me came again, and waked me, as a man that is 4
wakened out of his sleep. And he said unto me, What seest thou? And I said, I
have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and
its seven lamps thereon; there are seven pipes to each of the lamps, which are upon
the top thereof: and two olive trees by it, one upon the right side of the bowl, and the
other upon the left side thereof. And I answered and spake to the angel that talked 4
with me, saying, What are these, my lord? Then the angel that talked with me
answered and said unto me, Knowest thou not what these be? And I said, No, my
lord. Then he answered and spake unto me, saying: This is the word of the LORD
unto Zerubbabel, saying, "Not by might, nor by power, but by my spirit, saith the
LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt 7
become a plain: and he shall bring forth the head stone with shoutings of Grace,
grace, unto it." Moreover the word of the LORD came unto me, saying, The hands of
Zerubbabel have laid the foundation of this house; his hands shall also finish it;
and thou shalt know that the LORD of hosts hath sent me unto you. For who hath 10
despised the day of small things? for they shall rejoice, and shall see the plummet
in the hand of Zerubbabel, even these seven, which are the eyes of the LORD; they
run to and fro through the whole earth.

The Sons of Oil

Then answered I, and said unto him, What are these two olive trees upon the right 11
side of the candlestick and upon the left side thereof? And I answered the second
time, and said unto him, What be these two olive branches, which by means of the
two golden spouts empty the golden oil out of themselves? And he answered me
and said, Knowest thou not what these be? And I said, No, my lord. Then said 14
he, These are the two Sons of Oil, that stand by the Lord of the whole earth.

The Flying Roll

Then again I lifted up mine eyes, and saw, and behold, a flying roll. And he said 5
unto me, What seest thou? And I answered, I see a flying roll; the length thereof
is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is
the curse that goeth forth over the face of the whole land: for every one that stealeth
shall be purged out on the one side according to it; and every one that sweareth shall
be purged out on the other side according to it. I will cause it to go forth, saith the 4
LORD of hosts, and it shall enter into the house of the thief, and into the house of him
that sweareth falsely by my name: and it shall abide in the midst of his house, and
shall consume it with the timber thereof and the stones thereof.

The Ephah and the Talent

Then the angel that talked with me went forth, and said unto me, Lift up now 5
thine eyes, and see what is this that goeth forth. And I said, What is it? And he
said, This is the ephah that goeth forth. He said moreover, This is their resemblance
in all the land: (and behold, there was lifted up a talent of lead:) and this is a woman
sitting in the midst of the ephah. And he said, This is Wickedness; and he cast her 8
down into the midst of the ephah: and he cast the weight of lead upon the mouth

9 thereof. Then lifted I up mine eyes, and saw, and behold, there came forth two
women, and the wind was in their wings: now they had wings like the wings of a
stork: and they lifted up the ephah between the earth and the heaven. Then said
I to the angel that talked with me, Whither do these bear the ephah? And he said
unto me, To build her an house in the land of Shinar: and when it is prepared, she
shall be set there upon her own base.

The Vision Closes

6 And again I lifted up mine eyes, and saw, and behold, there came four chariots
out from between the two mountains; and the mountains were mountains of brass.
In the first chariot were red horses; and in the second chariot black horses; and in
the third chariot white horses; and in the fourth chariot grisled bay horses. Then I
answered and said unto the angel that talked with me, What are these, my lord?
5 And the angel answered and said unto me, These are the four winds of heaven, which
go forth from standing before the Lord of all the earth. The chariot wherein are
the black horses goeth forth toward the north country; and the white went forth
after them; and the grisled went forth toward the south country. And the bay
went forth, and sought to go that they might walk to and fro through the earth: and
he said, Get you hence, walk to and fro through the earth. So they walked to and fro
8 through the earth. Then cried he upon me, and spake unto me, saying, Behold,
they that go toward the north country have quieted my spirit in the north country.

***

9 And the word of the LORD came unto me, saying, Take of them of the captivity,
even of Heldai, of Tobijah, and of Jedaiah; and come thou the same day, and go
into the house of Josiah the son of Zephaniah, whither they are come from Babylon;
yea, take of them silver and gold, and make crowns, and set them upon the head of
12 Joshua the son of Jehozadak, the high priest; and speak unto him, saying, Thus
speaketh the LORD of hosts, saying, Behold, the man whose name is the Branch;
and he shall grow up out of his place, and he shall build the temple of the LORD:
even he shall build the temple of the LORD; and he shall bear the glory, and shall sit
and rule upon his throne; and he shall be a priest upon his throne: and the counsel
14 of peace shall be between them both. And the crowns shall be to Helem, and to
Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the
temple of the LORD. And they that are far off shall come and build in the temple
of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And
this shall come to pass, if ye will diligently obey the voice of the LORD your God.

The Inquiry on Fasting

7 *And it came to pass in the fourth year of king Darius, that the word of the*
LORD came unto Zechariah in the fourth day of the ninth month, even in Chislev.
Now they of Beth-el had sent Sharezer and Regem-melech, and their men, to in-
treat the favour of the LORD, and to speak unto the priests of the house of the LORD
of hosts, and to the prophets, saying, Should I weep in the fifth month, separating
4 *myself, as I have done these so many years? Then came the word of the LORD*
of hosts unto me, saying:

1

Speak unto all the people of the land, and to the priests, saying: When ye fasted
and mourned in the fifth and in the seventh month, even these seventy years, did ye
6 at all fast unto me, even to me? And when ye eat, and when ye drink, do not ye eat
for yourselves, and drink for yourselves?

II

Should ye not hear the words which the LORD hath cried by the former prophets, 7
when Jerusalem was inhabited and in prosperity, and the cities thereof round about
her, and the South and the lowland were inhabited?

(*And the word of the* LORD *came unto Zechariah, saying,*) 8

Thus hath the LORD of hosts spoken, saying, "Execute true judgement, and shew
mercy and compassion every man to his brother: and oppress not the widow, nor the
fatherless, the stranger, nor the poor; and let none of you imagine evil against his
brother in your heart." But they refused to hearken, and pulled away the shoulder, 11
and stopped their ears, that they should not hear. Yea, they made their hearts as
an adamant stone, lest they should hear the law, and the words which the LORD of
hosts had sent by his spirit by the hand of the former prophets: therefore came there
great wrath from the LORD of hosts. And it came to pass that, as he cried, and they 13
would not hear; so they shall cry, and I will not hear, said the LORD of hosts; but
I will scatter them with a whirlwind among all the nations whom they have not
known. Thus the land was desolate after them, that no man passed through nor
returned: for they laid the pleasant land desolate.

III

(*And the word of the* LORD *of hosts came to me, saying,*) 8

"Thus saith the LORD of hosts: I am jealous for Zion with great jealousy, and I
am jealous for her with great fury."

"Thus saith the LORD: I am returned unto Zion, and will dwell in the midst of
Jerusalem: and Jerusalem shall be called The city of truth; and the mountain of
the LORD of hosts The holy mountain."

"Thus saith the LORD of hosts: There shall yet old men and old women dwell 4
in the streets of Jerusalem, every man with his staff in his hand for very age. And
the streets of the city shall be full of boys and girls playing in the streets thereof."

"Thus saith the LORD of hosts: If it be marvellous in the eyes of the remnant of
this people in those days, should it also be marvellous in mine eyes? saith the LORD
of hosts."

"Thus saith the LORD of hosts: Behold, I will save my people from the east coun- 7
try, and from the west country: and I will bring them, and they shall dwell in the
midst of Jerusalem; and they shall be my people, and I will be their God, in truth
and in righteousness."

Thus saith the LORD of hosts: Let your hands be strong, ye that hear in these 9
days these words from the mouth of the prophets, which were in the day that the
foundation of the house of the LORD of hosts was laid, even the temple, that it might
be built. For before those days there was no hire for man, nor any hire for beast;
neither was there any peace to him that went out or came in because of the adversary:
for I set all men every one against his neighbour. But now I will not be unto the rem- 11
nant of this people as in the former days, saith the LORD of hosts. For there shall be
the seed of peace; the vine shall give her fruit, and the ground shall give her increase,
and the heavens shall give their dew; and I will cause the remnant of this people to
inherit all these things. And it shall come to pass that, as ye were a curse among 13
the nations, O house of Judah and house of Israel, so will I save you, and ye shall be
a blessing: fear not, but let your hands be strong. For thus saith the LORD of hosts:
As I thought to do evil unto you, when your fathers provoked me to wrath, saith the
LORD of hosts, and I repented not; so again have I thought in these days to do good
unto Jerusalem and to the house of Judah: fear ye not. These are the things that 16

ye shall do; Speak ye every man the truth with his neighbour; execute the judgement
17 of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

IV

18 (*And the word of the* LORD *of hosts came unto me, saying,*)

Thus saith the LORD of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love truth and peace.

20 Thus saith the LORD of hosts: It shall yet come to pass, that there shall come peoples, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to intreat the favour of the LORD, and to seek the LORD of hosts: I will go also. Yea, many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem, and to intreat the favour of the LORD.

23 Thus saith the LORD of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.

Anonymous Prophecies

The King of Peace

The Withdrawal of the Divine Shepherd

Three Prophecies of the Siege

Malachi, or, My Messenger

I

9 The burden of the word of the LORD upon the land of Hadrach, and Damascus
shall be its resting place: (for the LORD hath an eye upon men and upon all the tribes
of Israel:) and Hamath also which bordereth thereon: Tyre and Zidon, though she
is very wise. And Tyre did build herself a strong hold, and heaped up silver as the
4 dust, and fine gold as the mire of the streets. Behold, the Lord will dispossess her,
and he will smite her power in the sea; and she shall be devoured with fire. Ashke-
lon shall see it, and fear; Gaza also, and shall be sore pained: and Ekron, for her
expectation shall be ashamed: and the king shall perish from Gaza, and Ashkelon
shall not be inhabited. And a bastard race shall dwell in Ashdod, and I will cut off
7 the pride of the Philistines. And I will take away his blood out of his mouth, and his
abominations from between his teeth; and he also shall be a remnant for our God:
and he shall be as a chieftain in Judah, and Ekron as a Jebusite. And I will encamp
about mine house as a garrison, that none pass through or return: and no oppressor
shall pass through them any more: for now have I seen with mine eyes.

9 Rejoice greatly, O daughter of Zion;
Shout, O daughter of Jerusalem:
Behold, thy King cometh unto thee:
He is just, and having salvation;
Lowly, and riding upon an ass,
Even upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the
battle bow shall be cut off; and he shall speak peace unto the nations: and his domin-
ion shall be from sea to sea, and from the River to the ends of the earth. As for thee
also, because of the blood of thy covenant I have sent forth thy prisoners out of the
12 pit wherein is no water. Return you to the strong hold, ye prisoners of hope: even
to-day do I declare that I will render double unto thee. For I have bent Judah for
me, I have filled the bow with Ephraim; and I will stir up thy sons, O Zion, against
thy sons, O Greece, and will make thee as the sword of a mighty man.

14 And the LORD shall be seen over them,
And his arrow shall go forth as the lightning:
And the Lord GOD shall blow the trumpet,
And shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them;
And they shall devour, and shall tread down the sling stones;
And they shall drink, and make a noise as through wine:
And they shall be filled like bowls, like the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people:
For they shall be as the stones of a crown, glittering upon his land.
For how great is their goodness, and how great is their beauty!
Corn shall make the young men flourish, and new wine the maids.

II

10 Ask ye of the LORD rain in the time of the latter rain, even of the LORD that
maketh lightnings; and he shall give them showers of rain, to every one grass in the
field. For the teraphim have spoken vanity, and the diviners have seen a lie; and

ne dreamers speak falsely, they comfort in vain: therefore they go their way like
neep, they are afflicted, because there is no shepherd. Mine anger is kindled against 3
ne shepherds, and I will punish the he-goats: for the LORD of hosts hath visited his
ock the house of Judah, and shall make them as his goodly horse in the battle. From
im shall come forth the corner stone, from him the nail, from him the battle bow,
rom him every exactor together. And they shall be as mighty men, treading down 5
neir enemies in the mire of the streets in the battle; and they shall fight, because the
LORD is with them: and the riders on horses shall be confounded. And I will
trengthen the house of Judah, and I will save the house of Joseph, and I will bring
nem again, for I have mercy upon them; and they shall be as though I had not cast
nem off: for I am the LORD their God, and I will hear them. And they of Ephraim 7
hall be like a mighty man, and their heart shall rejoice as through wine: yea, their
hildren shall see it, and rejoice; their heart shall be glad in the LORD. I will hiss
or them, and gather them; for I have redeemed them: and they shall increase as
ney have increased. And though I sow them among the peoples they shall remem- 9
er me in far countries: and they shall live with their children, and shall return. I
ill bring them again also out of the land of Egypt, and gather them out of Assyria;
nd I will bring them into the land of Gilead and Lebanon; and place shall not be
ound for them. And he shall pass through the sea of affliction, and shall smite the 11
ea of waves, and all the depths of the Nile shall dry up: and the pride of Assyria
hall be brought down, and the sceptre of Egypt shall depart away. And I will
trengthen them in the LORD; and they shall walk up and down in his name, saith
ne LORD.

Open thy doors, O Lebanon, 11
That the fire may devour thy cedars!
Howl, O fir tree, for the cedar is fallen,
Because the goodly ones are spoiled!
Howl, O ye oaks of Bashan,
For the strong forest is come down!
A voice of the howling of the shepherds! 3
For their glory is spoiled.
A voice of the roaring of young lions!
For the pride of Jordan is spoiled.

THE WITHDRAWAL OF THE DIVINE SHEPHERD

A THREEFOLD EMBLEM

I.—The Flock of Slaughter

Thus said the LORD my God: Feed the flock of slaughter: whose buyers slay 4
nem, and hold themselves not guilty; and they that sell them say, Blessed be the
ORD, for I am rich; and their shepherd pitieth them not. For I will no more pity
ne inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one
to his neighbour's hand, and into the hand of his king: and they shall smite the
nd, and out of their hand I will not deliver them.
So I fed the flock of slaughter: verily the most miserable of sheep! 7

II.—Graciousness and Union

And I took unto me two staves: the one I called Graciousness, and the other I
lled Union; and I fed the flock. And I cut off the three shepherds in one month; 8

9 for my soul was weary of them, and their soul also loathed me. Then said I, I will not
feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off;
and let them which are left eat every one the flesh of another. And I took my staff
Graciousness, and cut it asunder, that I might break my covenant which I had made
11 with all the peoples. And it was broken in that day: and thus the poor of the flock
that gave heed unto me knew that it was the word of the LORD. And I said unto them,
If ye think good, give me my hire; and if not, forbear. So they weighed for my hire
thirty pieces of silver. And the LORD said unto me, Cast it unto the potter, the goodly
price that I was prised at of them. And I took the thirty pieces of silver, and cast
14 them unto the potter, in the house of the LORD. Then I cut asunder mine other
staff, even Union, that I might break the brotherhood between Judah and Israel.

III. — The Foolish Shepherd

15 And the LORD said unto me, Take unto thee yet again the instruments of a foolish
shepherd. For, lo, I will raise up a shepherd in the land, which shall not miss those
that be lost, neither shall seek those that be scattered, nor heal that that is broken
neither shall he feed that which is sound, but he shall eat the flesh of the fat, and shall
17 tear their hoofs in pieces. Woe to the worthless shepherd that leaveth the flock
the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried
up, and his right eye shall be utterly darkened.

THREE PROPHECIES OF THE SIEGE

I. — The Fountain for the House of David

12 Thus saith the LORD, which stretcheth forth the heavens, and layeth the founda
tion of the earth, and formeth the spirit of man within him: Behold, I will make
Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also
3 shall it be in the siege against Jerusalem. And it shall come to pass in that day, that
I will make Jerusalem a burdensome stone for all the peoples; all that burden them
selves with it shall be sore wounded; and all the nations of the earth shall be gathered
together against it. In that day, saith the LORD, I will smite every horse with astonish
ment, and his rider with madness: and I will open mine eyes upon the house of Judah,
and will smite every horse of the peoples with blindness. And the chieftains of Judah
shall say in their heart, The inhabitants of Jerusalem are my strength in the LORD of
6 hosts their God. In that day will I make the chieftains of Judah like a pan of fire
among wood, and like a torch of fire among sheaves; and they shall devour all the
peoples round about, on the right hand and on the left: and Jerusalem shall yet again
dwell in her own place, even in Jerusalem. The LORD also shall save the tents of
Judah first, that the glory of the house of David and the glory of the inhabitants of
8 Jerusalem be not magnified above Judah. In that day shall the LORD defend the
inhabitants of Jerusalem; and he that is feeble among them at that day shall be as
David; and the house of David shall be as God, as the angel of the LORD before them.
And it shall come to pass in that day, that I will seek to destroy all the nations that
come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem,
the spirit of grace and of supplication; and they shall look unto me whom they have
pierced: and they shall mourn for him, as one mourneth for his only son, and shall be
in bitterness for him, as one that is in bitterness for his firstborn. In that day shall
there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the
12 valley of Megiddon. And the land shall mourn, every family apart; the family of

the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

13 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered. And also I will cause the prophets and the unclean spirit to pass out of the land. **3** And it shall come to pass that, when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he prophesieth; neither shall they wear a hairy mantle to deceive: **5** but he shall say, I am no prophet, I am a tiller of the ground; for I have been made a bondman from my youth. And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends.

II. — The Smiting of the Shepherd and the Scattering of the Sheep

7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. **9** And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The LORD is my God.

III. — The Judgement and the Age of Holiness

14 Behold, a Day of the LORD cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity. And the residue of the people shall not be cut off from the city. **3** Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. **5** And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto Azel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah. And the LORD my God shall come, and all the holy ones with thee. **7** And it shall come to pass in that day, that the light shall not be with brightness and with gloom: but it shall be one day which is known unto the LORD; not day, and not night: but it shall come to pass, that at evening time there shall be light. **9** And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall the LORD be one, and his name one. All the land shall be turned as the Arabah, from Geba to Rimmon south of Jerusalem; and she shall be lifted up, and shall dwell in her place, from Benjamin's gate

unto the place of the first gate, unto the corner gate, and from the tower of Hañanel
11 unto the king's winepresses. And men shall dwell therein, and there shall be no more curse; but Jerusalem shall dwell safely.

And this shall be the plague wherewith the LORD will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue
13 shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abun-
15 dance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in those camps, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep
17 the feast of tabernacles. And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, the LORD of hosts, upon them there shall be no rain. And if the family of Egypt go not up, and come not, shall there not be upon them the plague, wherewith the LORD will smite the nations that go not up to keep the feast of tabernacles? This shall be the punishment of Egypt, and the punishment of all the nations that go not up to keep the feast of tabernacles.
20 In that day shall there be upon the bells of the horses, Holy unto the Lord; and the pots in the LORD's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holy unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more a trafficker in the house of the LORD of hosts.

MALACHI, OR, MY MESSENGER

1 I

2 I have loved you, saith the LORD. *Yet ye say, Wherein hast thou loved us?* Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob; but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness. Whereas Edom saith, We are beaten down, but we will return and build the waste places; thus saith the LORD of hosts, They shall build, but I will throw down: and men shall call them The border of wickedness, and The people against whom
5 the LORD hath indignation for ever. And your eyes shall see, and ye shall say, The LORD be magnified beyond the border of Israel.

II

6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. *And ye say, Wherein have we despised thy name?* Ye offer polluted bread upon mine altar. *And ye say, Wherein have we*
8 *polluted thee?* In that ye say, The table of the LORD is contemptible. And when ye offer the blind for sacrifice, it is no evil! and when ye offer the lame and sick, it is no evil! Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith the LORD of hosts. 'And now, I pray you, intreat the favour of God, that he may be gracious unto us: this hath been from your hand:'
10 will he accept any because of you? saith the LORD of hosts. Oh that there were one

among you that would shut the doors, that ye might not kindle fire on mine altar in vain! I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of 11
the same my name is great among the Gentiles; and in every place incense is offered unto my name, and a pure offering: for my name is great among the Gentiles, saith the LORD of hosts. But ye profane it, in that ye say, The table of the LORD is polluted, and the fruit thereof, even his meat, is contemptible. Ye say also, Behold, 13
what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye have brought that which was taken by violence, and the lame, and the sick; thus ye bring the offering: should I accept this of your hand? saith the LORD. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a blemished thing: for I am a great king, saith the LORD of hosts, and my name is terrible among the Gentiles. And now, O ye priests, this commandment is for you. 2
If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, then will I send the curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will rebuke the seed for your sake, and will spread dung upon your faces, even the dung of your sacrifices; and ye shall be taken away with it. And ye shall know that I 4
have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him that he might fear, and he feared me, and stood in awe of my name. The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with me in peace and uprightness, and did turn many away from iniquity. For the 7
priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. But ye are turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base 9
before all the people, according as ye have not kept my ways, but have had respect of persons in the law.

III

Have we not all one father? hath not one God created us? why do we deal treach- 10
erously every man against his brother, profaning the covenant of our fathers? Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loveth, and hath married the daughter of a strange god. The LORD will cut off to the man that doeth this 12
him that waketh and him that answereth, out of the tents of Jacob, and him that offereth an offering unto the LORD of hosts. And this again ye do: ye cover the altar of the LORD with tears, with weeping, and with sighing, insomuch that he regardeth not the offering any more, neither receiveth it with good will at your hand. *Yet ye* 14
say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, though she is thy companion, and the wife of thy covenant. And not one hath done so who had a residue of the spirit. Or what? is there one that seeketh a godly seed? Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For I 16
hate putting away, saith the LORD, the God of Israel, and him that covereth his garment with violence, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

IV

Ye have wearied the LORD with your words. *Yet ye say, Wherein have we* 17
wearied him? In that ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or where is the God of judgement? Behold, I 3
send My Messenger, and he shall prepare the way before me: and the Lord, whom

ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom
2 ye delight in, behold, he cometh, saith the LORD of hosts. But who may abide the
day of his coming? and who shall stand when he appeareth? for he is like a refiner's
fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he
shall purify the sons of Levi, and purge them as gold and silver; and they shall offer
4 unto the LORD offerings in righteousness. Then shall the offering of Judah and
Jerusalem be pleasant unto the LORD, as in the days of old, and as in ancient years
And I will come near to you to judgement; and I will be a swift witness against the
sorcerers, and against the adulterers, and against false swearers; and against those
that oppress the hireling in his wages, the widow, and the fatherless, and that turn
6 aside the stranger from his right, and fear not me, saith the LORD of hosts. For I
the LORD change not; therefore ye, O sons of Jacob, are not consumed.

V

7 From the days of your fathers ye have turned aside from mine ordinances, and
have not kept them. Return unto me, and I will return unto you, saith the LORD of
hosts. *But ye say, Wherein shall we return?* Will a man rob God? yet ye rob me.
But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed
10 with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into
the storehouse, that there may be meat in mine house, and prove me now herewith,
saith the LORD of hosts, if I will not open you the windows of heaven, and pour you
11 out a blessing, that there shall not be room enough to receive it. And I will rebuke
the devourer for your sakes, and he shall not destroy the fruits of your ground; neither
shall your vine cast her fruit before the time in the field, saith the LORD of hosts.
And all nations shall call you happy: for ye shall be a delightsome land, saith the
LORD of hosts.

VI

13 Your words have been stout against me, saith the LORD. *Yet ye say, Wherein
have we spoken against thee?* Ye have said, 'It is vain to serve God: and what profit
is it that we have kept his charge, and that we have walked mournfully before the
LORD of hosts? And now we call the proud happy; yea, they that work wickedness
16 are built up; yea, they tempt God, and are delivered.' Then they that feared the
LORD spake one with another: and the LORD hearkened, and heard, and a book of
remembrance was written before him, for them that feared the LORD, and that thought
17 upon his name. And they shall be mine, saith the LORD of hosts, in the day that I
do make, even a peculiar treasure; and I will spare them, as a man spareth his own
son that serveth him. Then shall ye return and discern between the righteous and
4 the wicked, between him that serveth God and him that serveth him not. For, be-
hold, the day cometh, it burneth as a furnace; and all the proud, and all that work
wickedness, shall be stubble: and the day that cometh shall burn them up, saith the
LORD of hosts, that it shall leave them neither root nor branch. But unto you that
fear my name shall the sun of righteousness arise with healing in his wings; and ye
3 shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked;
for they shall be ashes under the soles of your feet in the day that I do make, saith
the LORD of hosts.

VII

4 Remember ye the law of Moses my servant, which I commanded unto him in
Horeb for all Israel, even statutes and judgements: behold, I will send you Elijah
the Prophet before the great and terrible day of the LORD come. And he shall turn
the heart of the fathers to the children, and the heart of the children to their fathers;
lest I come and smite the earth with a curse.

BIBLE POETRY

The Psalms

Lamentations

The Song of Songs

THE PSALMS

Book I

The Tree and the Chaff

A Prefatory Psalm

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the LORD;
And in his law doth he meditate day and night.

And he shall be like a Tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.
The wicked are not so;
But are like the Chaff which the wind driveth away.

Therefore the wicked shall not stand in the judgement,
Nor sinners in the congregation of the righteous.
For the LORD *knoweth the way of the righteous:*
But the way of the wicked shall perish.

Song of the LORD'S Anointed

2 Why do the nations rage,
And the peoples imagine a vain thing?
The kings of the earth set themselves, and the rulers take counsel
together,
Against the LORD, and against his Anointed:
'Let us break their bands asunder,
And cast away their cords from us.'

4 He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
Then shall he speak unto them in his wrath,
And vex them in his sore displeasure:
"Yet I have set MY KING
"Upon my holy hill of Zion."

JEHOVAH'S KING

7 I will tell of the decree:
The LORD said unto me,
"Thou art my son;
"This day have I begotten thee.
"Ask of me, and I will give the nations for thine inheritance,
"And the uttermost parts of the earth for thy possession.
"Thou shalt break them with a rod of iron;
"Thou shalt dash them in pieces like a potter's vessel."

10 Now therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
Serve the LORD with fear,
And rejoice with trembling.
Kiss the son, lest he be angry,
And ye perish in the way,
For his wrath will soon be kindled.
Blessed are all they that put their trust in him.

The Drama of Night and Morning

Night

3 LORD, how are mine adversaries increased!
Many are they that rise up against me.
Many there be which say of my soul,
There is no help for him in God.
But thou, O LORD, art a shield about me;
My glory, and the lifter up of mine head.
I cry unto the LORD with my voice,
And he answereth me out of his holy hill.

Morning

5 I laid me down and slept;
I awaked; for the LORD sustaineth me.
I will not be afraid of ten thousands of the people,
That have set themselves against me round about.

Arise, O LORD; save me, O my God: 7
For thou hast smitten all mine enemies upon the cheek bone;
Thou hast broken the teeth of the wicked.
Salvation belongeth unto the LORD:
Thy blessing be upon thy people.

An Evening Prayer

Answer me when I call, O God of my righteousness;
Thou hast set me at large when I was in distress:
Have mercy upon me, and hear my prayer.

O ye sons of men, how long shall my glory be turned into dishonour?
How long will ye love vanity, and seek after falsehood?
But know that the LORD hath set apart him that is godly for himself:
The LORD will hear when I call unto him.

Stand in awe, and sin not: 4
Commune with your own heart upon your bed, and be still.
Offer the sacrifices of righteousness,
And put your trust in the LORD.

Many there be that say, Who will shew us any good?
LORD, lift thou up the light of thy countenance upon us.
Thou hast put gladness in my heart, 7
More than they have when their corn and their wine are increased.
In peace will I both lay me down and sleep:
For thou, LORD, in solitude makest me dwell in safety.

A Morning Prayer

Give ear to my words, O LORD, 5
Consider my meditation.
Hearken unto the voice of my cry, my King, and my God;
For unto thee do I pray.
O LORD, in the morning shalt thou hear my voice;
In the morning will I order my prayer unto thee, and will keep watch.

For thou art not a God that hath pleasure in wickedness: 4
Evil shall not sojourn with thee.
The arrogant shall not stand in thy sight:
Thou hatest all workers of iniquity.
Thou shalt destroy them that speak lies:
The LORD abhorreth the bloodthirsty and deceitful man.
But as for me, in the multitude of thy lovingkindness will I come into thy house:
In thy fear will I worship toward thy holy temple.

Lead me, O LORD, in thy righteousness because of mine enemies; 5
Make thy way plain before my face.
For there is no faithfulness in their mouth;
Their inward part is a yawning gulf:
Their throat is an open sepulchre;
They flatter with their tongue.

Hold them guilty, O God;
Let them fall by their own counsels:
Thrust them out in the multitude of their transgressions;
For they have rebelled against thee.
But let all those that put their trust in thee rejoice,
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
For thou wilt bless the righteous;
O LORD, thou wilt compass him with favour as with a shield

An Answer to Prayer

O LORD, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
Have mercy upon me, O LORD; for I am withered away;
O LORD, heal me; for my bones are vexed:
My soul also is sore vexed.
And thou, O LORD, how long?
Return, O LORD, deliver my soul:
Save me for thy lovingkindness' sake.

For in death there is no remembrance of thee:
In Sheol who shall give thee thanks?
I am weary with my groaning;
Every night make I my bed to swim;
I water my couch with my tears.
Mine eye wasteth away because of grief;
It waxeth old because of all mine adversaries.

Depart from me, all ye workers of iniquity;
For the LORD hath heard the voice of my weeping.
The LORD hath heard my supplication;
The LORD will receive my prayer.
All mine enemies shall be ashamed and sore vexed:
They shall turn back, they shall be ashamed suddenly.

A Vision of Judgement

I

O LORD my God, in thee do I put my trust:
Save me from all them that pursue me, and deliver me:
Lest he tear my soul like a lion,
Rending it in pieces, while there is none to deliver.

O LORD my God, if I have done this;
If there be iniquity in my hands;
If I have rewarded evil unto him that was at peace with me;
(Yea, I have delivered him that without cause was mine adversary:)
Let the enemy pursue my soul, and overtake it;
Yea, let him tread my life down to the earth,
And lay my glory in the dust.

Arise, O LORD, in thine anger,
Lift up thyself against the rage of mine adversaries:
And awake for me.
Thou hast commanded judgement:
And let the congregation of the peoples compass thee about:
And over them return thou on high. 6

The LORD ministereth judgement to the peoples:
Judge me, O LORD, according to my righteousness,
And to mine integrity that is in me.
Oh let the wickedness of the wicked come to an end,
But establish thou the righteous.
For the righteous God trieth the hearts and reins:
My shield is with God, which saveth the upright in heart. 8

II

God is a righteous judge,
Yea, a God that hath indignation every day.
If a man turn not, he will whet his sword;
He hath bent his bow, and made it ready.
He hath also prepared for him the instruments of death;
He maketh his arrows fiery shafts. 11

Behold, he travaileth with iniquity;
Yea, he hath conceived mischief, and brought forth falsehood.
He hath made a pit, and digged it,
And is fallen into the ditch which he made.
His mischief shall return upon his own head,
And his violence shall come down upon his own pate. 14

I will give thanks unto the LORD according to his righteousness: 17
And will sing praise to the name of the LORD Most High.

Man the Viceroy of God

O LORD, our Lord,
How excellent is thy name in all the earth! 8

Who hast set thy glory upon the heavens,
Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him? 3

For thou hast made him but little lower than God,
And crownest him with glory and honour.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:

7 All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
Whatsoever passeth through the paths of the seas.

O LORD, our Lord,
How excellent is thy name in all the earth!

An Acrostic Anthem of Judgement

9 א I will give thanks unto the LORD with my whole heart,
I will shew forth all thy marvellous works.
I will be glad and exult in thee:
I will sing praise to thy name, O thou Most High.

ב When mine enemies turn back,
They stumble and perish at thy presence.
For thou hast maintained my right and my cause;
Thou satest in the throne judging righteously.

5 ג Thou hast rebuked the nations, thou hast destroyed the wicked,
Thou hast blotted out their name for ever and ever.
ד The enemy are come to an end, they are desolate for ever:
And the cities which thou hast overthrown, their very memorial is perished.

ה But the LORD sitteth as king for ever:
He hath prepared his throne for judgement.
And he shall judge the world in righteousness,
He shall minister judgement to the peoples in uprightness.

9 ו The LORD also will be a high tower for the oppressed,
A high tower in times of trouble;
And they that know thy name will put their trust in thee;
For thou, LORD, hast not forsaken them that seek thee.

ז Sing praises to the LORD, which dwelleth in Zion:
Declare among the peoples his doings.
For he that maketh inquisition for blood remembereth them:
He forgetteth not the cry of the poor.

13 ח 'Have mercy upon me, O LORD,
'Behold my affliction which I suffer of them that hate me,
'Thou that liftest me up from the gates of death;
'That I may shew forth all thy praise
'In the gates of the daughter of Zion, —
'I will rejoice in thy salvation.'

ט The nations are sunk down in the pit that they made:
In the net which they hid is their own foot taken.
The LORD hath made himself known, he hath executed judgement:
The wicked is snared in the work of his own hands.

ת The wicked shall return to Sheol, 17
Even all the nations that forget God.
ל For the needy shall not alway be forgotten,
Nor the expectation of the poor perish for ever.

Arise, O LORD; let not man prevail:
Let the nations be judged in thy sight.
Put them in fear, O LORD:
Let the nations know themselves to be but men.

Why standest thou afar off, O LORD? 10
Why hidest thou thyself in times of trouble?
In the pride of the wicked the poor is hotly pursued;
They are taken in the devices that they have imagined.
For the wicked boasteth of his heart's desire,
And the covetous renounceth, yea, contemneth the LORD.

The wicked, in the pride of his countenance, saith, He will not require it. 4
All his thoughts are, There is no God.
His ways are firm at all times; thy judgements are far above out of his sight:
As for all his adversaries, he puffeth at them.
He saith in his heart, I shall not be moved:
To all generations I shall not be in adversity.

His mouth is full of cursing and deceit and oppression: 7
Under his tongue is mischief and iniquity.
He sitteth in the lurking places of the villages:
In the covert places doth he murder the innocent:
His eyes are privily set against the helpless.
He lurketh in the covert as a lion in his den: 9

He lieth in wait to catch the poor:
He doth catch the poor, when he draweth him in his net.
He croucheth, he boweth down,
And the helpless fall by his strong ones.
He saith in his heart, God hath forgotten:
He hideth his face; he will never see it.

פ Arise, O LORD; O God, lift up thine hand: 12
Forget not the poor.
Wherefore doth the wicked contemn God,
And say in his heart, Thou wilt not require it?

ת Thou hast seen it; for thou beholdest mischief and spite,
To take it into thy hand:
The helpless committeth himself unto thee;
Thou hast been the helper of the fatherless.

ש Break thou the arm of the wicked; 15
And as for the evil man, seek out his wickedness till thou find none.
The LORD is King for ever and ever:
The nations are perished out of his land.

17 ℣ LORD, thou hast heard the desire of the meek:
Thou wilt establish their heart, thou wilt cause thine ear to hear.
To judge the fatherless and the oppressed,
That man which is of the earth may be terrible no more.

A Song of Trust

11 In the LORD put I my trust —

How say ye to my soul,
'Flee as a bird to your mountain?
'For, lo, the wicked bend the bow,
'They make ready their arrow upon the string,
'That they may shoot in darkness at the upright in heart.'
'If the foundations be destroyed,
'What can the righteous do?'

4 *The LORD is in his holy temple,*
The LORD, his throne is in heaven;
His eyes behold, his eyelids try, the children of men.
The LORD trieth the righteous:
But the wicked and him that loveth violence his soul hateth.
Upon the wicked he shall rain snares;
Fire and brimstone and burning wind shall be the portion of their cup. —

7 For the LORD is righteous;
He loveth righteousness:
The upright shall behold his face.

The Words of the LORD and the Lip of Vanity

12 Help, LORD; for the godly man ceaseth;
For the faithful fail from among the children of men.
They speak vanity every one with his neighbour:
With flattering lip, and with a double heart, do they speak.

The LORD shall cut off all flattering lips,
The tongue that speaketh great things:
Who have said, With our tongue will we prevail;
Our lips are our own: who is lord over us?

5 "For the spoiling of the poor, for the sighing of the needy,
"Now will I arise," (saith the LORD) "I will set him in safety at whom they puff."
The words of the LORD are pure words;
As silver tried in a furnace on the earth, purified seven times.

Thou shalt keep them, O LORD,
Thou shalt preserve them from this generation for ever:
The wicked walk on every side,
When vileness is exalted among the sons of men.

Counsels of Sorrow

How long, O LORD, wilt thou forget me for ever? 13
How long wilt thou hide thy face from me?
How long shall I take counsel in my soul, having sorrow in my heart all the day?
How long shall mine enemy be exalted over me?

Consider and answer me, O LORD my God: 3
Lighten mine eyes, lest I sleep the sleep of death;
Lest mine enemy say, I have prevailed against him;
Lest mine adversaries rejoice when I am moved.

But I have trusted in thy mercy; 5
My heart shall rejoice in thy salvation:
I will sing unto the LORD,
Because he hath dealt bountifully with me.

Judgement of a Corrupt World

The fool hath said in his heart, There is no God. 14
They are corrupt, they have done abominable works;
There is none that doeth good.

The LORD looked down from heaven upon the children of men,
To see if there were any that did understand,
That did seek after God.

They are all gone aside; they are together become filthy; 3
There is none that doeth good,
No, not one.

"Have all the workers of iniquity no knowledge,
"Who eat up my people as they eat bread,
"And call not upon the LORD?

There were they in great fear, for God is in the generation of the righteous.
Ye put to shame the counsel of the poor, 6
But the LORD is his refuge.

*

Oh that the salvation of Israel were come out of Zion!
When the LORD bringeth back the captivity of his people,
Then shall Jacob rejoice, and Israel shall be glad.

The Consecrated Life

LORD, who shall sojourn in thy tabernacle? 15
Who shall dwell in thy holy hill?

He that walketh uprightly,
And worketh righteousness,
And speaketh truth in his heart.

He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbour.

In whose eyes a reprobate is despised;
But he honoureth them that fear the LORD.

He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.

He that doeth these things shall never be moved.

A Song of Personal Consecration

16 Preserve me, O God:
For in thee do I put my trust.

I have said unto the LORD, 'Thou art my Lord,
'I have no good beyond thee:'
Unto the saints that are in the earth,
'They are the excellent in whom is all my delight.'
Their sorrows shall be multiplied that exchange the LORD for another god:
Their drink offerings of blood will I not offer,
Nor take their names upon my lips.
The LORD is the portion of mine inheritance and of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.

I will bless the LORD, who hath given me counsel:
Yea, my reins instruct me in the night seasons.
I have set the LORD always before me:
Because he is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall dwell in safety.
For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thine holy one to see corruption.
Thou wilt shew me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.

A Prayer for the Vindication of the Righteous

17 Hear the right, O LORD, attend unto my cry;
Give ear unto my prayer, that goeth not out of feigned lips.
Let my sentence come forth from thy presence;
Let thine eyes look upon equity.

Thou hast proved mine heart;
Thou hast visited me in the night;
Thou hast tried me, and findest nothing;
I am purposed that my mouth shall not transgress.

As for the works of men, by the word of thy lips
I have kept me from the ways of the violent.
My steps have held fast to thy paths,
My feet have not slipped.

I have called upon thee, for thou wilt answer me, O God:
Incline thine ear unto me, and hear my speech.
Shew thy marvellous lovingkindness, O thou that savest them which put their trust in thee
From those that rise up against thy right hand.

Keep me as the apple of the eye,
Hide me under the shadow of the wings,
From the wicked that spoil me,
My deadly enemies, that compass me about.

They are inclosed in their own fat:
With their mouth they speak proudly.
They have now compassed us in our steps:
They set their eyes to cast us down to the earth.

He is like a lion that is greedy of his prey,
And as it were a young lion lurking in secret places:
Arise, O LORD,
Confront him, cast him down.

Deliver my soul from the wicked, which is thy sword;
From men which are thy hand, O LORD,
From men of the world, whose portion is in this life,
And whose belly thou fillest with thy treasure:

They are satisfied with children,
And leave the rest of their substance to their babes.
As for me, I shall behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.

A Song of Victory

I love thee, O LORD, my strength:
The LORD is my rock, and my fortress, and my deliverer;
My God, my strong rock, in him will I trust;
My shield, and the horn of my salvation, my high tower.
I will call upon the LORD, who is worthy to be praised:
So shall I be saved from mine enemies.

The cords of death compassed me,
And the floods of ungodliness made me afraid.
The cords of Sheol were round about me:
The snares of death came upon me.
In my distress I called upon the LORD,
And cried unto my God:
He heard my voice out of his temple,
And my cry before him came into his ears.

7 Then the earth shook and trembled,
The foundations also of the mountains moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down;
And thick darkness was under his feet.
10 And he rode upon a cherub, and did fly:
Yea, he flew swiftly upon the wings of the wind.
He made darkness his hiding place, his pavilion round about him;
Darkness of waters, thick clouds of the skies.
At the brightness before him his thick clouds passed,
Hailstones and coals of fire.
The LORD also thundered in the heavens,
And the Most High uttered his voice;
Hailstones and coals of fire.
14 And he sent out his arrows, and scattered them;
Yea, lightnings manifold, and discomfited them.
Then the channels of waters appeared,
And the foundations of the world were laid bare,
At thy rebuke, O LORD,
At the blast of the breath of thy nostrils.
He sent from on high, he took me;
He drew me out of many waters.
17 He delivered me from my strong enemy,
And from them that hated me, for they were too mighty for me.
They came upon me in the day of my calamity:
But the LORD was my stay.
He brought me forth also into a large place;
He delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompensed me.
For I have kept the ways of the LORD,
And have not wickedly departed from my God.
For all his judgements were before me,
And I put not away his statutes from me.
I was also perfect with him,
And I kept myself from mine iniquity.
24 Therefore hath the LORD recompensed me according to my righteousness,
According to the cleanness of my hands in his eyesight.
With the merciful thou wilt shew thyself merciful;
With the perfect man thou wilt shew thyself perfect;
With the pure thou wilt shew thyself pure;
And with the perverse thou wilt shew thyself froward.
For thou wilt save the afflicted people;
But the haughty eyes thou wilt bring down.

28 For thou wilt light my lamp;
The LORD my God will lighten my darkness.
For by thee I run upon a troop;
And by my God do I leap over a wall.

As for God, his way is perfect:
The word of the LORD is tried;
He is a shield unto all them that trust in him.
For who is God, save the LORD? 31
And who is a rock, beside our God?
The God that girdeth me with strength,
And maketh my way perfect.
He maketh my feet like hinds' feet:
And setteth me upon my high places.
He teacheth my hands to war;
So that mine arms do bend a bow of brass.
Thou hast also given me the shield of thy salvation: 35
And thy right hand hath holden me up,
And thy gentleness hath made me great.
Thou hast enlarged my steps under me,
And my feet have not slipped.
I will pursue mine enemies, and overtake them:
Neither will I turn again till they are consumed.
I will smite them through that they shall not be able to rise: 38
They shall fall under my feet.
For thou hast girded me with strength unto the battle:
Thou hast subdued under me those that rose up against me.
Thou hast also made mine enemies turn their backs unto me,
That I might cut off them that hate me.
They cried, but there was none to save:
Even unto the LORD, but he answered them not.
Then did I beat them small as the dust before the wind: 42
I did cast them out as the mire of the streets.
Thou hast delivered me from the strivings of the people;
Thou hast made me the head of the nations:
A people whom I have not known shall serve me.
As soon as they hear of me they shall obey me:
The strangers shall submit themselves unto me.
The strangers shall fade away,
And shall come trembling out of their close places.

The LORD liveth; and blessed be my rock; 46
And exalted be the God of my salvation:
Even the God that executeth vengeance for me,
And subdueth peoples under me;
He rescueth me from mine enemies.
Yea, thou liftest me up above them that rise up against me:
Thou deliverest me from the violent man.
Therefore I will give thanks unto thee, O LORD, among the nations, 49
And will sing praises unto thy name.
Great deliverance giveth he to his king;
And sheweth lovingkindness to his anointed,
To David and to his seed, for evermore.

The Heavens Above and the Law Within

The heavens declare the glory of God; 19
And the firmament sheweth his handywork.

2 Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language;
Their voice cannot be heard.
Their line is gone out through all the earth,
And their words to the end of the world.

In them hath he set a tabernacle for the sun,
5 Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heaven;
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

7 The law of the LORD is perfect, restoring the soul:
The testimony of the LORD is sure, making wise the simple.
The precepts of the LORD are right, rejoicing the heart:
The commandment of the LORD is pure, enlightening the eyes.
The fear of the LORD is clean, enduring for ever:
The judgements of the LORD are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned:
In keeping of them there is great reward.
Who can discern his errors? Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins; let them not have dominion over me:
Then shall I be perfect,
And I shall be clear from great transgression.

⁂

14 Let the words of my mouth and the meditation of my heart be acceptable in thy sight,
O LORD, my rock, and my redeemer.

A War Anthem

I. — Before the Battle

THE PEOPLE

20 The LORD answer thee in the day of trouble;
The name of the God of Jacob set thee up on high;
Send thee help from the sanctuary,
And strengthen thee out of Zion;
Remember all thy offerings,
And accept thy burnt sacrifice;
Grant thee thy heart's desire,
And fulfil all thy counsel.
5 We will triumph in thy victory,
And in the name of our God we will set up our banners:
The LORD fulfil all thy petitions.

THE KING

Now know I that the LORD saveth his anointed; 6
He will answer him from his holy heaven
With the saving strength of his right hand.

THE PEOPLE

Some trust in chariots, and some in horses: 7
But we will make mention of the name of the LORD our God.
They are bowed down and fallen:
But we are risen, and stand upright.
O LORD, save the king;
And answer us when we call.

II. — After the Victory

THE KING

The king shall joy in thy strength, O LORD; 21
And in thy salvation how greatly shall he rejoice!
Thou hast given him his heart's desire,
And hast not withholden the request of his lips.
For thou preventest him with the blessings of goodness:
Thou settest a crown of fine gold on his head.
He asked life of thee, thou gavest it him;
Even length of days for ever and ever.
His glory is great in thy salvation: 5
Honour and majesty dost thou lay upon him.
For thou makest him most blessed for ever:
Thou makest him glad with joy in thy presence.
For the king trusteth in the LORD,
And through the lovingkindness of the Most High he shall not be moved.

THE PEOPLE

Thine hand shall find out all thine enemies: 8
Thy right hand shall find out those that hate thee.
Thou shalt make them as a fiery furnace
In the time of thine anger.
The LORD shall swallow them up in his wrath,
And the fire shall devour them.
Their fruit shalt thou destroy from the earth,
And their seed from among the children of men.
For they intended evil against thee: 11
They imagined a device, which they are not able to perform.
For thou shalt make them turn their back,
Thou shalt make ready with thy bowstrings against the face of them.
Be thou exalted, O LORD, in thy strength:
So will we sing and praise thy power.

Salvation in Extremity

My God, my God, why hast thou forsaken me? 22
Why art thou so far from helping me, and from the words of my roaring?

2 O my God, I cry in the day-time, but thou answerest not;
And in the night season, and am not silent.
But thou art holy,
O thou that inhabitest the praises of Israel.
Our fathers trusted in thee:
They trusted, and thou didst deliver them.
They cried unto thee, and were delivered:
They trusted in thee, and were not ashamed.
But I am a worm, and no man;
A reproach of men, and despised of the people.
7 All they that see me laugh me to scorn:
They shoot out the lip, they shake the head:
'Commit thyself unto the LORD; let him deliver him:
'Let him deliver him, seeing he delighteth in him.'
But thou art he that took me out of the womb:
Thou didst make me trust when I was upon my mother's breasts.
I was cast upon thee from the womb:
Thou art my God from my mother's belly.
Be not far from me; for trouble is near;
For there is none to help.

12 Many bulls have compassed me:
Strong bulls of Bashan have beset me round.
They gape upon me with their mouth,
As a ravening and a roaring lion.
I am poured out like water,
And all my bones are out of joint;
My heart is like wax; it is melted in the midst of my bowels;
15 My strength is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.
For dogs have compassed me:
The assembly of evil-doers have inclosed me;
They pierced my hands and my feet.
I may tell all my bones:
They look and stare upon me;
18 They part my garments among them,
And upon my vesture do they cast lots.
But be not thou far off, O LORD:
O thou my succour, haste thee to help me.
Deliver my soul from the sword;
My darling from the power of the dog.
Save me from the lion's mouth —
YEA, FROM THE HORNS OF THE WILD-OXEN THOU HAST ANSWERED ME.

22 I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee.
Ye that fear the LORD, praise him;
All ye the seed of Jacob, glorify him;
And stand in awe of him, all ye the seed of Israel.
For he hath not despised nor abhorred the affliction of the afflicted;
Neither hath he hid his face from him;
But when he cried unto him, he heard.

Of thee cometh my praise in the great congregation: 25
I will pay my vows before them that fear him.
The meek shall eat and be satisfied:
They shall praise the LORD that seek after him:
'Let your heart live for ever.'
All the ends of the earth shall remember and turn unto the LORD:
And all the kindreds of the nations shall worship before thee.
For the kingdom is the LORD'S:
And he is the ruler over the nations.
All the fat ones of the earth shall eat and worship: 29
All they that go down to the dust shall bow before him,
Even he that cannot keep his soul alive.
A seed shall serve him;
It shall be told of the Lord unto the next generation.
They shall come and shall declare his righteousness
Unto a people that shall be born, that he hath done it.

Under the Protection of Jehovah

The LORD is my shepherd; 23
I shall not want.

He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, 4
I will fear no evil;
For thou art with me:
Thy rod and thy staff, they comfort me.

Thou preparest a table before me
In the presence of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: 6
And I will dwell in the house of the LORD for ever.

Anthems for the Inauguration of Jerusalem

I. — At the Foot of the Hill

FIRST CHOIR

The earth is the LORD'S, and the fulness thereof; 24
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the LORD?
And who shall stand in his holy place?

SECOND CHOIR

He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive a blessing from the LORD,
And righteousness from the God of his salvation.
This is the generation of them that seek after him,
That seek thy face, O God of Jacob.

II. — Before the Gates

FIRST CHOIR

7 Lift up your heads, O ye gates;
And be ye lift up, ye ancient doors:
And the King of Glory shall come in.

SECOND CHOIR

Who is the King of Glory?

FIRST CHOIR

The LORD strong and mighty,
The LORD mighty in battle.

FIRST CHOIR

9 Lift up your heads, O ye gates;
Yea, lift them up, ye ancient doors:
And the King of Glory shall come in.

SECOND CHOIR

Who is this King of Glory?

FIRST CHOIR

The LORD of Hosts,
He is the King of Glory.

An Acrostic Liturgy

Supplication

25 א Unto thee, O LORD,
Do I lift up my soul.
ב O my God, in thee have I trusted,
Let me not be ashamed;
Let not mine enemies triumph over me.
ג Yea, none that wait on thee shall be ashamed:
They shall be ashamed that deal treacherously without cause.
ד Shew me thy ways, O LORD;
Teach me thy paths.
5 ה Guide me in thy truth, and teach me;
For thou art the God of my salvation;
On thee do I wait all the day.

Penitence

G Remember, O LORD, thy tender mercies and thy lovingkindnesses; 6
For they have been ever of old.
H Remember not the sins of my youth, nor my transgressions:
According to thy lovingkindness remember thou me,
For thy goodness' sake, O LORD.
I Good and upright is the LORD:
Therefore will he instruct sinners in the way.
K The meek will he guide in judgement:
And the meek will he teach his way.
L All the paths of the LORD are lovingkindness and truth
Unto such as keep his covenant and his testimonies. 10
M For thy name's sake, O LORD,
Pardon mine iniquity, for it is great.

Confession of Faith

N What man is he that feareth the LORD? 12
Him shall he instruct in the way that he shall choose.
O His soul shall dwell at ease;
And his seed shall inherit the land.
P The secret of the LORD is with them that fear him;
And he will shew them his covenant.

Supplication

R Mine eyes are ever toward the LORD; 15
For he shall pluck my feet out of the net.
S Turn thee unto me, and have mercy upon me;
For I am desolate and afflicted.
T The troubles of my heart are enlarged:
O bring thou me out of my distresses.
V Consider mine affliction and my travail;
And forgive all my sins.
W Consider mine enemies, for they are many;
And they hate me with cruel hatred.
Y O keep my soul, and deliver me: 20
Let me not be ashamed, for I put my trust in thee.
Z Let integrity and uprightness preserve me,
For I wait on thee.

S Redeem Israel, O God,
Out of all his troubles.

Searchings of Heart before Worship

Judge me, O LORD, for I have walked in mine integrity: 26
I have trusted also in the LORD without wavering.
Examine me, O LORD, and prove me;
Try my reins and my heart.

For thy lovingkindness is before mine eyes;
And I have walked in thy truth.

4 I have not sat with vain persons;
Neither will I go in with dissemblers.
I hate the congregation of evil-doers,
And will not sit with the wicked.

I will wash mine hands in innocency;
So will I compass thine altar, O LORD:
That I may make the voice of thanksgiving to be heard,
And tell of all thy wondrous works.
LORD, I love the habitation of thy house,
And the place where thy glory dwelleth.

9 Gather not my soul with sinners,
Nor my life with men of blood:
In whose hands is mischief,
And their right hand is full of bribes.
But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.

My foot standeth in an even place:
In the congregations will I bless the LORD.

An Anthem of Deliverance

27 The LORD is my light and my salvation;
Whom shall I fear?
The LORD is the strength of my life;
Of whom shall I be afraid?
When evil-doers came upon me
To eat up my flesh,
Even mine adversaries and my foes,
They stumbled and fell.
Though an host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.

4 One thing have I asked of the LORD,
That will I seek after;
That I may dwell in the house of the LORD
All the days of my life,
To behold the beauty of the LORD,
And to inquire in his temple.
For in the day of trouble he shall keep me secretly in his pavilion:
In the covert of his tabernacle shall he hide me;
He shall lift me up upon a rock,
And now shall mine head be lifted up above mine enemies round about me;
And I will offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the LORD.

7 'Hear, O LORD, when I cry with my voice:
'Have mercy also upon me, and answer me.

"'Seek ye my face" —
'My heart said unto thee, Thy face, LORD, will I seek. 8
'Hide not thy face from me;
'Put not thy servant away in anger.

'Thou hast been my help, cast me not off:
'Neither forsake me, O God of my salvation.
'When my father and my mother forsake me,
'The LORD will take me up.

'Teach me thy way, O LORD, 11
'And lead me in a plain path because of mine enemies;
'Deliver me not over unto the will of mine adversaries:
'For false witnesses are risen up against me, and such as breathe out cruelty.' —

I had fainted, unless I had believed to see the goodness of the LORD
In the land of the living.
Wait on the LORD: be strong, and let thine heart take courage;
Yea, wait thou on the LORD.

Help for the Trusting Heart

Unto thee, O LORD, will I call; 28
My rock, be not thou deaf unto me:
Lest, if thou be silent unto me,
I become like them that go down into the pit.

Hear the voice of my supplications, when I cry unto thee,
When I lift up my hands toward thy holy oracle.
Draw me not away with the wicked, and with the workers of iniquity;
Which speak peace with their neighbours, but mischief is in their hearts.

Give them according to their work, 4
And according to the wickedness of their doings:
Give them after the operation of their hands;
Render to them their desert.

Because they regard not the works of the LORD,
Nor the operation of his hands,
He shall break them down and not build them up: —
BLESSED BE THE LORD, BECAUSE HE HATH HEARD THE VOICE OF MY SUPPLICATIONS.

The LORD is my strength and my shield; 7
My heart hath trusted in him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise him.

The LORD is their strength,
And he is a strong hold of salvation to his anointed.
Save thy people, and bless thine inheritance:
Feed them also, and bear them up for ever.

Song of the Thunderstorm

29 Give unto the LORD, O ye sons of the mighty,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name:
Worship the LORD in the beauty of holiness.

The voice of the LORD is upon the waters:
The God of glory thundereth,
Even the LORD upon many waters.

4 The voice of the LORD is powerful;
The voice of the LORD is full of majesty.
The voice of the LORD breaketh the cedars;

Yea, the LORD breaketh in pieces the cedars of Lebanon.
He maketh them also to skip like a calf;
Lebanon and Sirion like a young wild-ox.

7 The voice of the LORD cleaveth the flames of fire.
The voice of the LORD shaketh the wilderness;
The LORD shaketh the wilderness of Kadesh.

The voice of the LORD maketh the hinds to calve,
And strippeth the forests bare:
And in his temple every thing saith, Glory.

10 The LORD sat as king at the flood;
Yea, the LORD sitteth as king for ever.
The LORD will give strength unto his people;
The LORD will bless his people with peace.

Anthem for the Inauguration of Jerusalem

Starting of the Procession

30 I will extol thee, O LORD; for thou hast raised me up,
And hast not made my foes to rejoice over me.
O LORD my God,
I cried unto thee, and thou hast healed me.
O LORD, thou hast brought up my soul from Sheol;
Thou hast kept me alive from among them that go down to the pit.

4 Sing praise unto the LORD, O ye saints of his,
And give thanks to his holy name.
For his anger is but for a moment;
His favour is for a life time:
Weeping may tarry for the night,
But joy cometh in the morning.

6 As for me, I said in my prosperity,
I shall never be moved;
Thou, LORD, of thy favour hadst made my mountain to stand strong:

Thou didst hide thy face; I was troubled, 8
I cried to thee, O LORD;
And unto the LORD I made supplication:

'What profit is there in my blood, when I go down to the pit?
'Shall the dust praise thee? shall it declare thy truth?
'Hear, O LORD, and have mercy upon me:
'LORD, be thou my helper.'

Thou hast turned for me my mourning into dancing; 11
Thou hast loosed my sackcloth, and girded me with gladness:
To the end that my glory may sing praise to thee, and not be silent.
O LORD my God, I will give thanks unto thee for ever.

A Twice-told Deliverance

In thee, O LORD, do I put my trust; let me never be ashamed: 31
Deliver me in thy righteousness.
Bow down thine ear unto me; deliver me speedily:
Be thou to me a strong rock, an house of defence to save me.
For thou art my rock and my fortress;
Therefore for thy name's sake lead me and guide me.
Pluck me out of the net that they have laid privily for me,
For thou art my strong hold.
Into thine hand I commend my spirit: 5
Thou hast redeemed me, O LORD, thou God of truth.
I hate them that regard lying vanities:
But I trust in the LORD.

I will be glad and rejoice in thy mercy, for thou hast seen my affliction;
Thou hast known my soul in adversities:
And thou hast not shut me up into the hand of the enemy;
Thou hast set my feet in a large place.

Have mercy upon me, O LORD, for I am in distress: 9
Mine eye wasteth away with grief,
Yea, my soul and my body.
For my life is spent with sorrow and my years with sighing:
My strength faileth because of mine iniquity,
And my bones are wasted away.
Because of all mine adversaries I am become a reproach,
Yea, unto my neighbours exceedingly,
And a fear to mine acquaintance:
They that did see me without fled from me;
I am forgotten as a dead man out of mind: 12
I am like a broken vessel.
For I have heard the defaming of many, terror on every side:
While they took counsel together against me,
They devised to take away my life.
But I trusted in thee, O LORD:
I said, Thou art my God,
My times are in thy hand.

Deliver me from the hand of mine enemies and from them that persecute me;
16 Make thy face to shine upon thy servant,
Save me in thy lovingkindness.
Let me not be ashamed, O LORD, for I have called upon thee:
Let the wicked be ashamed;
Let them be silent in Sheol.
Let the lying lips be dumb:
Which speak against the righteous insolently,
With pride and contempt.

19 Oh how great is thy goodness, which thou hast laid up for them that fear thee,
Which thou hast wrought for them that put their trust in thee, before the sons of men!
In the covert of thy presence shalt thou hide them from the plottings of man:
Thou shalt keep them secretly in a pavilion from the strife of tongues.
Blessed be the LORD:
For he hath shewed me his marvellous lovingkindness in a strong city.
As for me, I said in my haste, I am cut off from before thine eyes:
Nevertheless thou heardest the voice of my supplications when I cried unto thee.
23 O love the LORD, all ye his saints:
The LORD preserveth the faithful, and plentifully rewardeth the proud doer.
Be strong, and let your heart take courage,
All ye that hope in the LORD.

Blessedness of the Forgiven Soul

32 Blessed is he whose transgression is forgiven,
Whose sin is covered.
Blessed is the man unto whom the LORD imputeth not iniquity,
And in whose spirit there is no guile.

When I kept silence, my bones waxed old
Through my roaring all the day long.
For day and night thy hand was heavy upon me:
My moisture was changed as with the drought of summer.

5 I acknowledged my sin unto thee,
And mine iniquity have I not hid:
I said, I will confess my transgressions unto the LORD;
And thou forgavest the iniquity of my sin.

For this let every one that is godly pray unto thee in a time when thou mayest be found:
Surely when the great waters overflow they shall not reach unto him.
Thou art my hiding place; thou wilt preserve me from trouble;
Thou wilt compass me about with songs of deliverance.

8 "I will instruct thee and teach thee in the way which thou shalt go:
"I will counsel thee with mine eye upon thee."
Be ye not as the horse, or as the mule, which have no understanding:
Whose trappings must be bit and bridle to hold them in, else they will not come near unto thee.

Many sorrows shall be to the wicked:
But he that trusteth in the LORD, mercy shall compass him about.
Be glad in the LORD, and rejoice, ye righteous:
And shout for joy, all ye that are upright in heart.

Festal Hymn: Blessed is the People whose God is The LORD

CHORUS

Rejoice in the LORD, O ye righteous: 33
Praise is comely for the upright.
Give thanks unto the LORD with harp:
Sing praises unto him with the psaltery of ten strings.
Sing unto him a new song;
Play skilfully with a loud noise.

FIRST SEMICHORUS

For the word of the LORD is right; 4
And all his work is done in faithfulness.
He loveth righteousness and judgement:
The earth is full of the lovingkindness of the LORD.
By the word of the LORD were the heavens made;
And all the host of them by the breath of his mouth.
He gathereth the waters of the sea together as an heap:
He layeth up the deeps in storehouses.
Let all the earth fear the LORD: 8
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was done;
He commanded, and it stood fast.
The LORD bringeth the counsel of the nations to nought:
He maketh the thoughts of the peoples to be of none effect.
The counsel of the LORD standeth fast for ever,
The thoughts of his heart to all generations.

SECOND SEMICHORUS

Blessed is the nation whose God is the LORD; 12
The people whom he hath chosen for his own inheritance.
The LORD looketh from heaven;
He beholdeth all the sons of men;
From the place of his habitation he looketh forth
Upon all the inhabitants of the earth:
(He that fashioneth the hearts of them all,
That considereth all their works:)
There is no king saved by the multitude of an host; 16
A mighty man is not delivered by great strength;
An horse is a vain thing for safety;
Neither shall he deliver any by his great power:
Behold, the eye of the LORD is upon them that fear him,
Upon them that hope in his mercy;
To deliver their soul from death;
And to keep them alive in famine.

CHORUS

Our soul hath waited for the LORD: 20
He is our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name.
Let thy mercy, O LORD, be upon us,
According as we have hoped in thee.

Votive Hymn: My Soul shall make her Boast in the LORD

INTRODUCTION

34 א I will bless the LORD at all times:
His praise shall continually be in my mouth
ב My soul shall make her boast in the LORD:
The meek shall hear thereof, and be glad.

SOLO

3 ג O magnify the LORD with me,
And let us exalt his name together.
ד I sought the LORD, and he answered me,
And delivered me from all my fears.
ה They looked unto him, and were lightened:
And their faces shall never be confounded.
ז This poor man cried, and the LORD heard him
And saved him out of all his troubles.

CHORUS

7 ח The angel of the LORD encampeth round about them that fear him,
And delivereth them.
ט O taste and see that the LORD is good:
Blessed is the man that trusteth in him.
י O fear the LORD, ye his saints:
For there is no want to them that fear him.
כ The young lions do lack, and suffer hunger:
But they that seek the LORD shall not want any good thing.

SOLO

11 ל Come, ye children, hearken unto me:
I will teach you the fear of the LORD.
מ What man is he that desireth life,
And loveth many days, that he may see good?
נ Keep thy tongue from evil,
And thy lips from speaking guile.
ס Depart from evil, and do good;
Seek peace, and pursue it.

CHORUS

15 ע The eyes of the LORD are toward the righteous,
And his ears are open unto their cry.
פ The face of the LORD is against them that do evil,
To cut off the remembrance of them from the earth.
צ The righteous cried, and the LORD heard,
And delivered them out of all their troubles.
ק The LORD is nigh unto them that are of a broken heart,
And saveth such as be of a contrite spirit.

SOLO

19 ר Many are the afflictions of the righteous:
But the LORD delivereth him out of them all.
ש He keepeth all his bones:
Not one of them is broken.

CHORUS

℣ Evil will slay the wicked: 21
And they that hate the righteous shall be condemned.
℟ The LORD redeemeth the soul of his servants:
And none of them that trust in him shall be condemned.

A Litany of Judgement

Strive thou, O LORD, with them that strive with me; 35
Fight thou against them that fight against me.
Take hold of shield and buckler, and stand up for mine help:
Draw out also the spear, and stop the way against them that pursue me:
Say unto my soul, I am thy salvation.
Let them be ashamed and brought to dishonour that seek after my soul:
Let them be turned back and confounded that devise my hurt.
Let them be as chaff before the wind,
And the angel of the LORD driving them on.
Let their way be dark and slippery,
And the angel of the LORD pursuing them.
For without cause have they hid for me their net in a pit, 7
Without cause have they digged a pit for my soul.
Let destruction come upon him at unawares;
And let his net that he hath hid catch himself:
Into that very destruction let him fall.
And my soul shall be joyful in the LORD:
It shall rejoice in his salvation;
All my bones shall say, LORD, who is like unto thee,
Which deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him?

Unrighteous witnesses rise up; 11
They ask me of things that I know not.
They reward me evil for good,
To the bereaving of my soul.
But as for me, when they were sick, my clothing was sackcloth:
I afflicted my soul with fasting;
And my prayer returned into mine own bosom.
I behaved myself as though it had been my friend or my brother:
I bowed down mourning, as one that bewaileth his mother.
But when I halted they rejoiced, 15
And gathered themselves together:
The abjects gathered themselves together against me,
And those whom I knew not;
They did tear me, and ceased not:
Among the profane mockers in feasts,
They gnashed upon me with their teeth.
Lord, how long wilt thou look on?
Rescue my soul from their destructions,
My darling from the lions.
I will give thee thanks in the great congregation: 18
I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me:
Neither let them wink with the eye that hate me without a cause.
For they speak not peace:
But they devise deceitful words against them that are quiet in the land.
Yea, they opened their mouth wide against me;
They said, Aha, aha, our eye hath seen it.
Thou hast seen it, O LORD; keep not silence: O Lord, be not far from me.
Stir up thyself, and awake to my judgement,
Even unto my cause, my God and my Lord.
24 Judge me, O LORD my God, according to thy righteousness;
And let them not rejoice over me.
Let them not say in their heart, Aha, so would we have it:
Let them not say, We have swallowed him up.
Let them be ashamed and confounded together that rejoice at mine hurt:
Let them be clothed with shame and dishonour that magnify themselves against me.
Let them shout for joy, and be glad, that favour my righteous cause:
Yea, let them say continually, The LORD be magnified,
Which hath pleasure in the prosperity of his servant.
28 And my tongue shall talk of thy righteousness,
And of thy praise all the day long.

Evil Unbounded and Infinite Good

36 The transgression of the wicked uttereth its oracle within his heart,
There is no fear of God before his eyes.
For he flattereth himself in his own eyes,
That his iniquity shall not be found out and be hated.
The words of his mouth are iniquity and deceit:
He hath left off to be wise and to do good.
He deviseth iniquity upon his bed;
He setteth himself in a way that is not good;
He abhorreth not evil.

5 Thy lovingkindness, O LORD, is in the heavens;
Thy faithfulness reacheth unto the skies.
Thy righteousness is like the mountains of God;
Thy judgements are a great deep:
O LORD, thou preservest man and beast.
How precious is thy lovingkindness, O God!
And the children of men take refuge under the shadow of thy wings.
They shall be abundantly satisfied with the fatness of thy house;
And thou shalt make them drink of the river of thy pleasures.

9 For with thee is the fountain of life:
In thy light shall we see light.
O continue thy lovingkindness unto them that know thee;
And thy righteousness to the upright in heart.
Let not the foot of pride come against me,
And let not the hand of the wicked drive me away.
There are the workers of iniquity fallen:
They are thrust down, and shall not be able to rise.

Acrostic Meditation: The Prosperity of the Wicked

א Fret not thyself because of evil-doers, 37
Neither be thou envious against them that work unrighteousness.
For they shall soon be cut down like the grass,
And wither as the green herb.

ב Trust in the LORD, and do good;
So shalt thou dwell in the land, and feed securely.
Delight thyself also in the LORD;
And he shall give thee the desires of thine heart.

ג Commit thy way unto the LORD; 5
Trust also in him, and he shall bring it to pass.
And he shall make thy righteousness to go forth as the light,
And thy judgement as the noonday.

ד Rest in the LORD,
And wait patiently for him;
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.

ה Cease from anger, and forsake wrath: 8
Fret not thyself, it tendeth only to evil-doing.
For evil-doers shall be cut off:
But those that wait upon the LORD, they shall inherit the land.

ו For yet a little while, and the wicked shall not be:
Yea, thou shalt diligently consider his place, and he shall not be.
But the meek shall inherit the land;
And shall delight themselves in the abundance of peace.

ז The wicked plotteth against the just, 12
And gnasheth upon him with his teeth.
The Lord shall laugh at him:
For he seeth that his day is coming.

ח The wicked have drawn out the sword, and have bent their bow;
To cast down the poor and needy, to slay such as be upright in the way:
Their sword shall enter into their own heart,
And their bows shall be broken.

ט Better is a little that the righteous hath 16
Than the abundance of many wicked.
For the arms of the wicked shall be broken:
But the LORD upholdeth the righteous.

י The LORD knoweth the days of the perfect:
And their inheritance shall be for ever.
They shall not be ashamed in the time of evil:
And in the days of famine they shall be satisfied.

20 L But the wicked shall perish,
And the enemies of the LORD shall be as the excellency of the pastures:
They shall consume;
In smoke shall they consume away.

M The wicked borroweth, and payeth not again:
But the righteous dealeth graciously, and giveth.
For such as be blessed of him shall inherit the land;
And they that be cursed of him shall be cut off.

23 N A man's goings are established of the LORD;
And he delighteth in his way.
Though he fall, he shall not be utterly cast down:
For the LORD upholdeth him with his hand.

O I have been young, and now am old;
Yet have I not seen the righteous forsaken, nor his seed begging their bread.
All the day long he dealeth graciously, and lendeth;
And his seed is blessed.

27 P Depart from evil, and do good;
And dwell for evermore.
For the LORD loveth judgement,
And forsaketh not his saints;

R They are preserved for ever:
But the seed of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein for ever.

30 S The mouth of the righteous talketh of wisdom,
And his tongue speaketh judgement.
The law of his God is in his heart;
None of his steps shall slide.

T The wicked watcheth the righteous,
And seeketh to slay him.
The LORD will not leave him in his hand,
Nor condemn him when he is judged.

34 U Wait on the LORD,
And keep his way,
And he shall exalt thee to inherit the land:
When the wicked are cut off, thou shalt see it.

W I have seen the wicked in great power,
And spreading himself like a green tree in its native soil.
But one passed by, and, lo, he was not:
Yea, I sought him, but he could not be found.

ℙ Mark the perfect man, and behold the upright: 37
For the latter end of that man is peace.
As for transgressors, they shall be destroyed together:
The latter end of the wicked shall be cut off.

ℤ But the salvation of the righteous is of the LORD; he is their strong hold in the time of trouble.
And the LORD helpeth them, and rescueth them:
He rescueth them from the wicked, and saveth them,
Because they have taken refuge in him.

Corruption Within and Foes Without

O LORD, rebuke me not in thy wrath: 38
Neither chasten me in thy hot displeasure.
For thine arrows stick fast in me,
And thy hand presseth me sore.
There is no soundness in my flesh because of thine indignation,
Neither is there any health in my bones because of my sin.
For mine iniquities are gone over mine head:
As an heavy burden they are too heavy for me.
My wounds stink and are corrupt because of my foolishness.
I am pained and bowed down greatly; I go mourning all the day long.
For my loins are filled with burning; 7
And there is no soundness in my flesh.
I am faint and sore bruised:
I have roared by reason of the disquietness of my heart.
Lord, all my desire is before thee;
And my groaning is not hid from thee.
My heart throbbeth, my strength faileth me:
As for the light of mine eyes, it also is gone from me.
My lovers and my friends stand aloof from my plague;
And my kinsmen stand afar off.

They also that seek after my life lay snares for me; 12
And they that seek my hurt speak mischievous things,
And imagine deceits all the day long.
But I, as a deaf man, hear not;
And I am as a dumb man that openeth not his mouth.
Yea, I am as a man that heareth not,
And in whose mouth are no reproofs.
For in thee, O LORD, do I hope:
Thou wilt answer, O Lord my God.
For I said, Lest they rejoice over me:
When my foot slippeth, they magnify themselves against me.
For I am ready to halt, 17
And my sorrow is continually before me.
For I will declare mine iniquity;
I will be sorry for my sin.
But mine enemies are lively, and are strong:
And they that hate me wrongfully are multiplied.

20 They also that render evil for good
Are adversaries unto me, because I follow the thing that is good.
Forsake me not, O LORD: O my God, be not far from me.
Make haste to help me, O Lord my salvation.

A Struggle with Despair

I

39 I said, I will take heed to my ways that I sin not with my tongue;
I will keep my mouth with a bridle while the wicked is before me.
I was dumb with silence;
I held my peace, and had no comfort;
And my sorrow was stirred;
My heart was hot within me;
While I was musing the fire kindled:
Then spake I with my tongue.

4 LORD, make me to know mine end,
And the measure of my days, what it is;
Let me know how frail I am.
Behold, thou hast made my days as handbreadths;
And mine age is as nothing before thee:
Surely every man at his best estate is altogether vanity:
Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heapeth up riches, and knoweth not who shall gather them.

II

7 And now, Lord, what wait I for? my hope is in thee.
Deliver me from all my transgressions:
Make me not the reproach of the foolish.
I was dumb, I opened not my mouth, because thou didst it.
Remove thy stroke away from me:
I am consumed by the blow of thine hand.
When thou with rebukes dost correct man for iniquity,
Thou makest his beauty to consume away like a moth:
Surely every man is vanity.

12 Hear my prayer, O LORD, and give ear unto my cry;
Hold not thy peace at my tears:
For I am a stranger with thee,
A sojourner, as all my fathers were.
O spare me, that I may recover strength,
Before I go hence, and be no more.

A Liturgy

Thanksgiving

40 I waited patiently for the LORD;
And he inclined unto me, and heard my cry.
He brought me up also out of an horrible pit, out of the miry clay;

And he set my feet upon a rock, and established my goings.
And he hath put a new song in my mouth, even praise unto our God:
Many shall see it, and fear, and shall trust in the LORD.

'Blessed is the man that maketh the LORD his trust, 4
'And respecteth not the proud, nor such as turn aside to lies.
'Many, O LORD my God, are the wonderful works which thou hast done,
'And thy thoughts which are to us-ward:
'They cannot be set in order unto thee;
'If I would declare and speak of them, they are more than can be numbered.'

Confession of Faith

Sacrifice and offering thou hast no delight in; 6
(*Mine ears hast thou opened:*)
Burnt offering and sin offering hast thou not required.
Then said I, Lo, I am come;
(*In the roll of the book it is prescribed to me:*)
I delight to do thy will, O my God;
(*Yea, thy law is within my heart.*)

I have published righteousness in the great congregation; 9
(*Lo, I will not refrain my lips,*
O LORD, thou knowest.)
I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation:
I have not concealed thy lovingkindness and thy truth from the great congregation.

Supplication

Withhold not thou thy tender mercies from me, O LORD: 11
Let thy lovingkindness and thy truth continually preserve me.
For innumerable evils have compassed me about,
Mine iniquities have overtaken me, so that I am not able to look up;
They are more than the hairs of mine head, and my heart hath failed me.
Be pleased, O LORD, to deliver me:
Make haste to help me, O LORD.

Let them be ashamed and confounded together that seek after my soul to destroy it: 14
Let them be turned backward and brought to dishonour that delight in my hurt.
Let them be desolate by reason of their shame that say unto me, Aha, Aha.
Let all those that seek thee rejoice and be glad in thee:
Let such as love thy salvation say continually, The LORD be magnified.
But I am poor and needy; yet the Lord thinketh upon me:
Thou art my help and my deliverer; make no tarrying, O my God.

Integrity succoured in the Day of Evil

Blessed is he that considereth the poor: 41
The LORD will deliver him in the day of evil.
The LORD will preserve him, and keep him alive,
And he shall be blessed upon the earth;
And deliver not thou him unto the will of his enemies.
The LORD will support him upon the couch of languishing:
Thou makest all his bed in his sickness.

4 I said, O LORD, have mercy upon me:
Heal my soul; for I have sinned against thee.
Mine enemies speak evil against me:
'When shall he die, and his name perish?'
And if he come to see me, he speaketh vanity;
His heart gathereth iniquity to itself:
When he goeth abroad, he telleth it.
All that hate me whisper together against me:
Against me do they devise my hurt.
8 'An evil disease cleaveth fast unto him:
'And now that he lieth he shall rise up no more.'
Yea, mine own familiar friend, in whom I trusted,
Which did eat of my bread,
Hath lifted up his heel against me.
But thou, O LORD, have mercy upon me, and raise me up,
That I may requite them.

11 By this I know that thou delightest in me,
Because mine enemy doth not triumph over me.
And as for me, thou upholdest me in mine integrity,
And settest me before thy face for ever.

Blessed be the LORD, the God of Israel,
From everlasting and to everlasting.
Amen, and Amen.

Book II

Exiled from the House of God

42 As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where is thy God?
These things I remember,
And pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.

5 *Why art thou cast down, O my soul?*
And why art thou disquieted within me?
Hope thou in God:
For I shall yet praise him,
Who is the health of my countenance,
And my God.

My soul is cast down within me: 6
Therefore do I remember thee from the land of Jordan,
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
Yet the LORD will command his lovingkindness in the day-time,
And in the night his song shall be with me,
Even a prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten me? 9
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine adversaries reproach me;
While they continually say unto me, Where is thy God?

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God:
For I shall yet praise him,
Who is the health of my countenance,
And my God.

Judge me, O God, and plead my cause against an ungodly nation: 43
O deliver me from the deceitful and unjust man.
For thou art the God of my strength; why hast thou cast me off?
Why go I mourning because of the oppression of the enemy?
O send out thy light and thy truth;
Let them lead me:
Let them bring me unto thy holy hill,
And to thy tabernacles.
Then will I go unto the altar of God, 4
Unto God my exceeding joy:
And upon the harp will I praise thee, O God, my God.

WHY ART THOU CAST DOWN, O MY SOUL?
AND WHY ART THOU DISQUIETED WITHIN ME?
HOPE THOU IN GOD:
FOR I SHALL YET PRAISE HIM,
WHO IS THE HEALTH OF MY COUNTENANCE,
AND MY GOD.

Our Fathers' Days and Ours

I

We have heard with our ears, O God, 44
Our fathers have told us,
What work thou didst in their days,
In the days of old.
Thou didst drive out the nations with thy hand, and plantedst them in;
Thou didst afflict the peoples, and didst spread them abroad.
For they gat not the land in possession by their own sword,
Neither did their own arm save them:
But thy right hand, and thine arm, and the light of thy countenance,
Because thou hadst a favour unto them.

'Thou art my King, O God:
'Command deliverance for Jacob.
'Through thee will we push down our adversaries:
'Through thy name will we tread them under that rise up against us.
'For I will not trust in my bow,
'Neither shall my sword save me.
'But thou hast saved us from our adversaries,
'And hast put them to shame that hate us.
'In God have we made our boast all the day long,
'And we will give thanks unto thy name for ever.'

II

But now thou hast cast us off, and brought us to dishonour;
And goest not forth with our hosts.
Thou makest us to turn back from the adversary:
And they which hate us spoil for themselves.
Thou hast given us like sheep appointed for meat;
And hast scattered us among the nations.
Thou sellest thy people for nought,
And hast not increased thy wealth by their price.

Thou makest us a reproach to our neighbours,
A scorn and a derision to them that are round about us.
Thou makest us a byword among the nations,
A shaking of the head among the peoples.
All the day long is my dishonour before me,
And the shame of my face hath covered me,
For the voice of him that reproacheth and blasphemeth;
By reason of the enemy and the avenger.

III

All this is come upon us; yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
Our heart is not turned back,
Neither have our steps declined from thy way;
Though thou hast sore broken us in the place of jackals,
And covered us with the shadow of death.

If we have forgotten the name of our God,
Or spread forth our hands to a strange god;
Shall not God search this out?
For he knoweth the secrets of the heart.
Yea, for thy sake are we killed all the day long;
We are counted as sheep for the slaughter.

IV

Awake, why sleepest thou, O Lord?
Arise, cast us not off for ever.
Wherefore hidest thou thy face,
And forgettest our affliction and our oppression?

For our soul is bowed down to the dust: 25
Our belly cleaveth unto the earth.
Rise up for our help,
And redeem us for thy lovingkindness' sake.

A Royal Marriage Hymn

My heart overfloweth with a goodly matter: **45**
I speak the things which I have made touching the king:
My tongue is the pen of a ready writer.

Thou art fairer than the children of men;
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
Gird thy sword upon thy thigh, O mighty one,
Thy glory and thy majesty.
And in thy majesty ride on prosperously, 4
In behalf of truth and meekness and righteousness:
And thy right hand shall teach thee terrible things.
Thine arrows are sharp — the peoples fall under thee —
In the heart of the king's enemies.
Thy throne is the throne of God for ever and ever:
A sceptre of equity is the sceptre of thy kingdom.
Thou hast loved righteousness, and hated wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments smell of myrrh, and aloes, and cassia; 8
Out of ivory palaces stringed instruments have made thee glad.
Kings' daughters are among thy honourable women:
At thy right hand doth stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
So shall the king desire thy beauty:
For he is thy Lord; and worship thou him.
And the daughter of Tyre shall be there with a gift; 12
Even the rich among the people shall intreat thy favour.
The king's daughter within the palace is all glorious:
Her clothing is inwrought with gold.
She shall be led unto the king in broidered work:
The virgins her companions that follow her shall be brought unto thee.
With gladness and rejoicing shall they be led:
They shall enter into the king's palace.
Instead of thy fathers shall be thy children, 16
Whom thou shalt make princes in all the earth.
I will make thy name to be remembered in all generations:
Therefore shall the peoples give thee thanks for ever and ever.

The LORD of Hosts our Refuge

God is our refuge and strength, **46**
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas;

3 Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
THE LORD OF HOSTS IS WITH US;
THE GOD OF JACOB IS OUR REFUGE.

There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God shall help her at the dawn of morning.
6 The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
THE LORD OF HOSTS IS WITH US;
THE GOD OF JACOB IS OUR REFUGE.

Come, behold the works of the LORD,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
10 Be still, and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth.
THE LORD OF HOSTS IS WITH US;
THE GOD OF JACOB IS OUR REFUGE.

Festal Hymn: God is gone up with a Shout

47 O clap your hands, all ye peoples;
Shout unto God with the voice of triumph.
For the LORD Most High is terrible;
He is a great King over all the earth.
He shall subdue the peoples under us,
And the nations under our feet.
He shall choose our inheritance for us,
The excellency of Jacob whom he loved.
5 God is gone up with a shout,
The LORD with the sound of a trumpet.
Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
For God is the King of all the earth —
Sing ye praises with understanding —
God reigneth over the nations:
God sitteth upon his holy throne.
9 The princes of the peoples are gathered together unto the people
of the God of Abraham:
For the shields of the earth belong unto God;
He is greatly exalted.

Song of Deliverance: God is known in Zion for a Refuge

48 Great is the LORD, and highly to be praised,
In the city of our God, in his holy mountain.
Beautiful in elevation, the joy of the whole earth,

In mount Zion, on the sides of the north,
The city of the great King.
God hath made himself known in her palaces for a refuge.

For, lo, the kings assembled themselves,
They passed by together.
They saw it, then were they amazed;
They were dismayed, they hasted away.
Trembling took hold of them there; pain, as of a woman in travail,
As with the east wind that breaketh the ships of Tarshish.

As we have heard, so have we seen
In the city of the LORD of hosts, in the city of our God:
God will establish it for ever.
We have thought on thy lovingkindness, O God, in the midst of thy temple.
As is thy name, O God, so is thy praise unto the ends of the earth:
Thy right hand is full of righteousness.

Let mount Zion be glad, let the daughters of Judah rejoice, because of thy judgements.
Walk about Zion, and go round about her:
Tell the towers thereof, mark ye well her bulwarks, consider her palaces;
That ye may tell it to the generation following.
For this God is our God for ever and ever:
He will be our guide even unto death.

Man that is in Honour

Hear this, all ye peoples;
Give ear, all ye inhabitants of the world:
Both low and high,
Rich and poor together.
My mouth shall speak wisdom;
And the meditation of my heart shall be of understanding.
I will incline mine ear to a parable:
I will open my dark saying upon the harp.

Wherefore should I fear in the days of evil,
When iniquity at my heels compasseth me about?
They that trust in their wealth,
And boast themselves in the multitude of their riches;
None of them can by any means redeem his brother,
Nor give to God a ransom for him:
(For the redemption of their soul is costly,
And must be let alone for ever:)
That he should still live alway,
That he should not see corruption.
Yea, he shall see it: wise men die,
The fool and the brutish together perish,
And leave their wealth to others.
Their inward thought is, that their houses shall continue for ever,

And their dwelling places to all generations;
They call their lands after their own names.
12 *But man being in honour abideth not:*
He is like the beasts that perish.

(This their way is their folly:
Yet after them men approve their sayings.)
They are appointed as a flock for Sheol;
Death shall be their shepherd:
And the upright shall have dominion over them in the morning;
And their beauty shall be for Sheol to consume, that there be no habitation for it.
15 But God will redeem my soul from the power of Sheol:
For he shall receive me.
Be not thou afraid when one is made rich,
When the glory of his house is increased:
For when he dieth he shall carry nothing away;
His glory shall not descend after him.
Though while he lived he blessed his soul,
And men praise thee, when thou doest well to thyself,
He shall go to the generation of his fathers;
They shall never see the light.
20 *Man that is in honour, and understandeth not,*
Is like the beasts that perish.

A Vision of Judgement

50 The God of gods, the LORD, hath spoken,
And called the earth from the rising of the sun unto the going down thereof.
Out of Zion, the perfection of beauty, God hath shined forth.
Our God cometh, and shall not keep silence:
A fire devoureth before him,
And it is very tempestuous round about him.
He calleth to the heavens above,
And to the earth, that he may judge his people:
"Gather my saints together unto me;
"Those that have made a covenant with me by sacrifice":
6 And the heavens declare his righteousness;
For God is judge himself.

GOD

Hear, O my people, and I will speak;
O Israel, and I will testify unto thee:
I am God, even thy God.
I will not reprove thee for thy sacrifices;
And thy burnt offerings are continually before me.
I will take no bullock out of thy house,
Nor he-goats out of thy folds.
10 For every beast of the forest is mine,
And the cattle upon a thousand hills.
I know all the fowls of the mountains:
And the wild beasts of the field are mine.

If I were hungry, I would not tell thee: 12
For the world is mine, and the fulness thereof.
Will I eat the flesh of bulls,
Or drink the blood of goats?
Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High:
And call upon me in the day of trouble;
I will deliver thee, and thou shalt glorify me.

But unto the wicked God saith, 16
What hast thou to do to declare my statutes,
And that thou hast taken my covenant in thy mouth?
Seeing thou hatest instruction,
And castest my words behind thee.
When thou sawest a thief, thou consentedst with him,
And hast been partaker with adulterers.
Thou givest thy mouth to evil,
And thy tongue frameth deceit.
Thou sittest and speakest against thy brother;
Thou slanderest thine own mother's son.
These things hast thou done, and I kept silence; 21
Thou thoughtest that I was altogether such an one as thyself:
But I will reprove thee,
And set them in order before thine eyes.
Now consider this, ye that forget God,
Lest I tear you in pieces, and there be none to deliver:
Whoso offereth the sacrifice of thanksgiving glorifieth me;
And to him that ordereth his conversation aright will I shew the salvation of God.

Prayer of a Sin-stricken Conscience

Have mercy upon me, O God, according to thy lovingkindness: **51**
According to the multitude of thy tender mercies blot out my transgressions.
Wash me throughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.

Against thee, thee only, have I sinned, 4
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.
Behold, I was shapen in iniquity;
And in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: 6
And in the hidden part thou shalt make me to know wisdom.
Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness;
That the bones which thou hast broken may rejoice.

9 Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation:
And uphold me with a free spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips;
And my mouth shall shew forth thy praise.
For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

*

18 Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
Then shalt thou delight in the sacrifices of righteousness,
In burnt offering and whole burnt offering:
Then shall they offer bullocks upon thine altar.

The Mighty Man of Mischief

52 Why boastest thou thyself in mischief, O mighty man?
The mercy of God endureth continually.
Thy tongue deviseth very wickedness;
Like a sharp razor, working deceitfully.
Thou lovest evil more than good;
And lying rather than to speak righteousness.
Thou lovest all devouring words,
O thou deceitful tongue.

5 God shall likewise destroy thee for ever,
He shall take thee up, and pluck thee out of thy tent,
And root thee out of the land of the living.
The righteous also shall see it, and fear,
And shall laugh at him, saying,
Lo, this is the man that made not God his strength;
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.
But as for me, I am like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.

9 I will give thee thanks for ever, because thou hast done it:
And I will wait on thy name, for it is good, in the presence of thy saints.

Judgement of a Corrupt World

The fool hath said in his heart, There is no God. 53
Corrupt are they, and have done abominable iniquity;
There is none that doeth good.

God looked down from heaven upon the children of men,
To see if there were any that did understand,
That did seek after God.

Every one of them is gone back; they are together become filthy; 3
There is none that doeth good,
No, not one.

"Have the workers of iniquity no knowledge,
"Who eat up my people as they eat bread,
"And call not upon God?"

There were they in great fear, where no fear was: 5
For God hath scattered the bones of him that encampeth against thee;
Thou hast put them to shame, because God hath rejected them.

*

Oh that the salvation of Israel were come out of Zion!
When God bringeth back the captivity of his people,
Then shall Jacob rejoice, and Israel shall be glad.

God mine Helper

Save me, O God, by thy name, 54
And judge me in thy might.
Hear my prayer, O God;
Give ear to the words of my mouth.
For strangers are risen up against me,
And violent men have sought after my soul:
They have not set God before them.
Behold, God is mine helper: 4
The Lord is of them that uphold my soul.
He shall requite the evil unto mine enemies:
Destroy thou them in thy truth.

With a freewill offering will I sacrifice unto thee:
I will give thanks unto thy name, O Lord, for it is good.
For he hath delivered me out of all trouble;
And mine eye hath seen my desire upon mine enemies.

Litany of the Oppressed

Give ear to my prayer, O God; 55
And hide not thyself from my supplication.
Attend unto me, and answer me:
I am restless in my complaint, and moan;
Because of the voice of the enemy,
Because of the oppression of the wicked.

For they cast iniquity upon me,
And in anger they persecute me.
4 My heart is sore pained within me:
And the terrors of death are fallen upon me.
Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.

And I said, Oh that I had wings like a dove!
Then would I fly away, and be at rest.
Lo, then would I wander far off,
I would lodge in the wilderness.
I would haste me to a shelter
From the stormy wind and tempest.

9 Destroy, O Lord, and divide their tongue:
For I have seen violence and strife in the city.
Day and night they go about it upon the walls thereof:
Iniquity also and mischief are in the midst of it.
Wickedness is in the midst thereof:
Oppression and guile depart not from her streets.
For it was not an enemy that reproached me —
Then I could have borne it —
Neither was it he that hated me that did magnify himself against me —
Then I would have hid myself from him —
13 But it was thou, a man mine equal,
My companion, and my familiar friend.
We took sweet counsel together,
We walked in the house of God with the throng.
Let death come suddenly upon them, let them go down alive into the pit:
For wickedness is in their dwelling, in the midst of them.

16 As for me, I will call upon God;
And the Lord shall save me.
Evening, and morning, and at noonday, will I complain, and moan:
And he shall hear my voice.
He hath redeemed my soul in peace from the battle that was against me:
For they were many that strove with me.
God shall hear, and answer them,
Even he that abideth of old,
The men who have no changes,
And who fear not God.
20 He hath put forth his hands against such as were at peace with him·
He hath profaned his covenant.
His mouth was smooth as butter,
But his heart was war:
His words were softer than oil,
Yet were they drawn swords.

22 Cast thy burden upon the Lord,
And he shall sustain thee:
He shall never suffer the righteous to be moved.
But thou, O God, shalt bring them down into the pit of destruction:
Bloodthirsty and deceitful men shall not live out half their days;
But I will trust in thee.

God is for me

Be merciful unto me, O God; for man would swallow me up: 56
All the day long he fighting oppresseth me.
Mine enemies would swallow me up all the day long:
For they be many that fight proudly against me.
What time I am afraid,
I will put my trust in thee.
In God I will praise his word:
In God have I put my trust, I will not be afraid;
What can flesh do unto me?

All the day long they wrest my words: 5
All their thoughts are against me for evil.
They gather themselves together, they hide themselves, they mark my steps,
Even as they have waited for my soul.
Shall they escape by iniquity?
In anger cast down the peoples, O God.
Thou tellest my wanderings:
Put thou my tears into thy bottle;
Are they not in thy book?
Then shall mine enemies turn back in the day that I call: 9
This I know, that God is for me.
In God will I praise his word:
In the LORD *will I praise his word.*
In God have I put my trust, I will not be afraid;
What can man do unto me?

Thy vows are upon me, O God: 12
I will render thank offerings unto thee.
For thou hast delivered my soul from death:
Hast thou not delivered my feet from falling?
That I may walk before God in the light of the living.

The Enemy fallen into his own Pit

Be merciful unto me, O God, be merciful unto me; 57
For my soul taketh refuge in thee:
Yea, in the shadow of thy wings will I take refuge,
Until these calamities be overpast.

I will cry unto God Most High,
Unto God that performeth all things for me;
He shall send from heaven, and save me, when he that would swallow me up reproacheth;
God shall send forth his mercy and his truth.

My soul is among lions; 4
I lie among them that are set on fire,
Even the sons of men, whose teeth are spears and arrows,
And their tongue a sharp sword.

Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.

6 They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me;
THEY ARE FALLEN INTO THE MIDST THEREOF THEMSELVES.

My heart is fixed, O God, my heart is fixed:
I will sing, yea, I will sing praises.
Awake up, my glory; awake, psaltery and harp:
I myself will awake right early.

9 I will give thanks unto thee, O Lord, among the peoples:
I will sing praises unto thee among the nations.
For thy mercy is great unto the heavens,
And thy truth unto the skies.

BE THOU EXALTED, O GOD, ABOVE THE HEAVENS;
LET THY GLORY BE ABOVE ALL THE EARTH.

There is a God that judgeth

58 Is the righteousness ye should speak dumb?
Do ye judge uprightly the sons of men?
Yea, in heart ye work wickedness;
Ye weigh out the violence of your hands in the earth.
The wicked are estranged from the womb:
They go astray as soon as they be born, speaking lies.
Their poison is like the poison of a serpent:
They are like the deaf adder that stoppeth her ear;
Which hearkeneth not to the voice of charmers, charming never so wisely.

6 Break their teeth, O God, in their mouth:
Break out the great teeth of the young lions, O LORD.
Let them melt away as water that runneth apace;
When he aimeth his arrows, let them be as though they were cut off.
Let them be as a snail which melteth and passeth away:
Like the untimely birth of a woman, that hath not seen the sun.
Before your pots can feel the thorns,
He shall take them away with a whirlwind,
The green and the burning alike.

10 The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the wicked.
So that men shall say, Verily there is a reward for the righteous:
Verily there is a God that judgeth in the earth.

War Ballad: The Terror by Night

59 Deliver me from mine enemies, O my God:
Set me on high from them that rise up against me.
Deliver me from the workers of iniquity,
And save me from the bloodthirsty men.

For, lo, they lie in wait for my soul; 3
The mighty gather themselves together against me:
Not for my transgression, nor for my sin, O LORD;
They run and prepare themselves without my fault.

Awake thou to help me, and behold;
Even thou, O LORD God of hosts, the God of Israel,
Arise to visit all the heathen:
Be not merciful to any wicked transgressors.

They return at evening, 6
They make a noise like a dog,
And go round about the city.

Behold, they belch out with their mouth;
Swords are in their lips —
'For who doth hear'?

But thou, O LORD, shalt laugh at them: 8
Thou shalt have all the heathen in derision.
O my Strength, I will wait upon thee.

For God is my high tower;
The God of my mercy shall prevent me,
God shall let me see my desire upon mine enemies.

Slay them NOT, 11
Lest my people forget:
Make them wander to and fro by thy power,
And bring them down, O Lord our shield.

For the sin of their mouth,
And the words of their lips,
Let them even be taken in their pride,
And for cursing and lying which they speak.

Consume them in wrath, 13
Consume them that they be no more:
And let them know that God ruleth in Jacob,
Unto the ends of the earth.

And at evening let them return,
Let them make a noise like a dog,
And go round about the city: —

They shall wander up and down for meat,
And tarry all night if they be not satisfied:
But I will sing of thy strength. 16

Yea, I will sing aloud of thy mercy in the morning,
For thou hast been my high tower,
And a refuge in the day of my distress.

17 Unto thee, O my Strength, will I sing praises,
For God is my high tower,
The God of my mercy.

War Anthems: A Hymn of Defeat

Companion Hymn to Psalm cviii

THE PEOPLE

60 O God, thou hast cast us off, thou hast broken us down;
Thou hast been angry; O restore us again.
Thou hast made the land to tremble; thou hast rent it:
Heal the breaches thereof; for it shaketh.

Thou hast shewed thy people hard things:
Thou hast made us to drink the wine of staggering.
Thou hast given a banner to them that fear thee,
That they may flee from before the bow.

THE KING

5 That thy beloved may be delivered,
Save with thy right hand, and answer us.

God hath spoken in his holiness: "I will exult:
"I will divide Shechem, and mete out the valley of Succoth.
"Gilead is mine, and Manasseh is mine;
"Ephraim also is the defence of mine head; Judah is my sceptre.
"Moab is my washpot; upon Edom will I cast my shoe:
"Philistia, shout thou because of me."

9 Who will bring me into the strong city?
Who hath led me unto Edom?
Hast not thou, O God, cast us off?
And thou goest not forth, O God, with our hosts.
Give us help against the adversary:
For vain is the help of man.

THE PEOPLE

Through God we shall do valiantly:
For he it is that shall tread down our adversaries.

A Royal Prayer

61 Hear my cry, O God;
Attend unto my prayer.
From the end of the earth will I call unto thee, when my heart is overwhelmed:
Lead me to the rock that is higher than I.

For thou hast been a refuge for me,
A strong tower from the enemy.
I will dwell in thy tabernacle for ever:
I will take refuge in the covert of thy wings.

For thou, O God, hast heard my vows:
Thou hast given me the heritage of those that fear thy name. 5
Thou wilt prolong the king's life:
His years shall be as many generations.

He shall abide before God for ever:
O prepare lovingkindness and truth, that they may preserve him.
So will I sing praise unto thy name for ever,
That I may daily perform my vows.

A Song of Trust

My soul waiteth only upon God: 62
From him cometh my salvation.
He only is my rock and my salvation:
He is my high tower; I shall not be greatly moved.
How long will ye set upon a man
That ye may slay him, all of you,
Like a bowing wall,
Like a tottering fence?
They only consult to thrust him down from his excellency; 4
They delight in lies;
They bless with their mouth,
But they curse inwardly.

My soul, wait thou only upon God;
For my expectation is from him.
He only is my rock and my salvation:
He is my high tower; I shall not be moved.
With God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.
Trust in him at all times, ye people; 8
Pour out your heart before him: God is a refuge for us.
Surely men of low degree are vanity, and men of high degree are a lie:
In the balances they will go up; they are together lighter than vanity.
Trust not in oppression, and become not vain in robbery;
If riches increase, set not your heart thereon.

God hath spoken once, twice have I heard this;
That power belongeth unto God:
Also unto thee, O Lord, belongeth mercy:
For thou renderest to every man according to his work.

God of my Life

O God, thou art my God; early will I seek thee: 63
My soul thirsteth for thee, my flesh longeth for thee,
In a dry and weary land, where no water is.

So have I looked upon thee in the sanctuary,
To see thy power and thy glory.
For thy lovingkindness is better than life;
My lips shall praise thee.
So will I bless thee while I live:
I will lift up my hands in thy name. 4

5 My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise thee with joyful lips;
When I remember thee upon my bed,
And meditate on thee in the night watches.
For thou hast been my help,
And in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee:
Thy right hand upholdeth me.
But those that seek my soul shall be destroyed;
They shall go into the lower parts of the earth.
They shall be given over to the power of the sword:
They shall be a portion for foxes.

11 But the king shall rejoice in God:
Every one that sweareth by him shall glory;
For the mouth of them that speak lies shall be stopped.

The Secret Counsel of the Wicked

64 Hear my voice, O God, in my complaint:
Preserve my life from fear of the enemy.
Hide me from the secret counsel of evil-doers;
From the tumult of the workers of iniquity:

Who have whet their tongue like a sword,
And have aimed their arrows, even bitter words:
That they may shoot in secret places at the perfect:
Suddenly do they shoot at him, and fear not.

5 They encourage themselves in an evil purpose;
They commune of laying snares privily — 'Who shall see them?'
They search out iniquities — 'We have accomplished a diligent search:'
And the inward thought of every one, and the heart, is deep.

But God shall shoot at them;
With an arrow suddenly shall they be wounded.
So shall they against whom their tongue was make them to stumble:
All that see them shall wag the head.

9 And all men shall fear, and they shall declare the work of God;
And shall wisely consider of his doing.
The righteous shall be glad in the LORD, and shall trust in him;
And all the upright in heart shall glory.

A Liturgy

Praise

65 Praise waiteth for thee, O God, in Zion:
And unto thee shall the vow be performed.

Prayer

O thou that hearest prayer,
Unto thee shall all flesh come.

Penitence

Iniquities prevail against me: 3
As for our transgressions, thou shalt purge them away.

Aspiration

Blessed is the man whom thou choosest, and causest to approach unto thee,
That he may dwell in thy courts:
'We shall be satisfied with the goodness of thy house,
'The holy place of thy temple.'

Confession of Faith

By terrible things thou wilt answer us in righteousness, O God of our salvation; 5
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea.
Which by his strength setteth fast the mountains;
Being girded about with might:
Which stilleth the roaring of the seas, the roaring of their waves,
And the tumult of the peoples.
They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.

Adoration

Thou visitest the earth, and waterest it, 9
Thou greatly enrichest it; the river of God is full of water:
Thou providest them corn, when thou hast so prepared the earth.
Thou waterest her furrows abundantly; thou settlest the ridges thereof:
Thou makest it soft with showers; thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness: 12
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

A Votive Hymn

Make a joyful noise unto God, all the earth: 66
Sing forth the glory of his name:
Make his praise glorious.
Say unto God, How terrible are thy works!
Through the greatness of thy power shall thine enemies submit themselves unto thee.
All the earth shall worship thee;
And shall sing unto thee, they shall sing to thy name.

Come, and see the works of God; 5
He is terrible in his doing toward the children of men.
He turned the sea into dry land:
They went through the river on foot:
There did we rejoice in him.
He ruleth by his might for ever;
His eyes observe the nations:
Let not the rebellious exalt themselves.

8 O bless our God, ye peoples,
And make the voice of his praise to be heard:
Which holdeth our soul in life,
And suffereth not our feet to be moved.
For thou, O God, hast proved us:
Thou hast tried us, as silver is tried.
Thou broughtest us into the net;
Thou layedst a sore burden upon our loins.
Thou hast caused men to ride over our heads;
We went through fire and through water;
But thou broughtest us out into a wealthy place.

13 I will come into thy house with burnt offerings,
I will pay thee my vows,
Which my lips have uttered,
And my mouth hath spoken, when I was in distress.
I will offer unto thee burnt offerings of fatlings, with the incense of rams,
I will offer bullocks with goats.
Come, and hear, all ye that fear God,
And I will declare what he hath done for my soul.
I cried unto him with my mouth,
And he was extolled with my tongue.
If I regard iniquity in my heart,
The Lord will not hear:
19 But verily God hath heard;
He hath attended to the voice of my prayer.
Blessed be God,
Which hath not turned away my prayer, nor his mercy from me.

A Festal Response

The High Priest

The Lord bless thee,
And keep thee;
The Lord make his face to shine upon thee,
And be gracious unto thee;
The Lord lift up his countenance upon thee,
And give thee peace!

The People

67 God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Let the peoples praise thee, O God,
Let all the peoples praise thee.

4 O let the nations be glad,
And sing for joy:
For thou shalt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God,
Let all the peoples praise thee.

The earth hath yielded her increase: 6
God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.
LET THE PEOPLES PRAISE THEE, O GOD,
LET ALL THE PEOPLES PRAISE THEE.

A Processional Hymn

Let God arise, let his enemies be scattered; 68
Let them also that hate him flee before him.
As smoke is driven away,
So drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad; let them exult before God;
Yea, let them rejoice with gladness.

I

Sing unto God, sing praises to his name: 4
Cast up a high way for him that rideth through the deserts;
His name is JAH;
And exult ye before him.
A father of the fatherless, and a judge of the widows, is God in his holy habitation.
God setteth the solitary in families:
He bringeth out the prisoners into prosperity:
But the rebellious dwell in a parched land.
O God, when thou wentest forth before thy people, 7
When thou didst march through the wilderness;
The earth trembled, the heavens also dropped at the presence of God:
Yon Sinai at the presence of God, the God of Israel.
Thou, O God, didst send a plentiful rain,
Thou didst confirm thine inheritance, when it was weary.
Thy congregation dwelt therein:
Thou, O God, didst prepare of thy goodness for the poor.

The Lord giveth the word: 11
The women that publish the tidings are a great host.
'Kings of armies flee, they flee,
And she that tarrieth at home divideth the spoil' —
'Will ye lie among the sheepfolds?' —
'The wings of a dove covered with silver and her pinions with yellow gold' —
'When the Almighty scattered kings therein
It was as when it snoweth in Zalmon.' —
A mountain of God is the mountain of Bashan; 15
An high mountain is the mountain of Bashan.
Why look ye askance, ye high mountains, at the mountain which God hath desired for his abode?
Yea, the LORD will dwell in it for ever.
'The chariots of God are twenty thousand, even thousands upon thousands' —
The Lord is among them, Sinai is in the sanctuary.

18 *'Thou hast ascended on high, thou hast led thy captivity captive, thou hast received gifts among men'* —
Yea, among the rebellious also, that the LORD God might dwell with them.

II

19 Blessed be the Lord, who daily beareth our burden,
Even the God who is our salvation.
God is unto us a God of deliverances;
And unto JEHOVAH the Lord belong the issues from death.
But God shall smite through the head of his enemies,
The hairy scalp of such an one as goeth on still in his guiltiness.
The Lord said, I will bring again from Bashan,
I will bring them again from the depths of the sea:
That thou mayest dip thy foot in blood,
That the tongue of thy dogs may have its portion from thine enemies.

24 They have seen thy goings, O God,
Even the goings of my God, my King, into the sanctuary.
The singers went before, the minstrels followed after,
In the midst of the damsels playing with timbrels.
Bless ye God in the congregations,
Even the Lord, ye that are of the fountain of Israel.
There is little Benjamin their ruler,
The princes of Judah and their council,
The princes of Zebulun, the princes of Naphtali.

28 Thy God hath commanded thy strength:
Strengthen, O God, that which thou hast wrought for us.
Because of thy temple at Jerusalem kings shall bring presents unto thee
Rebuke the wild beast of the reeds,
The multitude of the bulls, with the calves of the peoples,
Every one submitting himself with pieces of silver;
Scatter thou the peoples that delight in war.
Princes shall come out of Egypt;
Ethiopia shall haste to stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth;
O sing praises unto the Lord;
To him that rideth upon the heavens of heavens, which are of old:
Lo, he uttereth his voice, and that a mighty voice.
Ascribe ye strength unto God:
His excellency is over Israel,
And his strength is in the skies.
O God, thou art terrible out of thy holy places:
The God of Israel, he giveth strength and power unto his people.
Blessed be God.

A Curse turned to a Blessing

69 Save me, O God;
For the waters are come in unto my soul.
I sink in deep mire,
Where there is no standing:

I am come into deep waters,
Where the floods overflow me.
I am weary with my crying; my throat is dried:
Mine eyes fail while I wait for my God.

They that hate me without a cause are more than the hairs of mine head: 4
They that would cut me off, being mine enemies wrongfully, are mighty:
Then I restored that which I took not away.
O God, thou knowest my foolishness;
And my sins are not hid from thee.
Let not them that wait on thee be ashamed through me, O Lord GOD of hosts:
Let not those that seek thee be brought to dishonour through me, O God of Israel.
Because for thy sake I have borne reproach;
Shame hath covered my face.

I am become a stranger unto my brethren, 8
And an alien unto my mother's children.
For the zeal of thine house hath eaten me up;
And the reproaches of them that reproach thee are fallen upon me.
When I wept, and chastened my soul with fasting,
That was to my reproach.
When I made sackcloth my clothing,
I became a proverb unto them.

They that sit in the gate talk of me; 12
And I am the song of the drunkards.
But as for me, my prayer is unto thee, O LORD, in an acceptable time:
O God, in the multitude of thy mercy, answer me in the truth of thy salvation.
Deliver me out of the mire, and let me not sink:
Let me be delivered from them that hate me, and out of the deep waters.
Let not the waterflood overwhelm me,
Neither let the deep swallow me up;
And let not the pit shut her mouth upon me.

Answer me, O LORD; for thy lovingkindness is good: 16
According to the multitude of thy tender mercies turn thou unto me.
And hide not thy face from thy servant;
For I am in distress; answer me speedily.
Draw nigh unto my soul, and redeem it:
Ransom me because of mine enemies.
Thou knowest my reproach, and my shame, and my dishonour:
Mine adversaries are all before thee.

Reproach hath broken my heart; 20
And I am full of heaviness:
And I looked for some to take pity, but there was none;
And for comforters, but I found none.
They gave me also gall for my meat;
And in my thirst they gave me vinegar to drink. —

Let their table before them become a snare;
And when they are in peace, let it become a trap.

23 *Let their eyes be darkened, that they see not;*
And make their loins continually to shake.
Pour out thine indignation upon them,
And let the fierceness of thine anger overtake them.
Let their habitation be desolate;
Let none dwell in their tents.
For they persecute him whom thou hast smitten;
And they tell of the sorrow of those whom thou hast wounded.
Add iniquity unto their iniquity:
And let them not come into thy righteousness.
Let them be blotted out of the book of life,
And not be written with the righteous. —

29 But I am poor and sorrowful:
Let thy salvation, O God, set me up on high. —

I will praise the name of God with a song,
And will magnify him with thanksgiving:
And it shall please the LORD *better than an ox,*
Or a bullock that hath horns and hoofs.
The meek have seen it, and are glad:
Ye that seek after God, let your heart live.
33 *For the* LORD *heareth the needy,*
And despiseth not his prisoners.
Let heaven and earth praise him,
The seas, and every thing that moveth therein.
For God will save Zion, and build the cities of Judah:
And they shall abide there, and have it in possession.
The seed also of his servants shall inherit it;
And they that love his name shall dwell therein.

Litany of the Poor and Needy

70 Make haste, O God, to deliver me;
Make haste to help me, O LORD.

Let them be ashamed and confounded that seek after my soul;
Let them be turned backward and brought to dishonour that delight in my hurt.
Let them be turned back by reason of their shame that say, Aha, Aha.
Let all those that seek thee rejoice and be glad in thee;
And let such as love thy salvation say continually, Let God be magnified.

5 But I am poor and needy; make haste unto me, O God:
Thou art my help and my deliverer; O LORD, make no tarrying.

In Old Age not Forsaken

I

71 In thee, O LORD, do I put my trust:
Let me never be ashamed.
Deliver me in thy righteousness, and rescue me:
Bow down thine ear unto me, and save me.

Be thou to me a rock of habitation, whereunto I may continually resort: 3
Thou hast given commandment to save me;
For thou art my rock and my fortress.
Rescue me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
For thou art my hope, O Lord GOD:
Thou art my trust from my youth.
By thee have I been holden up from the womb:
Thou art he that took me out of my mother's bowels.
My praise shall be continually of thee:
I am as a wonder unto many; but thou art my strong refuge. 7
My mouth shall be filled with thy praise,
And with thy honour all the day.
Cast me not off in the time of old age;
Forsake me not when my strength faileth.

For mine enemies speak concerning me;
And they that watch for my soul take counsel together:
'God hath forsaken him:
'Pursue and take him; for there is none to deliver.'
O God, be not far from me: 12
O my God, make haste to help me.
Let them be ashamed and consumed that are adversaries to my soul;
Let them be covered with reproach and dishonour that seek my hurt.
But I will hope continually,
And will praise thee yet more and more.
My mouth shall tell of thy righteousness and of thy salvation all the day;
For I know not the numbers thereof.
I will come with the mighty acts of the Lord GOD:
I will make mention of thy righteousness, even of thine only.
O God, thou hast taught me from my youth; 17
And hitherto have I declared thy wondrous works.
Yea, even when I am old and grayheaded, O God, forsake me not;
Until I have declared thy strength unto the next generation,
Thy might to every one that is to come.

II

Thy righteousness also, O God, is very high; 19
Thou who hast done great things, O God, who is like unto thee?
Thou, which hast shewed us many and sore troubles,
Shalt quicken us again,
And shalt bring us up again from the depths of the earth.
Increase thou my greatness,
And turn again and comfort me.

I will also praise thee with the psaltery, even thy truth, O my God; 22
Unto thee will I sing praises with the harp, O thou Holy One of Israel.
My lips shall greatly rejoice when I sing praises unto thee;
And my soul, which thou hast redeemed.
My tongue also shall talk of thy righteousness all the day long:
For they are ashamed, for they are confounded, that seek my hurt.

A Dynasty of Righteousness

Thine house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever.

72 Give the king thy judgements, O God,
And thy righteousness unto the king's son.
He shall judge thy people with righteousness,
And thy poor with judgement.
The mountains shall bring peace to the people,
And the hills, in righteousness.
He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations.
6 He shall come down like rain upon the mown grass:
As showers that water the earth.
In his days shall the righteous flourish;
And abundance of peace, till the moon be no more.
He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him:
All nations shall serve him.
For he shall deliver the needy when he crieth;
And the poor, that hath no helper.
He shall have pity on the poor and needy,
And the souls of the needy he shall save.
14 He shall redeem their soul from oppression and violence;
And precious shall their blood be in his sight:
And they shall live; and to him shall be given of the gold of Sheba:
And men shall pray for him continually;
They shall bless him all the day long.
There shall be abundance of corn in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.
17 His name shall endure for ever;
His name shall be continued as long as the sun:
And men shall be blessed in him;
All nations shall call him happy.

Blessed be the LORD God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name for ever;
And let the whole earth be filled with his glory.
Amen, and Amen.

Book III

The Mystery of Prosperous Wickedness

Surely God is good to Israel, 73
Even to such as are pure in heart.
But as for me, my feet were almost gone;
My steps had well nigh slipped.
For I was envious at the arrogant,
When I saw the prosperity of the wicked.

For there are no bands in their death:
But their strength is firm.
They are not in trouble as other men; 5
Neither are they plagued like other men.
Therefore pride is as a chain about their neck;
Violence covereth them as a garment.

Their eyes stand out with fatness:
They have more than heart could wish.
They scoff, and in wickedness utter oppression:
They speak loftily.
They have set their mouth in the heavens,
And their tongue walketh through the earth.

Therefore his people return hither: 10
And waters of a full cup are wrung out by them.
And they say, 'How doth God know?
'And is there knowledge in the Most High?
'Behold, these are the wicked;
'And, being alway at ease, they increase in riches.'

Surely in vain have I cleansed my heart,
And washed my hands in innocency;
For all the day long have I been plagued,
And chastened every morning.

If I had said, I will speak thus; 15
Behold, I had dealt treacherously with the generation of thy children.
When I thought how I might know this,
It was too painful for me:

Until I went into the sanctuary of God,
And considered their latter end.
Surely thou settest them in slippery places:
Thou castest them down to destruction.
How are they become a desolation in a moment!
They are utterly consumed with terrors.

As a dream when one awaketh; 20
So, O Lord, when thou awakest, thou shalt despise their image.
(For my heart was grieved,
And I was pricked in my reins:
So brutish was I, and ignorant;
I was as a beast before thee!)

23 Nevertheless I am continually with thee:
Thou hast holden my right hand.
Thou shalt guide me with thy counsel,
And afterward receive me with glory.
Whom have I in heaven but thee?
And there is none upon earth that I desire beside thee.

26 My flesh and my heart faileth:
But God is the strength of my heart and my portion for ever.
For, lo, they that are far from thee shall perish:
Thou hast destroyed all them that go a whoring from thee.
But it is good for me to draw near unto God:
I have made the Lord GOD my refuge, that I may tell of all thy works.

Elegy of the Ruined Sanctuary

I

74 O God, why hast thou cast us off for ever?
Why doth thine anger smoke against the sheep of thy pasture?
Remember thy congregation, which thou hast purchased of old,
Which thou hast redeemed to be the tribe of thine inheritance;
And mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual ruins,
All the evil that the enemy hath done in the sanctuary.
Thine adversaries have roared in the midst of thine assembly;
They have set up their ensigns for signs.
They seemed as men that lifted up axes upon a thicket of trees.
And now all the carved work thereof together they break down with hatchet and hammers.

7 They have set thy sanctuary on fire;
They have profaned the dwelling place of thy name even to the ground.
They said in their heart, Let us make havoc of them altogether:
They have burned up all the synagogues of God in the land.
We see not our signs, there is no more any prophet;
Neither is there among us any that knoweth how long.

10 How long, O God, shall the adversary reproach?
Shall the enemy blaspheme thy name for ever?
Why drawest thou back thy hand,
Even thy right hand?
Pluck it out of thy bosom and consume them.

II

Yet God is my King of old,
Working salvation in the midst of the earth.
Thou didst divide the sea by thy strength:
Thou brakest the heads of the dragons in the waters.
Thou brakest the heads of leviathan in pieces,
Thou gavest him to be meat to the people inhabiting the wilderness.
Thou didst cleave fountain and flood:
Thou driedst up mighty rivers.

The day is thine, the night also is thine:
Thou hast prepared the light and the sun.
Thou hast set all the borders of the earth:
Thou hast made summer and winter. 16

Remember this, that the enemy hath reproached, O LORD,
And that a foolish people have blasphemed thy name. 18
O deliver not the soul of thy turtledove unto the wild beast:
Forget not the life of thy poor for ever.
Have respect unto the covenant:
For the dark places of the land are full of the habitations of violence.
O let not the oppressed return ashamed:
Let the poor and needy praise thy name.
Arise, O God, plead thine own cause: 22
Remember how the foolish man reproacheth thee all the day.
Forget not the voice of thine adversaries:
The tumult of those that rise up against thee which ascendeth continually.

God is the Judge

We give thanks unto thee, O God, we give thanks; **75**
For that thy name is near thy wondrous works declare.

"When I shall find the set time,
"I will judge uprightly.
"When the earth and all the inhabitants thereof are dissolved,
"I set up the pillars of it.
"I said unto the arrogant, 4
"Deal not arrogantly;
"And to the wicked, Lift not up the horn,
"Lift not up your horn on high;
"Speak not with a stiff neck."

For neither from the east nor from the west nor yet from the south cometh lifting up:
But God is the judge, he putteth down one and lifteth up another. 7
For in the hand of the LORD there is a cup, and the wine foameth;
It is full of mixture, and he poureth out of the same:
Surely the dregs thereof, all the wicked of the earth shall wring them out and drink them.
But I will declare for ever,
I will sing praises to the God of Jacob.
All the horns of the wicked also will I cut off;
But the horns of the righteous shall be lifted up.

Song of Deliverance: The Stouthearted Spoiled

In Judah is God known: **76**
His name is great in Israel.
In Salem also is his covert,
And his lair in Zion.
There he brake the arrows of the bow;
The shield, and the sword, and the battle.

4 Glorious art thou and excellent,
From the mountains of prey.
The stouthearted are spoiled, they have slept their sleep;
And none of the men of might have found their hands.
At thy rebuke, O God of Jacob,
Both chariot and horse are cast into a dead sleep.

Thou, even thou, art to be feared:
And who may stand in thy sight when once thou art angry?
Thou didst cause sentence to be heard from heaven;
The earth feared, and was still,
When God arose to judgement,
To save all the meek of the earth.

10 Surely the wrath of man shall praise thee:
The residue of wrath shalt thou gird upon thee.
Vow, and pay unto the LORD your God:
Let all that be round about him bring presents unto him that ought to be feared.
He shall cut off the spirit of princes:
He is terrible to the kings of the earth.

The Right Hand of the Most High changeth not

77 I will cry unto God with my voice;
Even unto God with my voice, and he will give ear unto me.
In the day of my trouble I sought the Lord:
My hand was stretched out in the night, and slacked not;
My soul refused to be comforted.
I remember God, and am disquieted:
I complain, and my spirit is overwhelmed.

4 Thou holdest mine eyes watching:
I am so troubled that I cannot speak.
I have considered the days of old,
The years of ancient times.
I call to remembrance my song in the night:
I commune with mine own heart:
And my spirit made diligent search.

7 'Will the Lord cast off for ever?
'And will he be favourable no more?
'Is his mercy clean gone for ever?
'Doth his promise fail for evermore?
'Hath God forgotten to be gracious?
'Hath he in anger shut up his tender mercies?'

10 And I said, This is my infirmity —
That the right hand of the Most High doth change!
I will make mention of the deeds of the LORD;
For I will remember thy wonders of old.
I will meditate also upon all thy work,
And muse on thy doings.

Thy way, O God, is in holiness:
  Who is a great god like unto God?
Thou art the God that doest wonders:
  Thou hast made known thy strength among the peoples.
Thou hast with thine arm redeemed thy people,
  The sons of Jacob and Joseph. 13

The waters saw thee, O God;
  The waters saw thee, they were afraid:
  The depths also trembled.
The clouds poured out water;
  The skies sent out a sound:
Thine arrows also went abroad;
  The voice of thy thunder was in the whirlwind. 16

The lightnings lightened the world:
  The earth trembled and shook.
Thy way was in the sea,
And thy paths in the great waters,
  And thy footsteps were not known. 19
Thou leddest thy people like a flock,
  By the hand of Moses and Aaron.

National Hymn of the Kingdom of Judah

Give ear, O my people, to my law: 78
  Incline your ears to the words of my mouth.
I will open my mouth in a parable;
  I will utter dark sayings of old:
Which we have heard and known,
  And our fathers have told us.
We will not hide them from their children,
  Telling to the generation to come the praises of the LORD,
  And his strength, and his wondrous works that he hath done.
For he established a testimony in Jacob, 5
  And appointed a law in Israel,
Which he commanded our fathers,
  That they should make them known to their children:
That the generation to come might know them,
Even the children which should be born;
  Who should arise and tell them to their children:
That they might set their hope in God, 7
  And not forget the works of God,
  But keep his commandments:
And might not be as their fathers,
  A stubborn and rebellious generation;
A generation that set not their heart aright,
  And whose spirit was not stedfast with God.

The children of Ephraim, being armed and carrying bows, 9
Turned back in the day of battle.
They kept not the covenant of God,
And refused to walk in his law;

11 And they forgat his doings,
And his wondrous works that he had shewed them.

Marvellous things did he in the sight of their fathers,
In the land of Egypt, in the field of Zoan.
He clave the sea, and caused them to pass through;
And he made the waters to stand as an heap.
14 In the day-time also he led them with a cloud,
And all the night with a light of fire.
He clave rocks in the wilderness,
And gave them drink abundantly as out of the depths.
He brought streams also out of the rock,
And caused waters to run down like rivers.

17 Yet went they on still to sin against him,
To rebel against the Most High in the desert.
And they tempted God in their heart
By asking meat for their lust.
Yea, they spake against God:
'Can God prepare a table in the wilderness?
'Behold, he smote the rock, that waters gushed out,
'And streams overflowed;
'Can he give bread also?
'Will he provide flesh for his people?'

21 Therefore the LORD heard, and was wroth:
And a fire was kindled against Jacob,
And anger also went up against Israel;
Because they believed not in God,
And trusted not in his salvation.
Yet he commanded the skies above,
And opened the doors of heaven;
And he rained down manna upon them to eat,
And gave them of the corn of heaven.
25 Man did eat the bread of the mighty:
He sent them meat to the full.
He caused the east wind to blow in the heaven:
And by his power he guided the south wind.
He rained flesh also upon them as the dust,
And winged fowl as the sand of the seas:
And he let it fall in the midst of their camp,
Round about their habitations.
29 So they did eat, and were well filled;
And he gave them that they lusted after.
They were not estranged from their lust,
Their meat was yet in their mouths,
When the anger of God went up against them,
And slew of the fattest of them,
And smote down the young men of Israel.

32 For all this they sinned still,
And believed not in his wondrous work.
Therefore their days did he consume in vanity,

And their years in terror.
When he slew them, then they inquired after him: 34
And they returned and sought God early.
And they remembered that God was their rock,
And the Most High God their redeemer.
But they flattered him with their mouth,
And lied unto him with their tongue.
For their heart was not right with him,
Neither were they faithful in his covenant.
But he, being full of compassion, forgave their iniquity, 38
And destroyed them not:
Yea, many a time turned he his anger away,
And did not stir up all his wrath.
And he remembered that they were but flesh;
A wind that passeth away, and cometh not again.
How oft did they rebel against him in the wilderness, 40
And grieve him in the desert!
And they turned again and tempted God,
And provoked the Holy One of Israel.
They remembered not his hand,
Nor the day when he redeemed them from the adversary.

How he set his signs in Egypt, 43
And his wonders in the field of Zoan;
And turned their rivers into blood,
And their streams, that they could not drink.
He sent among them swarms of flies, which devoured them;
And frogs, which destroyed them.
He gave also their increase unto the caterpiller,
And their labour unto the locust.
He destroyed their vines with hail, 47
And their sycomore trees with frost.
He gave over their cattle also to the hail,
And their flocks to hot thunderbolts.
He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
A band of angels of evil.
He made a path for his anger; 50
He spared not their soul from death,
But gave their life over to the pestilence;
And smote all the firstborn in Egypt,
The chief of their strength in the tents of Ham:
But he led forth his own people like sheep,
And guided them in the wilderness like a flock.
And he led them safely, so that they feared not:
But the sea overwhelmed their enemies.
And he brought them to the border of his sanctuary, 54
To this mountain, which his right hand had purchased.
He drove out the nations also before them,
And allotted them for an inheritance by line,
And made the tribes of Israel to dwell in their tents.

Yet they tempted and rebelled against the Most High God,
And kept not his testimonies;

57 But turned back, and dealt treacherously like their fathers:
They were turned aside like a deceitful bow.
For they provoked him to anger with their high places,
And moved him to jealousy with their graven images.
When God heard this he was wroth,
And greatly abhorred Israel:
So that he forsook the tabernacle of Shiloh,
The tent which he placed among men;
61 And delivered his strength into captivity,
And his glory into the adversary's hand.
He gave his people over also unto the sword;
And was wroth with his inheritance.
Fire devoured their young men;
And their maidens had no marriage-song.
Their priests fell by the sword;
And their widows made no lamentation.

65 Then the Lord awaked as one out of sleep,
Like a mighty man that shouteth by reason of wine.
And he smote his adversaries backward:
He put them to a perpetual reproach.
Moreover he refused the tent of Joseph,
And chose not the tribe of Ephraim;
But chose the tribe of Judah,
The mount Zion which he loved.
And he built his sanctuary like the heights,
Like the earth which he hath established for ever.
70 He chose David also his servant,
And took him from the sheepfolds:
From following the ewes that give suck he brought him,
To feed Jacob his people, and Israel his inheritance.
So he fed them according to the integrity of his heart;
And guided them by the skilfulness of his hands.

Elegy: Jerusalem in Heaps

79 O God, the heathen are come into thine inheritance;
Thy holy temple have they defiled;
They have laid Jerusalem on heaps.
The dead bodies of thy servants have they given to be meat unto the fowls of the heaven,
The flesh of thy saints unto the beasts of the earth.
Their blood have they shed like water round about Jerusalem;
And there was none to bury them.
We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.

3 How long, O Lord, wilt thou be angry for ever?
Shall thy jealousy burn like fire?
Pour out thy wrath upon the heathen that know thee not,
And upon the kingdoms that call not upon thy name.
For they have devoured Jacob,
And laid waste his habitation

Remember not against us the iniquities of our forefathers:
Let thy tender mercies speedily prevent us:
For we are brought very low.
Help us, O God of our salvation,
For the glory of thy name:
And deliver us, and purge away our sins,
For thy name's sake.

Wherefore should the heathen say, Where is their God?
Let the revenging of the blood of thy servants which is shed
Be known among the heathen in our sight.
Let the sighing of the prisoner come before thee;
According to the greatness of thy power preserve thou those that are appointed to death;
And render unto our neighbours sevenfold into their bosom
Their reproach, wherewith they have reproached thee, O Lord.
So we thy people and sheep of thy pasture will give thee thanks for ever:
We will shew forth thy praise to all generations.

Elegy: The Broken Vine

Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock;
Thou that dwellest between the cherubim, shine forth.
Before Ephraim and Benjamin and Manasseh, stir up thy might,
And come to save us.
TURN US AGAIN, O GOD;
AND CAUSE THY FACE TO SHINE, AND WE SHALL BE SAVED.

O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?
Thou hast fed them with the bread of tears,
And given them tears to drink in large measure.
Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
TURN US AGAIN, O GOD OF HOSTS;
AND CAUSE THY FACE TO SHINE, AND WE SHALL BE SAVED.

Thou broughtest a vine out of Egypt:
Thou didst drive out the nations, and plantedst it.
Thou preparedst room before it,
And it took deep root, and filled the land.
The mountains were covered with the shadow of it,
And the boughs thereof were like cedars of God.
She sent out her branches unto the sea,
And her shoots unto the River.

Why hast thou broken down her fences,
So that all they which pass by the way do pluck her?
The boar out of the wood doth ravage it,
And the wild beasts of the field feed on it.
Turn again, we beseech thee, O God of hosts:
Look down from heaven, and behold, and visit this vine,

And the stock which thy right hand hath planted,
And the branch that thou madest strong for thyself.
It is burned with fire, it is cut down:
They perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for thyself.
So shall we not go back from thee:
Quicken thou us, and we will call upon thy name.
TURN US AGAIN, O LORD GOD OF HOSTS;
CAUSE THY FACE TO SHINE, AND WE SHALL BE SAVED.

A Festal Hymn and Testimony

81 Sing aloud unto God our strength:
Make a joyful noise unto the God of Jacob.
Take up the psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
Blow up the trumpet in the new moon,
At the full moon, on our solemn feast day.
For it is a statute for Israel, an ordinance of the God of Jacob.
He appointed it in Joseph for a testimony,
When he went out over the land of Egypt:
Where I heard a language that I knew not.

"I removed his shoulder from the burden:
"His hands were freed from the basket.
"Thou calledst in trouble,
"And I delivered thee;
"I answered thee in the secret place of thunder;
"I proved thee at the waters of Meribah.
"Hear, O my people, and I will testify unto thee:
("O Israel, if thou wouldest hearken unto me!)
"There shall no strange god be in thee;
"Neither shalt thou worship any strange god.
"I am the LORD thy God, which brought thee up out of the land of Egypt:
"Open thy mouth wide, and I will fill it.

"But my people hearkened not to my voice;
"And Israel would none of me.
"So I let them go after the stubbornness of their heart,
"That they might walk in their own counsels.
"Oh that my people would hearken unto me,
"That Israel would walk in my ways!
"I should soon subdue their enemies,
"And turn my hand against their adversaries.
"The haters of the LORD should submit themselves unto him:
"But their time should endure for ever.
"He should feed them also with the finest of the wheat:
"And with honey out of the rock should I satisfy thee."

God in judgement on the gods

82

God standeth in the congregation of God;
He judgeth among the gods.

"How long will ye judge unjustly,
"And respect the persons of the wicked?
"Judge the poor and fatherless:
"Do justice to the afflicted and destitute.
"Rescue the poor and needy:
"Deliver them out of the hand of the wicked."

They know not, neither do they understand;
They walk to and fro in darkness:
All the foundations of the earth are moved.
"I said, Ye are gods,
"And all of you sons of the Most High.
"Nevertheless ye shall die like men,
"And fall like one of the princes."

Arise, O God, judge the earth:
For thou shalt inherit all the nations.

Judgement on the Foes of Israel

I

83

O God, keep not thou silence:
Hold not thy peace, and be not still, O God.
For, lo, thine enemies make a tumult:
And they that hate thee have lifted up the head.
They take crafty counsel against thy people,
And consult together against thy hidden ones.
They have said, Come, and let us cut them off from being a nation;
That the name of Israel may be no more in remembrance.

For they have consulted together with one consent;
Against thee do they make a covenant:
The tents of Edom and the Ishmaelites;
Moab, and the Hagarenes;
Gebal, and Ammon, and Amalek;
Philistia with the inhabitants of Tyre:
Assyria also is joined with them;
They have holpen the children of Lot.

Do thou unto them as unto Midian;
As to Sisera, as to Jabin, at the river Kishon:
Which perished at En-dor;
They became as dung for the earth.
Make their nobles like Oreb and Zeeb;
Yea, all their princes like Zebah and Zalmunna:
Who said, Let us take to ourselves in possession
The habitations of God.

I.

13 O my God, make them like the whirling dust;
As stubble before the wind.
As the fire that burneth the forest,
And as the flame that setteth the mountains on fire;
So pursue them with thy tempest,
And terrify them with thy storm.

16 Fill their faces with confusion;
That they may seek thy name, O LORD.
Let them be ashamed and dismayed for ever;
Yea, let them be confounded and perish:
That they may know that thou alone, whose name is JEHOVAH,
Art the Most High over all the earth.

A Song of God's House

84 How lovely are thy tabernacles, O LORD of hosts!
My soul longeth, yea, even fainteth for the courts of the LORD;
My heart and my flesh cry out unto the living God.

Yea, the sparrow hath found her an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O LORD of hosts, my King and my God.

4 Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the high ways to Zion.
Passing through the valley of Weeping they make it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength,
Every one of them appeareth before God in Zion.

8 'O LORD God of hosts, hear my prayer:
'Give ear, O God of Jacob.
'Behold, O God our shield,
'And look upon the face of thine anointed.'

(For a day in thy courts is better than a thousand:
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.)

11 'For the LORD God is a sun and a shield:
'The LORD will give grace and glory:
'No good thing will he withhold from them that walk uprightly.
'O LORD of hosts, blessed is the man that trusteth in thee.'

Anthem of the Captivity Brought Back

85 LORD, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.

'Turn us, O God of our salvation,
'And cause thine indignation toward us to cease.
'Wilt thou be angry with us for ever?
'Wilt thou draw out thine anger to all generations?'
'Wilt thou not quicken us again:
'That thy people may rejoice in thee?

'Shew us thy mercy, O LORD,
'And grant us thy salvation.
'I will hear what God the LORD will speak:
'For he will speak peace unto his people,
'And to his saints:
'But let them not turn again to folly.'

Surely his salvation is nigh them that fear him;
That glory may dwell in our land.

Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth springeth out of the earth;
And righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall make his footsteps a way to walk in.

A Liturgy

Supplication and Penitence

Bow down thine ear, O LORD, and answer me; **86**
For I am poor and needy.
Preserve my soul; for I am godly:
O thou my God, save thy servant that trusteth in thee.
Be merciful unto me, O Lord;
For unto thee do I cry all the day long.
Rejoice the soul of thy servant;
For unto thee, O Lord, do I lift up my soul.
For thou, Lord, art good, and ready to forgive,
And plenteous in mercy unto all them that call upon thee.
Give ear, O LORD, unto my prayer;
And hearken unto the voice of my supplications.
In the day of my trouble I will call upon thee;
For thou wilt answer me.

Confession of Faith

There is none like unto thee among the gods, O Lord;
Neither are there any works like unto thy works.

All nations whom thou hast made shall come and worship before thee, O Lord;
And they shall glorify thy name.
For thou art great, and doest wondrous things:
Thou art God alone.
Teach me thy way, O LORD; I will walk in thy truth:
Unite my heart to fear thy name.

Praise

12 I will praise thee, O Lord my God, with my whole heart;
And I will glorify thy name for evermore.
For great is thy mercy toward me;
And thou hast delivered my soul from the lowest pit.

Supplication

14 O God, the proud are risen up against me,
And the congregation of violent men have sought after my soul,
And have not set thee before them.
But thou, O Lord, art a God full of compassion and gracious,
Slow to anger, and plenteous in mercy and truth.
O turn unto me, and have mercy upon me;
Give thy strength unto thy servant,
And save the son of thine handmaid.
17 Shew me a token for good;
That they which hate me may see it, and be ashamed,
Because thou, LORD, hast holpen me, and comforted me.

Zion Mother of Nations

ZION

87 His foundation in the holy mountains the LORD loveth;
Even the gates of Zion more than all the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.
I will make mention of Rahab and Babylon as among them that know me:
Behold Philistia, and Tyre, with Ethiopia;
This one was born there.

Yea, of Zion it shall be said, This one and that one was born in her;
And the Most High himself shall establish her.
The LORD shall count, when he writeth up the peoples,
This one was born there.
They that sing as well as they that dance shall say,
All my fountains are in thee.

Elegy: Why castest thou off my soul?

88 O LORD, the God of my salvation,
I have cried day and night before thee:
Let my prayer enter into thy presence;
Incline thine ear unto my cry.
For my soul is full of troubles,
And my life draweth nigh unto Sheol.

I am counted with them that go down into the pit;
I am as a man that hath no help:
Cast off among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more;
And they are cut off from thy hand.
Thou hast laid me in the lowest pit,
In dark places, in the deeps.
Thy wrath lieth hard upon me,
And thou hast afflicted me with all thy waves.
Thou hast put mine acquaintance far from me;
Thou hast made me an abomination unto them.
I am shut up, and I cannot come forth;
Mine eye wasteth away by reason of affliction.

I have called daily upon thee, O LORD,
I have spread forth my hands unto thee.
Wilt thou shew wonders to the dead?
Shall they that are deceased arise and praise thee?
Shall thy lovingkindness be declared in the grave?
Or thy faithfulness in Destruction?
Shall thy wonders be known in the dark?
And thy righteousness in the land of forgetfulness?
But unto thee, O LORD, have I cried,
And in the morning shall my prayer come before thee.
LORD, why castest thou off my soul?
Why hidest thou thy face from me?
I am afflicted and ready to die from my youth up:
While I suffer thy terrors I am distracted.
Thy fierce wrath is gone over me;
Thy terrors have cut me off.
They came round about me like water all the day long;
They compassed me about together.
Lover and friend hast thou put far from me,
And mine acquaintance into darkness.

Elegiac Ode: The Covenant of David abhorred

I will sing of the mercies of the LORD for ever: **89**
With my mouth will I make known thy faithfulness to all generations.
For I have said, Mercy shall be built up for ever;
Thy faithfulness shalt thou establish in the very heavens.

"I have made a covenant with my chosen,
"I have sworn unto David my servant;
"Thy seed will I establish for ever,
"And build up thy throne to all generations."

And the heavens shall praise thy wonders, O LORD;
Thy faithfulness also in the assembly of the holy ones.
For who in the skies can be compared unto the LORD?
Who among the sons of the mighty is like unto the LORD,

7 *A God very terrible in the council of the holy ones,*
And to be feared above all them that are round about him?
O LORD God of hosts, who is a mighty one, like unto thee, O JAH?
And thy faithfulness is round about thee.

Thou rulest the pride of the sea:
When the waves thereof arise, thou stillest them.
Thou hast broken Rahab in pieces, as one that is slain;
Thou hast scattered thine enemies with the arm of thy strength.

11 *The heavens are thine, the earth also is thine:*
The world and the fulness thereof, thou hast founded them.
The north and the south, thou hast created them:
Tabor and Hermon rejoice in thy name.

Thou hast a mighty arm:
Strong is thy hand, and high is thy right hand.
Righteousness and judgement are the foundation of thy throne:
Mercy and truth go before thy face.

15 *Blessed is the people that know the joyful sound:*
They walk, O LORD, in the light of thy countenance.
In thy name do they rejoice all the day:
And in thy righteousness are they exalted.

For thou art the glory of their strength:
And in thy favour our horn shall be exalted.
For our shield belongeth unto the LORD;
And our king to the Holy One of Israel.

19 Then thou spakest in vision to thy saints,
And saidst,
"I have laid help upon one that is mighty;
"I have exalted one chosen out of the people.

"I have found David my servant;
"With my holy oil have I anointed him:
"With whom my hand shall be established;
"Mine arm also shall strengthen him.

22 "The enemy shall not exact upon him;
"Nor the son of wickedness afflict him.
"And I will beat down his adversaries before him,
"And smite them that hate him.

"But my faithfulness and my mercy shall be with him;
"And in my name shall his horn be exalted.
"I will set his hand also on the sea,
"And his right hand on the rivers.

26 "He shall cry unto me, Thou art my father,
"My God, and the rock of my salvation.
"I also will make him my firstborn,
"The highest of the kings of the earth.

"My mercy will I keep for him for evermore,
"And my covenant shall stand fast with him.
"His seed also will I make to endure for ever,
"And his throne as the days of heaven.

"If his children forsake my law,
"And walk not in my judgements;
"If they break my statutes,
"And keep not my commandments;

"Then will I visit their transgression with the rod.
"And their iniquity with stripes.
"But my mercy will I not utterly take from him,
"Nor suffer my faithfulness to fail.

"My covenant will I not break,
"Nor alter the thing that is gone out of my lips.
"Once have I sworn by my holiness;
"I will not lie unto David;

"His seed shall endure for ever,
"And his throne as the sun before me.
"It shall be established for ever as the moon,
"And as the faithful witness in the sky."

But thou hast cast off and rejected,
Thou hast been wroth with thine anointed.
Thou hast abhorred the covenant of thy servant:
Thou hast profaned his crown even to the ground.

Thou hast broken down all his hedges;
Thou hast brought his strong holds to ruin.
All that pass by the way spoil him:
He is become a reproach to his neighbours.

Thou hast exalted the right hand of his adversaries;
Thou hast made all his enemies to rejoice.
Yea, thou turnest back the edge of his sword,
And hast not made him to stand in the battle.

Thou hast made his brightness to cease,
And cast his throne down to the ground.
The days of his youth hast thou shortened:
Thou hast covered him with shame.

How long, O LORD, *wilt thou hide thyself for ever?*
How long shall thy wrath burn like fire?
O remember how short my time is:
For what vanity hast thou created all the children of men!

What man is he that shall live and not see death,
That shall deliver his soul from the power of Sheol?
Lord, where are thy former mercies,
Which thou swarest unto David in thy faithfulness?

50 *Remember, Lord, the reproach of thy servants;*
How I do bear in my bosom the reproach of all the mighty peoples;
Wherewith thine enemies have reproached, O LORD,
Wherewith they have reproached the footsteps of thine anointed.

Blessed be the LORD for evermore.
Amen, and Amen.

Book IV

Thoughts from the Song of Moses. — Psalms 90–91

I

'The Eternal God is thy dwelling place.'

90 Lord, thou hast been our dwelling place
In all generations.

Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to dust;
And sayest, Return, ye children of men.
4 For a thousand years in thy sight
Are but as yesterday when it passeth,
And as a watch in the night.
Thou carriest them away as with a flood;
They are as a sleep.
In the morning they are like grass which groweth up:
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.

7 For we are consumed in thine anger,
And in thy wrath are we troubled.

Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We bring our years to an end as a tale that is told.
10 The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labour and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?

12 So teach us to number our days,
That we may get us an heart of wisdom.

Return, O LORD; how long?
And let it repent thee concerning thy servants. 13
O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the beauty of the LORD our God be upon us: 17
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

II

'Underneath are the everlasting arms.'

He that dwelleth in the secret place of the Most High 91
Shall abide under the shadow of the Almighty.
I will say of the LORD, 'He is my refuge and my fortress;
'My God, in whom I trust.'
For he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night, 5
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold, 8
And see the reward of the wicked.

'For thou, O LORD, art my refuge!'
Thou hast made the Most High thy habitation:
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he shall give his angels charge over thee, 11
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under feet.
"Because he hath set his love upon me, therefore will I deliver him:
"I will set him on high, because he hath known my name.
"He shall call upon me, and I will answer him;
"I will be with him in trouble:
"I will deliver him, and honour him.
"With long life will I satisfy him,
"And shew him my salvation." 16

Votive Hymn: I will triumph in the Works of thy Hands

92 It is a good thing to give thanks unto the LORD,
And to sing praises unto thy name, O Most High:
To shew forth thy lovingkindness in the morning,
And thy faithfulness every night,
With an instrument of ten strings, and with the psaltery;
With a solemn sound upon the harp.

4 For thou, LORD, hast made me glad through thy work;
I will triumph in the works of thy hands.
How great are thy works, O LORD!
Thy thoughts are very deep.
A brutish man knoweth not;
Neither doth a fool understand this:
7 When the wicked spring as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed for ever:
But thou, O LORD, art on high for evermore.
For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish;
All the workers of iniquity shall be scattered.

10 But my horn hast thou exalted like the horn of the wild-ox:
I am anointed with fresh oil.
Mine eye also hath seen my desire on mine enemies,
Mine ears have heard my desire of the evil-doers that rise up against me.
The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.
13 They that are planted in the house of the LORD
Shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be full of sap and green:
To shew that the LORD is upright;
He is my rock, and there is no unrighteousness in him.

Jehovah's Immovable Throne

93 The LORD reigneth; he is apparelled with majesty;
The LORD is apparelled, he hath girded himself with strength.
The world also is stablished, that it cannot be moved:
Thy throne is established of old: thou art from everlasting.

The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves.

4 Above the voices of many waters,
The mighty breakers of the sea,
The LORD on high is mighty.

Thy testimonies are very sure:
Holiness becometh thine house, O LORD, for evermore.

LORD, How long?

O LORD, thou God to whom vengeance belongeth, 94
Thou God to whom vengeance belongeth, shine forth.
Lift up thyself, thou judge of the earth:
Render to the proud their desert.

LORD, how long shall the wicked,
How long shall the wicked triumph?

They prate, they speak arrogantly: 4
All the workers of iniquity boast themselves.
They break in pieces thy people, O LORD,
And afflict thine heritage.
They slay the widow and the stranger,
And murder the fatherless.
And they say, The LORD shall not see,
Neither shall the God of Jacob consider.

Consider, ye brutish among the people: 8
And ye fools, when will ye be wise?
He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
He that chastiseth the nations, shall not he correct,
Even he that teacheth man knowledge?
The LORD knoweth the thoughts of man,
That they are vanity.

Blessed is the man whom thou chastenest, O LORD, 12
And teachest out of thy law;
That thou mayest give him rest from the days of adversity,
Until the pit be digged for the wicked.
For the LORD will not cast off his people,
Neither will he forsake his inheritance.
For judgement shall return unto righteousness:
And all the upright in heart shall follow it.

Who will rise up for me against the evil-doers? 16
Who will stand up for me against the workers of iniquity?

Unless the LORD had been my help,
My soul had soon dwelt in silence.
When I said, My foot slippeth;
Thy mercy, O LORD, held me up.
In the multitude of my thoughts within me
Thy comforts delight my soul.

Shall the throne of wickedness have fellowship with thee,
Which frameth mischief by statute?

They gather themselves together against the soul of the righteous, 20
And condemn the innocent blood.

22 But the LORD hath been my high tower;
And my God the rock of my refuge.
And he hath brought upon them their own iniquity,
And shall cut them off in their own evil; the LORD our God shall cut them off

FESTAL ANTHEM: JEHOVAH REIGNETH. — Psalms 95–100

I

CHORUS

95 O come, let us sing unto the LORD:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
Let us make a joyful noise unto him with psalms.

SEMICHORUS

3 For the LORD is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.

CHORUS

6 O come, let us worship and bow down;
Let us kneel before the LORD our Maker.

SEMICHORUS

For he is our God,
And we are the people of his pasture, and the sheep of his hand.
"To-day," (Oh that ye would hear his voice!)
"Harden not your heart, as at Meribah,
"As in the day of Massah in the wilderness:
9 "When your fathers tempted me,
"Proved me, and saw my work:
"Forty years long was I grieved with that generation,
"And said, It is a people that do err in their heart,
"And they have not known my ways:
"Wherefore I sware in my wrath, that they should not enter into my rest."

CHORUS

96 O sing unto the LORD a new song:
Sing unto the LORD, all the earth.
Sing unto the LORD, bless his name;
Shew forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.

SEMICHORUS

For great is the LORD, and highly to be praised: 4
He is to be feared above all gods.
For all the gods of the peoples are idols:
But the LORD made the heavens.
Honour and majesty are before him:
Strength and beauty are in his sanctuary.

CHORUS

Give unto the LORD, ye kindreds of the peoples, 7
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name.
Bring an offering, and come into his courts.
O worship the LORD in the beauty of holiness:
Tremble before him, all the earth.

SEMICHORUS

Say among the nations, The LORD reigneth: 10
The world also is stablished that it cannot be moved:
He shall judge the peoples with equity.

CHORUS

Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy: —

SEMICHORUS

Before the LORD, for he cometh; 13
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with his truth.

II

FIRST SEMICHORUS

The LORD reigneth; let the earth rejoice; 97
Let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and judgement are the foundation of his throne.
A fire goeth before him,
And burneth up his adversaries round about.
His lightnings lightened the world:
The earth saw, and trembled.
The hills melted like wax at the presence of the LORD,
At the presence of the Lord of the whole earth.
The heavens declare his righteousness, 6
And all the peoples have seen his glory.

SECOND SEMICHORUS

Ashamed be all they that serve graven images,
That boast themselves of idols:
Worship him, all ye gods.

8 Zion heard, and was glad,
And the daughters of Judah rejoiced;
Because of thy judgements, O LORD.
For thou, LORD, art most high above all the earth:
Thou art exalted far above all gods.
O ye that love the LORD, hate evil:
He preserveth the souls of his saints;
He delivereth them out of the hand of the wicked.
11 Light is sown for the righteous,
And gladness for the upright in heart.
Be glad in the LORD, ye righteous;
And give thanks to his holy name.

III

CHORUS

98 O sing unto the LORD a new song —

SEMICHORUS

For he hath done marvellous things:
His right hand, and his holy arm, hath wrought salvation for him.
The LORD hath made known his salvation:
His righteousness hath he openly shewed in the sight of the nations.
He hath remembered his mercy and his faithfulness toward the house of Israel:
All the ends of the earth have seen the salvation of our God.

CHORUS

4 Make a joyful noise unto the LORD, all the earth:
Break forth and sing for joy, yea, sing praises.
Sing praises unto the LORD with the harp;
With the harp and the voice of melody.
With trumpets and sound of cornet
Make a joyful noise before the King, the LORD.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein;
Let the floods clap their hands;
Let the hills sing for joy together —

SEMICHORUS

9 Before the LORD,
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with equity.

IV

SOLO AND CHORUS

99 The LORD reigneth; let the peoples tremble:
He dwelleth between the cherubim; let the earth be moved.
The LORD is great in Zion;
And he is high above all the peoples.
Let them praise thy great and terrible name:
Holy is he.

The king's strength also loveth judgement; 1
Thou dost establish equity,
Thou executest judgement and righteousness in Jacob.
EXALT YE THE LORD OUR GOD,
AND WORSHIP AT HIS FOOTSTOOL:
HOLY IS HE.

Moses and Aaron among his priests, 6
And Samuel among them that call upon his name;
They called upon the LORD, and he answered them.
He spake unto them in the pillar of cloud:
They kept his testimonies, and the statute that he gave them.
Holy is he.

Thou answeredst them, O LORD our God: 8
Thou wast a God that forgavest them,
Though thou tookest vengeance of their doings.
EXALT YE THE LORD OUR GOD,
AND WORSHIP AT HIS HOLY HILL;
FOR THE LORD OUR GOD IS HOLY.

V

CHORUS

Make a joyful noise unto the LORD, all ye lands. 100
Serve the LORD with gladness:
Come before his presence with singing.

SEMICHORUS

Know ye that the LORD he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.

CHORUS

Enter into his gates with thanksgiving, 4
And into his courts with praise:
Give thanks unto him, and bless his name.

SEMICHORUS

For the LORD is good; 5
His mercy endureth for ever;
And his faithfulness unto all generations.

Anthem for the Inauguration of Jerusalem 101

Before the House of David

I will sing of mercy and judgement:
Unto thee, O LORD, will I sing praises.

2 I will behave myself wisely in a perfect way:
Oh when wilt thou come unto me?
I will walk within my house with a perfect heart:
3 I will set no base thing before mine eyes.

I hate the work of them that turn aside;
It shall not cleave unto me.
A froward heart shall depart from me:
I will know no evil thing.

Whoso privily slandereth his neighbour, him will I destroy:
Him that hath an high look and a proud heart will I not suffer.
6 Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall minister unto me.

He that worketh deceit shall not dwell within my house:
He that speaketh falsehood shall not be established before mine eyes.
Morning by morning will I destroy all the wicked of the land;
To cut off all the workers of iniquity from the City of the LORD.

The Declining Life and the Abiding Lord

102 Hear my prayer, O LORD, and let my cry come unto thee.
Hide not thy face from me in the day of my distress:
Incline thine ear unto me;
In the day when I call answer me speedily.
For my days consume away like smoke,
And my bones are burned as a firebrand.

4 My heart is smitten like grass, and withered;
For I forget to eat my bread:
By reason of the voice of my groaning my bones cleave to my flesh.
I am like a pelican of the wilderness;
I am become as an owl of the waste places.
I watch, and am become
Like a sparrow that is alone upon the housetop.

8 Mine enemies reproach me all the day;
They that are mad against me do curse by me.
For I have eaten ashes like bread, and mingled my drink with weeping,
Because of thine indignation and thy wrath:
For thou hast taken me up, and cast me away.
My days are like a shadow that declineth;
And I am withered like grass.

12 *But thou, O LORD, shalt abide for ever;*
And thy memorial unto all generations.
Thou shalt arise,
And have mercy upon Zion:
For it is time to have pity upon her,
Yea, the set time is come.
For thy servants take pleasure in her stones,
And have pity upon her dust.

So the nations shall fear the name of the LORD, 15
And all the kings of the earth thy glory:
For the LORD *hath built up Zion,*
He hath appeared in his glory.
He hath regarded the prayer of the destitute,
And hath not despised their prayer.
This shall be written for the generation to come:
And a people which shall be created shall praise the LORD.

For he hath looked down from the height of his sanctuary; 19
From heaven did the LORD *behold the earth;*
To hear the sighing of the prisoner;
To loose those that are appointed to death:
That men may declare the name of the LORD *in Zion,*
And his praise in Jerusalem;
When the peoples are gathered together,
And the kingdoms, to serve the LORD.

He weakened my strength in the way; 23
He shortened my days.
I said, O my God, take me not away in the midst of my days:
Thy years are throughout all generations.
Of old hast thou laid the foundation of the earth;
And the heavens are the work of thy hands.

They shall perish, but thou shalt endure: 26
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed:
But thou art the same,
And thy years shall have no end.
The children of thy servants shall continue,
And their seed shall be established before thee.

Bless the LORD, O my Soul. — Psalms 103–4

I. — Hymn of the World Within

Bless the LORD, O my soul, **103**
And all that is within me, bless his holy name.
Bless the LORD, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction; 4
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.

The LORD executeth righteous acts, 6
And judgements for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.

The LORD is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
9 He will not always chide;
Neither will he keep his anger for ever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.

For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
13 Like as a father pitieth his children,
So the LORD pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone:
And the place thereof shall know it no more.
17 But the mercy of the LORD is from everlasting to everlasting upo
them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.

The LORD hath established his throne in the heavens;
And his kingdom ruleth over all.
Bless the LORD, ye angels of his,
Ye mighty in strength;
That fulfil his word,
Hearkening unto the voice of his word.
21 Bless the LORD, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the LORD, all ye his works,
In all places of his dominion.

Bless the LORD, O my soul

II. — Hymn of the World Without

104 Bless the LORD, O my soul.
O LORD my God, thou art very great;
Thou art clothed with honour and majesty:
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
4 Who maketh winds his messengers;
His ministers a flaming fire.

Who laid the foundations of the earth,
That it should not be moved for ever.
Thou coveredst it with the deep as with a vesture;
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away;
They went up by the mountains, they went down by the valleys,
Unto the place which thou hadst founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.

He sendeth forth springs into the valleys;
They run among the mountains:
They give drink to every beast of the field;
The wild asses quench their thirst.
By them the fowl of the heaven have their habitation,
They sing among the branches.
He watereth the mountains from his chambers:
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man:

That he may bring forth food out of the earth,
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread that strengtheneth man's heart.
The trees of the LORD are satisfied;
The cedars of Lebanon, which he hath planted:
Where the birds make their nests;
As for the stork, the fir trees are her house.
The high mountains are for the wild goats;
The rocks are a refuge for the conies.

He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night;
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.

O LORD, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships;
There is leviathan, whom thou hast formed to take his pastime therein.

27 These wait all upon thee,
That thou mayest give them their meat in due season.
That thou givest unto them they gather:

Thou openest thine hand,
They are satisfied with good:
29 Thou hidest thy face,
They are troubled;
Thou takest away their breath,
They die, and return to their dust:
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the ground.

31 Let the glory of the LORD endure for ever;
Let the LORD rejoice in his works:
Who looketh on the earth, and it trembleth;
He toucheth the mountains, and they smoke.
I will sing unto the LORD as long as I live:
I will sing praise to my God while I have any being.
Let my meditation be sweet unto him:
I will rejoice in the LORD.
35 Let sinners be consumed out of the earth,
And let the wicked be no more.

Bless the LORD, O my soul. Hallelujah

National Hymn of the Promised Land

105 O give thanks unto the LORD, call upon his name:
Make known his doings among the peoples.
Sing unto him, sing praises unto him;
Talk ye of all his marvellous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the LORD.
Seek ye the LORD and his strength;
Seek his face evermore.

5 Remember his marvellous works that he hath done;
His wonders, and the judgements of his mouth;
O ye seed of Abraham his servant,
Ye children of Jacob, his chosen ones.
He is the LORD our God:
His judgements are in all the earth.
He hath remembered his covenant for ever,
The word which he commanded to a thousand generations;
9 The covenant which he made with Abraham,
And his oath unto Isaac;
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant:
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:

When they were but a few men in number;
Yea, very few, and sojourners in it;
And they went about from nation to nation,
From one kingdom to another people.
He suffered no man to do them wrong;
Yea, he reproved kings for their sakes;
"Touch not mine anointed ones,
"And do my prophets no harm."

And he called for a famine upon the land;
He brake the whole staff of bread.
He sent a man before them;
Joseph was sold for a servant:
His feet they hurt with fetters;
He was laid in chains of iron:
Until the time that his word came to pass;
The word of the LORD tried him.
The king sent and loosed him;
Even the ruler of peoples, and let him go free.
He made him lord of his house,
And ruler of all his substance:
To bind his princes at his pleasure,
And teach his senators wisdom.
Israel also came into Egypt;
And Jacob sojourned in the land of Ham.
And he increased his people greatly,
And made them stronger than their adversaries.

He turned their heart to hate his people,
To deal subtilly with his servants.
He sent Moses his servant,
And Aaron whom he had chosen.
They set among them his signs,
And wonders in the land of Ham.
He sent darkness, and made it dark;
And they rebelled not against his words.
He turned their waters into blood,
And slew their fish.
Their land swarmed with frogs,
In the chambers of their kings.
He spake, and there came swarms of flies,
And lice in all their borders.
He gave them hail for rain,
And flaming fire in their land.
He smote their vines also and their fig trees;
And brake the trees of their borders.
He spake, and the locust came,
And the cankerworm, and that without number,
And did eat up every herb in their land,
And did eat up the fruit of their ground.
He smote also all the firstborn in their land,
The chief of all their strength.
And he brought them forth with silver and gold:

And there was not one feeble person among his tribes.
38 Egypt was glad when they departed;
For the fear of them had fallen upon them.

He spread a cloud for a covering;
And fire to give light in the night.
They asked, and he brought quails,
And satisfied them with the bread of heaven.
He opened the rock, and waters gushed out;
They ran in the dry places like a river.

42 For he remembered his holy word,
And Abraham his servant.
And he brought forth his people with joy,
And his chosen with singing.
And he gave them the lands of the nations;
And they took the labour of the peoples in possession:
That they might keep his statutes,
And observe his laws.

Hallelujah

National Hymn of the Captivity

106 Hallelujah

O give thanks unto the LORD; for he is good:
For his mercy endureth for ever.
Who can utter the mighty acts of the LORD,
Or shew forth all his praise?
Blessed are they that keep judgement,
And he that doeth righteousness at all times.
Remember me, O LORD, with the favour that thou bearest unto
thy people;
O visit me with thy salvation:
5 That I may see the prosperity of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.

We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy mercies;
But were rebellious at the sea, even at the Red Sea.
8 Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
He rebuked the Red Sea also, and it was dried up:
So he led them through the depths, as through a wilderness.
And he saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.
And the waters covered their adversaries:

There was not one of them left.
Then believed they his words;
They sang his praise.

They soon forgat his works;
They waited not for his counsel:
But lusted exceedingly in the wilderness,
And tempted God in the desert.
And he gave them their request;
But sent leanness into their soul.
They envied Moses also in the camp,
And Aaron the saint of the LORD.
The earth opened and swallowed up Dathan,
And covered the company of Abiram.
And a fire was kindled in their company;
The flame burned up the wicked.
They made a calf in Horeb,
And worshipped a molten image.
Thus they changed their glory
For the likeness of an ox that eateth grass.

They forgat God their saviour,
Which had done great things in Egypt;
Wondrous works in the land of Ham,
And terrible things by the Red Sea.
Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the breach,
To turn away his wrath, lest he should destroy them.

Yea, they despised the pleasant land,
They believed not his word;
But murmured in their tents,
And hearkened not unto the voice of the LORD.
Therefore he lifted up his hand unto them,
That he would overthrow them in the wilderness:
And that he would overthrow their seed among the nations,
And scatter them in the lands.
They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
Thus they provoked him to anger with their doings;
And the plague brake in upon them.

Then stood up Phinehas, and executed judgement:
And so the plague was stayed.
And that was counted unto him for righteousness,
Unto all generations for evermore.

They angered him also at the waters of Meribah,
So that it went ill with Moses for their sakes:
Because they were rebellious against his spirit,
And he spake unadvisedly with his lips.
They did not destroy the peoples,
As the LORD commanded them;

35 But mingled themselves with the nations,
And learned their works:
And they served their idols;
Which became a snare unto them:
Yea, they sacrificed their sons and their daughters unto demons
And shed innocent blood, even the blood of their sons and o
their daughters,
Whom they sacrificed unto the idols of Canaan;
And the land was polluted with blood.
Thus were they defiled with their works,
And went a whoring in their doings.

40 Therefore was the wrath of the LORD kindled against his people,
And he abhorred his inheritance.
And he gave them into the hand of the nations;
And they that hated them ruled over them.
Their enemies also oppressed them,
And they were brought into subjection under their hand.
Many times did he deliver them;
But they were rebellious in their counsel,
And were brought low in their iniquity.
Nevertheless he regarded their distress,
When he heard their cry:
And he remembered for them his covenant,
And repented according to the multitude of his mercies.
He made them also to be pitied
Of all those that carried them captives.

47 Save us, O LORD our God,
And gather us from among the nations,
To give thanks unto thy holy name,
And to triumph in thy praise.

Blessed be the LORD, the God of Israel,
From everlasting even to everlasting.
And let all the people say, Amen.
Hallelujah.

Book V

Song of the Redeemed

107 O give thanks unto the LORD; for he is good:
For his mercy endureth for ever.
Let the redeemed of the LORD say so,
Whom he hath redeemed from the hand of the adversary;
And gathered them out of the lands,
From the east and from the west, from the north and from the south.

I

They wandered in the wilderness in a desert way; 4
They found no city of habitation.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the LORD *in their trouble,*
And he delivered them out of their distresses.
He led them also by a straight way,
That they might go to a city of habitation.
OH THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS,
AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN!
For he satisfieth the longing soul,
And the hungry soul he filleth with good.

Such as sat in darkness and in the shadow of death, 10
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the Most High:
Therefore he brought down their heart with labour;
They fell down, and there was none to help.
Then they cried unto the LORD *in their trouble,*
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.
OH THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS,
AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.

Fools because of their transgression, 17
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the LORD *in their trouble,*
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth them from their destructions.
OH THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS,
AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN!
And let them offer the sacrifices of thanksgiving,
And declare his works with singing.

They that go down to the sea in ships, 23
That do business in great waters;
These see the works of the LORD,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven,
They go down again to the depths:
Their soul melteth away because of trouble.
They reel to and fro,
And stagger like a drunken man,
And are at their wits' end.

28 *Then they cry unto the* LORD *in their trouble,*
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto the haven where they would be.
OH THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS,
AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN!
Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders.

II

33 He turneth rivers into a wilderness,
And watersprings into a thirsty ground;
A fruitful land into a salt desert,
For the wickedness of them that dwell therein.
He turneth a wilderness into a pool of water,
And a dry land into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city of habitation;
And sow fields, and plant vineyards,
And get them fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And he suffereth not their cattle to decrease.
39 Again, they are minished and bowed down
Through oppression, trouble, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the waste, where there is no way.
Yet setteth he the needy on high from affliction,
And maketh him families like a flock.
The upright shall see it, and be glad;
And all iniquity shall stop her mouth.

Whoso is wise shall give heed to these things,
And they shall consider the mercies of the LORD.

War Anthems: A Hymn of Victory

Companion Hymn to Psalm lx

THE PEOPLE

108 My heart is fixed, O God;
I will sing, yea, I will sing praises, even with my glory.
Awake, psaltery and harp:
I myself will awake right early.

I will give thanks unto thee, O LORD, among the peoples:
And I will sing praises unto thee among the nations.
For thy mercy is great above the heavens,
And thy truth reacheth unto the skies.

5 Be thou exalted, O God, above the heavens:
And thy glory above all the earth.

THE KING

That thy beloved may be delivered,
Save with thy right hand, and answer us. 6

God hath spoken in his holiness; "I will exult:
"I will divide Shechem, and mete out the valley of Succoth.
"Gilead is mine; Manasseh is mine;
"Ephraim also is the defence of mine head; Judah is my sceptre.
"Moab is my washpot; upon Edom will I cast my shoe;
"Over Philistia will I shout."

Who will bring me into the fenced city? 10
Who hath led me unto Edom?
Hast not thou cast us off, O God?
And thou goest not forth, O God, with our hosts.
Give us help against the adversary:
For vain is the help of man.

THE PEOPLE

Through God we shall do valiantly:
For he it is that shall tread down our adversaries.

A Curse on him that curseth

Hold not thy peace, O God of my praise; 109
For the mouth of the wicked and the mouth of deceit have they opened against me:
They have spoken unto me with a lying tongue.
They compassed me about also with words of hatred,
And fought against me without a cause.
For my love they are my adversaries:
But I give myself unto prayer.
And they have rewarded me evil for good,
And hatred for my love.

Set thou a wicked man over him: 6
And let an adversary stand at his right hand.
When he is judged, let him come forth guilty;
And let his prayer be turned into sin.
Let his days be few;
And let another take his office.
Let his children be fatherless,
And his wife a widow.
Let his children be vagabonds, and beg;
And let them seek their bread out of their desolate places.

Let the extortioner catch all that he hath; 11
And let strangers make spoil of his labour.
Let there be none to extend mercy unto him;
Neither let there be any to have pity on his fatherless children.
Let his posterity be cut off;
In the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD;
And let not the sin of his mother be blotted out.
Let them be before the LORD continually,
That he may cut off the memory of them from the earth.

Because that he remembered not to shew mercy,
But persecuted the poor and needy man,
And the broken in heart, to slay them.
17 Yea, he loved cursing,
And it came unto him;
And he delighted not in blessing,
And it was far from him.
He clothed himself also with cursing as with his garment,
And it came into his inward parts like water,
And like oil into his bones.
Let it be unto him as the raiment wherewith he covereth himself,
And for the girdle wherewith he is girded continually.

20 This is the reward of mine adversaries from the LORD,
And of them that speak evil against my soul.
But deal thou with me, O GOD the Lord, for thy name's sake:
Because thy mercy is good, deliver thou me.
For I am poor and needy,
And my heart is wounded within me.
I am gone like the shadow when it declineth:
I am tossed up and down as the locust.

24 My knees are weak through fasting;
And my flesh faileth of fatness.
I am become also a reproach unto them:
When they see me, they shake their head.
Help me, O LORD my God;
O save me according to thy mercy:
That they may know that this is thy hand;
That thou, LORD, hast done it.

28 Let them curse, but bless thou:
When they arise, they shall be ashamed, but thy servant shall rejoice.
Let mine adversaries be clothed with dishonour,
And let them cover themselves with their own shame as with a mantle.
I will give great thanks unto the LORD with my mouth;
Yea, I will praise him among the multitude.
For he shall stand at the right hand of the needy,
To save him from them that judge his soul.

King and Priest

110 The LORD saith unto my lord,
"Sit thou at my right hand,
"Until I make thine enemies thy footstool."

The LORD shall stretch forth the rod of thy strength out of Zion:
Rule thou in the midst of thine enemies.

Thy people offer themselves willingly in the day of thy power; 3
On the mountains of holiness, from the womb of the morning, thy youth are to thee as the dew.

The LORD hath sworn, and will not repent,
"Thou art a priest for ever
"After the order of Melchizedek."

The Lord at thy right hand shall strike through kings in the day of his wrath. 5
He shall judge among the nations — the places are full of dead bodies —
He shall strike through the head over a wide land:
He shall drink of the brook in the way, therefore shall he lift up the head.

VOTIVE ANTHEM: THE EGYPTIAN HALLEL. — Psalms 111–118

I. — Prefatory Meditation

Hallelujah 111

A I will give thanks unto the LORD with my whole heart,
B In the council of the upright, and in the congregation.
C The works of the LORD are great,
D Sought out of all them that have pleasure therein.

E His work is honour and majesty:
F And his righteousness endureth for ever.
G He hath made his wonderful works to be remembered:
H The LORD is gracious and full of compassion.

J He hath given meat unto them that fear him; 5
K He will ever be mindful of his covenant.
L He hath shewed his people the power of his works,
M In giving them the heritage of the nations.

N The works of his hands are truth and judgement;
O All his precepts are sure.
P They are established for ever and ever,
R They are done in truth and uprightness.

S He hath sent redemption unto his people; 9
T He hath commanded his covenant for ever:
V Holy and reverend is his name.
W The fear of the LORD is the beginning of wisdom;
Y A good understanding have all they that do thereafter:
Z His praise endureth for ever.

112 Hallelujah

A Blessed is the man that feareth the LORD,
B That delighteth greatly in his commandments.
C His seed shall be mighty upon earth:
D The generation of the upright shall be blessed.

3 *E Wealth and riches are in his house:*
F And his righteousness endureth for ever.
G Unto the upright there ariseth light in the darkness:
H He is gracious, and full of compassion, and righteous.

J Well is it with the man that dealeth graciously and lendeth,
K He shall maintain his cause in judgement.
L For he shall never be moved;
M The righteous shall be had in everlasting remembrance.

7 *N He shall not be afraid of evil tidings:*
O His heart is fixed, trusting in the LORD.
P His heart is established, he shall not be afraid,
R Until he see his desire upon his adversaries.

S He hath dispersed, he hath given to the needy;
T His righteousness endureth for ever:
V His horn shall be exalted with honour.
W The wicked shall see it, and be grieved;
Y He shall gnash with his teeth, and melt away:
Z The desire of the wicked shall perish.

II.—General Doxology

113 Hallelujah

CHORUS OF PRIESTS

Praise, O ye servants of the LORD,
Praise the name of the LORD.
Blessed be the name of the LORD
From this time forth and for evermore.
From the rising of the sun unto the going down of the same
The LORD's name is to be praised.
The LORD is high above all nations,
And his glory above the heavens.

CHORUS OF THE PEOPLE

5 Who is like unto the LORD our God, that hath his seat on high,
That humbleth himself to regard the heavens and the earth?
He raiseth up the poor out of the dust,
And lifteth up the needy from the dunghill;
That he may set him with princes,
Even with the princes of his people.
He maketh the barren woman to keep house,
And to be a joyful mother of children.

Hallelujah

III. — Song of the Exodus

CHORUS

When Israel went forth out of Egypt, **114**
The house of Jacob from a people of strange language;
Judah became his sanctuary,
Israel his dominion.

FIRST SEMICHORUS

The sea saw it, and fled;
Jordan was driven back.
The mountains skipped like rams,
The little hills like young sheep.

SECOND SEMICHORUS

What aileth thee, O thou sea, that thou fleest? **5**
Thou Jordan, that thou turnest back?
Ye mountains, that ye skip like rams;
Ye little hills, like young sheep?

CHORUS

Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Which turned the rock into a pool of water,
The flint into a fountain of waters.

IV. — Doxology of Israel

CHORUS OF PRIESTS

Not unto us, O LORD, not unto us, but unto thy name give glory, **115**
For thy mercy, and for thy truth's sake.
Wherefore should the nations say, Where is now their God?
But our God is in the heavens:
He hath done whatsoever he pleased.

Their idols are silver and gold, the work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;

They have hands, but they handle not; **7**
Feet have they, but they walk not;
Neither speak they through their throat.
They that make them shall be like unto them;
Yea, every one that trusteth in them.

THE PEOPLE

O Israel, trust thou in the LORD:
He is their help and their shield.

THE PRIESTS

10 O house of Aaron, trust ye in the LORD:
He is their help and their shield.

PRIESTS AND PEOPLE

Ye that fear the LORD, trust in the LORD:
He is their help and their shield.

THE PEOPLE

12 The LORD hath been mindful of us; he will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the LORD,
Both small and great.

THE PRIESTS

14 The LORD increase you more and more,
You and your children.

THE PEOPLE

Blessed are ye of the LORD,
Which made heaven and earth.

PRIESTS AND PEOPLE

16 The heavens are the heavens of the LORD;
But the earth hath he given to the children of men.
The dead praise not the LORD,
Neither any that go down into silence;
But we will bless the LORD from this time forth and for evermore.

Hallelujah

V.—Votive Song of the Worshipper

116 I love the LORD, because he hath heard my voice and my supplications.
Because he hath inclined his ear unto me,
Therefore will I call upon him as long as I live.

The cords of death compassed me,
And the pains of Sheol gat hold upon me:
I found trouble and sorrow.
Then called I upon the name of the LORD:
O LORD, I beseech thee, deliver my soul.
Gracious is the LORD, and righteous;
Yea, our God is merciful.

6 The LORD preserveth the simple:
I was brought low, and he saved me.
Return unto thy rest, O my soul;
For the LORD hath dealt bountifully with thee.
For thou hast delivered my soul from death, mine eyes from tears,
and my feet from falling.
I will walk before the LORD in the land of the living.

I believe, for I will speak: I was greatly afflicted: 10
I said in my haste, All men are a lie.
What shall I render unto the LORD
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of the LORD.
I will pay my vows unto the LORD,
Yea, in the presence of all his people.

Precious in the sight of the LORD is the death of his saints. 15
O LORD, truly I am thy servant:
I am thy servant, the son of thine handmaid;
Thou hast loosed my bonds.
I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the LORD. 18
I will pay my vows unto the LORD,
Yea, in the presence of all his people;
In the courts of the LORD'S house,
In the midst of thee, O Jerusalem.

Hallelujah

VI. — Doxology of the Nations

FULL CHORUS

O praise the LORD, all ye nations; **117**
Laud him, all ye peoples.
For his mercy is great toward us;
And the truth of the LORD endureth for ever.

Hallelujah

VII. — Processional Hymn

WORSHIPPER AND PEOPLE

O give thanks unto the LORD; for he is good: **118**
For his mercy endureth for ever.
Let Israel now say,
That his mercy endureth for ever.
Let the house of Aaron now say,
That his mercy endureth for ever.
Let them now that fear the LORD say,
That his mercy endureth for ever.

WORSHIPPER

Out of my distress I called upon the LORD: 5
The LORD answered me and set me in a large place.
The LORD is on my side; I will not fear:
What can man do unto me?
The LORD is on my side among them that help me:
Therefore shall I see my desire upon them that hate me.

CHORUS OF PEOPLE

8 It is better to trust in the LORD
Than to put confidence in man.
It is better to trust in the LORD
Than to put confidence in princes.

WORSHIPPER

All nations compassed me about —

CHORUS OF PEOPLE

In the name of the LORD I will cut them off.

WORSHIPPER

11 They compassed me about;
Yea, they compassed me about:

CHORUS OF PEOPLE

In the name of the LORD I will cut them off.

WORSHIPPER

They compassed me about like bees;
They are quenched as the fire of thorns:

CHORUS OF PEOPLE

In the name of the LORD I will cut them off.

WORSHIPPER

13 Thou didst thrust sore at me that I might fall:
But the LORD helped me.
The LORD is my strength and song;
And he is become my salvation.
The voice of rejoicing and salvation is in the tents of the righteous:
The right hand of the LORD doeth valiantly.

CHORUS OF PEOPLE

The right hand of the LORD is exalted:
The right hand of the LORD doeth valiantly.

WORSHIPPER

17 I shall not die, but live,
And declare the works of the LORD.
The LORD hath chastened me sore:
But he hath not given me over unto death.
Open to me the gates of righteousness:
I will enter into them, I will give thanks unto the LORD.

The Temple gates open, and disclose the Priests awaiting the Procession

PRIESTS

20 This is the gate of the LORD;
The righteous shall enter into it.

WORSHIPPER

I will give thanks unto thee, for thou hast answered me, 21
And art become my salvation.
The stone which the builders rejected
Is become the head of the corner.

CHORUS OF PEOPLE

This is the LORD's doing;
It is marvellous in our eyes.
This is the day which the LORD hath made; 24
We will rejoice and be glad in it.
Save now, we beseech thee, O LORD:
O LORD, we beseech thee, send now prosperity.

PRIESTS

Blessed be he that entereth in the name of the LORD: 26
We have blessed you out of the house of the LORD.

FULL CHORUS

The LORD is God, and he hath given us light:
Bind the sacrifice with cords, even unto the horns of the altar.

WORSHIPPER

Thou art my God, and I will give thanks unto thee: 28
Thou art my God, I will exalt thee.

FULL CHORUS

O give thanks unto the LORD; for he is good:
For his mercy endureth for ever.

The LAW of the LORD: An Acrostic Meditation

119 ℵ Blessed are they that are perfect in the way,
Who walk in the law of the LORD.
ℵ Blessed are they that keep his testimonies,
That seek him with the whole heart.
ℵ Yea, they do no unrighteousness;
They walk in his ways.
ℵ Thou hast commanded us thy precepts,
That we should observe them diligently.
5 ℵ Oh that my ways were established
To observe thy statutes!
ℵ Then shall I not be ashamed,
When I have respect unto all thy commandments.
ℵ I will give thanks unto thee with uprightness of heart,
When I learn thy righteous judgements.
ℵ I will observe thy statutes:
O forsake me not utterly.

9 ℬ Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.
ℬ With my whole heart have I sought thee:
O let me not wander from thy commandments.
ℬ Thy word have I laid up in mine heart,
That I might not sin against thee.
ℬ Blessed art thou, O Lord:
Teach me thy statutes.
13 ℬ With my lips have I declared
All the judgements of thy mouth.
ℬ I have rejoiced in the way of thy testimonies,
As much as in all riches.
ℬ I will meditate in thy precepts,
And have respect unto thy ways.
ℬ I will delight myself in thy statutes:
I will not forget thy word.

17 ℭ Deal bountifully with thy servant, that I may live;
So will I observe thy word.
ℭ Open thou mine eyes, that I may behold
Wondrous things out of thy law.
ℭ I am a sojourner in the earth:
Hide not thy commandments from me.
ℭ My soul breaketh for the longing
That it hath unto thy judgements at all times.
21 ℭ Thou hast rebuked the proud that are cursed,
Which do wander from thy commandments.
ℭ Take away from me reproach and contempt
For I have kept thy testimonies.
ℭ Princes also sat and talked against me:
But thy servant did meditate in thy statutes.
ℭ Thy testimonies also are my delight
And my counsellors.

25 ℑ My soul cleaveth unto the dust:
Quicken thou me according to thy word.
ℑ I declared my ways, and thou answeredst me:
Teach me thy statutes.
ℑ Make me to understand the way of thy precepts:
So shall I meditate of thy wondrous works.
ℑ My soul melteth for heaviness:
Strengthen thou me according unto thy word.
29 ℑ Remove from me the way of falsehood:
And grant me thy law graciously.
ℑ I have chosen the way of faithfulness:
Thy judgements have I set before me.
ℑ I cleave unto thy testimonies:
O Lord, put me not to shame.
ℑ I will run the way of thy commandments,
When thou shalt enlarge my heart.

33 ℰ Teach me, O Lord, the way of thy statutes;
And I shall keep it unto the end.

E Give me understanding, and I shall keep thy law; 34
Yea, I shall observe it with my whole heart.
E Make me to go in the path of thy commandments;
For therein do I delight.
E Incline my heart unto thy testimonies,
And not to covetousness.
E Turn away mine eyes from beholding vanity, 37
And quicken me in thy ways.
E Confirm thy word unto thy servant,
Which belongeth unto the fear of thee.
E Turn away my reproach whereof I am afraid;
For thy judgements are good.
E Behold, I have longed after thy precepts:
Quicken me in thy righteousness.

F Let thy mercies also come unto me, O LORD, 41
Even thy salvation, according to thy word.
F So shall I have an answer for him that reproacheth me;
For I trust in thy word.
F And take not the word of truth utterly out of my mouth;
For I have hoped in thy judgements.
F So shall I observe thy law continually
For ever and ever.
F And I will walk at liberty; 45
For I have sought thy precepts.
F I will also speak of thy testimonies before kings,
And will not be ashamed.
F And I will delight myself in thy commandments,
Which I have loved.
F I will lift up my hands also unto thy commandments, which I have loved;
And I will meditate in thy statutes.

G Remember the word unto thy servant, 49
Because thou hast made me to hope.
G This is my comfort in my affliction:
For thy word hath quickened me.
G The proud have had me greatly in derision:
Yet have I not swerved from thy law.
G I have remembered thy judgements of old, O LORD,
And have comforted myself.
G Hot indignation hath taken hold upon me, 53
Because of the wicked that forsake thy law.
G Thy statutes have been my songs
In the house of my pilgrimage.
G I have remembered thy name, O LORD, in the night,
And have observed thy law.
G This I have had,
Because I kept thy precepts.

H The LORD is my portion: 57
I have said that I would observe thy words.

58 ℌ I intreated thy favour with my whole heart:
Be merciful unto me according to thy word.
ℌ I thought on my ways,
And turned my feet unto thy testimonies.
ℌ I made haste, and delayed not,
To observe thy commandments.
61 ℌ The cords of the wicked have wrapped me round;
But I have not forgotten thy law.
ℌ At midnight I will rise to give thanks unto thee
Because of thy righteous judgements.
ℌ I am a companion of all them that fear thee,
And of them that observe thy precepts.
ℌ The earth, O Lord, is full of thy mercy:
Teach me thy statutes.

65 ℑ Thou hast dealt well with thy servant,
O Lord, according unto thy word.
ℑ Teach me good judgement and knowledge;
For I have believed in thy commandments.
ℑ Before I was afflicted I went astray;
But now I observe thy word.
ℑ Thou art good, and doest good;
Teach me thy statutes.
69 ℑ The proud have forged a lie against me:
With my whole heart will I keep thy precepts.
ℑ Their heart is as fat as grease;
But I delight in thy law.
ℑ It is good for me that I have been afflicted;
That I might learn thy statutes.
ℑ The law of thy mouth is better unto me
Than thousands of gold and silver.

73 ℵ Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
ℵ They that fear thee shall see me and be glad;
Because I have hoped in thy word.
ℵ I know, O Lord, that thy judgements are righteous,
And that in faithfulness thou hast afflicted me.
ℵ Let, I pray thee, thy lovingkindness be for my comfort,
According to thy word unto thy servant.
77 ℵ Let thy tender mercies come unto me, that I may live:
For thy law is my delight.
ℵ Let the proud be ashamed; for they have overthrown me wrongfully:
But I will meditate in thy precepts.
ℵ Let those that fear thee turn unto me,
And they shall know thy testimonies.
ℵ Let my heart be perfect in thy statutes;
That I be not ashamed.

81 ℒ My soul fainteth for thy salvation:
But I hope in thy word.
ℒ Mine eyes fail for thy word,
While I say, When wilt thou comfort me?

L For I am become like a bottle in the smoke; 83
Yet do I not forget thy statutes.
L How many are the days of thy servant?
When wilt thou execute judgement on them that persecute me?
L The proud have digged pits for me,
Who are not after thy law.
L All thy commandments are faithful: 86
They persecute me wrongfully; help thou me.
L They had almost consumed me upon earth;
But I forsook not thy precepts.
L Quicken me after thy lovingkindness;
So shall I observe the testimony of thy mouth.

M For ever, O LORD, 89
Thy word is settled in heaven.
M Thy faithfulness is unto all generations:
Thou hast established the earth, and it abideth.
M They abide this day according to thine ordinances;
For all things are thy servants.
M Unless thy law had been my delight,
I should then have perished in mine affliction.
M I will never forget thy precepts; 93
For with them thou hast quickened me.
M I am thine, save me;
For I have sought thy precepts.
M The wicked have waited for me to destroy me;
But I will consider thy testimonies.
M I have seen an end of all perfection;
But thy commandment is exceeding broad.

N Oh how love I thy law! 97
It is my meditation all the day.
N Thy commandments make me wiser than mine enemies;
For they are ever with me.
N I have more understanding than all my teachers;
For thy testimonies are my meditation.
N I understand more than the aged,
Because I have kept thy precepts.
N I have refrained my feet from every evil way, 101
That I might observe thy word.
N I have not turned aside from thy judgements;
For thou hast taught me.
N How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!
N Through thy precepts I get understanding;
Therefore I hate every false way.

O Thy word is a lamp unto my feet, 105
And light unto my path.
O I have sworn, and have confirmed it,
That I will observe thy righteous judgements.
O I am afflicted very much:
Quicken me, O LORD, according unto thy word.

Accept, I beseech thee, the freewill offerings of my mouth, O LORD,
And teach me thy judgements.

109 My soul is continually in my hand;
Yet do I not forget thy law.
The wicked have laid a snare for me;
Yet went I not astray from thy precepts.
Thy testimonies have I taken as an heritage for ever;
For they are the rejoicing of my heart.
I have inclined mine heart to perform thy statutes,
For ever, even unto the end.

113 I hate them that are of a double mind;
But thy law do I love.
Thou art my hiding place and my shield:
I hope in thy word.
Depart from me, ye evil-doers;
That I may keep the commandments of my God.
Uphold me according unto thy word, that I may live;
And let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe,
And shall have respect unto thy statutes continually.
Thou hast set at nought all them that err from thy statutes;
For their deceit is falsehood.
Thou puttest away all the wicked of the earth like dross:
Therefore I love thy testimonies.
My flesh trembleth for fear of thee;
And I am afraid of thy judgements.

121 I have done judgement and justice:
Leave me not to mine oppressors;
Be surety for thy servant for good:
Let not the proud oppress me.
Mine eyes fail for thy salvation,
And for thy righteous word.
Deal with thy servant according unto thy mercy,
And teach me thy statutes.

125 I am thy servant, give me understanding;
That I may know thy testimonies.
It is time for the LORD to work;
For they have made void thy law.
Therefore I love thy commandments
Above gold, yea, above fine gold.
Therefore I esteem all thy precepts concerning all things to be right;
And I hate every false way.

129 Thy testimonies are wonderful:
Therefore doth my soul keep them.
The opening of thy words giveth light;
It giveth understanding unto the simple.
I opened wide my mouth, and panted;
For I longed for thy commandments.
Turn thee unto me, and have mercy upon me,
As thou usest to do unto those that love thy name.

S Order my footsteps in thy word; 133
And let not any iniquity have dominion over me.
S Redeem me from the oppression of man:
So will I observe thy precepts.
S Make thy face to shine upon thy servant;
And teach me thy statutes.
S Mine eyes run down with rivers of water,
Because they observe not thy law.

T Righteous art thou, O LORD, 137
And upright are thy judgements.
T Thou hast commanded thy testimonies in righteousness
And very faithfulness.
T My zeal hath consumed me,
Because mine adversaries have forgotten thy words.
T Thy word is very pure;
Therefore thy servant loveth it.
T I am small and despised: 141
Yet do not I forget thy precepts.
T Thy righteousness is an everlasting righteousness,
And thy law is truth.
T Trouble and anguish have taken hold on me:
Yet thy commandments are my delight.
T Thy testimonies are righteous for ever:
Give me understanding, and I shall live.

P I have called with my whole heart; answer me, O LORD: 145
I will keep thy statutes.
P I have called unto thee; save me,
And I shall observe thy testimonies.
P I prevented the dawning of the morning, and cried:
I hoped in thy words.
P Mine eyes prevented the night watches,
That I might meditate in thy word.
P Hear my voice according unto thy lovingkindness: 149
Quicken me, O LORD, according to thy judgements.
P They draw nigh that follow after wickedness;
They are far from thy law.
P Thou art nigh, O LORD;
And all thy commandments are truth.
P Of old have I known from thy testimonies,
That thou hast founded them for ever.

R Consider mine affliction, and deliver me; 153
For I do not forget thy law.
R Plead thou my cause, and redeem me:
Quicken me according to thy word.
R Salvation is far from the wicked;
For they seek not thy statutes.
R Great are thy tender mercies, O LORD:
Quicken me acording to thy judgements.
R Many are my persecutors and mine adversaries; 157
Yet have I not swerved from thy testimonies.

158 ℳ I beheld the treacherous dealers, and was grieved;
Because they observe not thy word.
ℳ Consider how I love thy precepts;
Quicken me, O Lord, according to thy lovingkindness.
ℳ The sum of thy word is truth;
And every one of thy righteous judgements endureth for ever.

161 ℘ Princes have persecuted me without a cause;
But my heart standeth in awe of thy words.
℘ I rejoice at thy word,
As one that findeth great spoil.
℘ I hate and abhor falsehood;
But thy law do I love.
℘ Seven times a day do I praise thee,
Because of thy righteous judgements.
165 ℘ Great peace have they which love thy law;
And they have none occasion of stumbling.
℘ I have hoped for thy salvation, O Lord,
And have done thy commandments.
℘ My soul hath observed thy testimonies;
And I love them exceedingly.
℘ I have observed thy precepts and thy testimonies;
For all my ways are before thee.

169 ℨ Let my cry come near before thee, O Lord:
Give me understanding according to thy word.
ℨ Let my supplication come before thee:
Deliver me according to thy word.
ℨ Let my lips utter praise;
For thou teachest me thy statutes.
ℨ Let my tongue sing of thy word;
For all thy commandments are righteousness.
173 ℨ Let thine hand be ready to help me;
For I have chosen thy precepts.
ℨ I have longed for thy salvation, O Lord;
And thy law is my delight.
ℨ Let my soul live, and it shall praise thee;
And let thy judgements help me.
ℨ I have gone astray like a lost sheep; seek thy servant;
For I do not forget thy commandments.

THE PILGRIMS' SONGS OF ASCENTS. — Psalms 120–134

The Exile's Cry

120 In my distress I cried unto the Lord,
(And he answered me,)
Deliver my soul, O Lord, from lying lips,
And from a deceitful tongue.

What shall be given unto thee,
And what shall be done more unto thee, thou deceitful tongue? 3
It is as the sharp arrows of the mighty man,
With coals of broom.

Woe is me, that I sojourn in Meshech,
That I dwell among the tents of Kedar!
My soul hath long had her dwelling with him that hateth peace:
I am for peace: but when I speak, they are for war.

The LORD Thy Keeper

I will lift up mine eyes unto the mountains: 121
From whence shall my help come?
My help cometh from the LORD,
Which made heaven and earth.

He will not suffer thy foot to be moved.
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.

The LORD is thy keeper: 5
The LORD is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

The LORD shall keep thee from all evil;
He shall keep thy soul.
The LORD shall keep thy going out and thy coming in,
From this time forth and for evermore.

Salutation to Jerusalem

I was glad when they said unto me, 122
Let us go unto the house of the LORD.
Our feet are standing within thy gates, O Jerusalem;
Jerusalem, that art builded as a city that is compact together:

Whither the tribes go up, even the tribes of the LORD,
For a testimony unto Israel, to give thanks unto the name of the LORD.
For there are set thrones for judgement,
The thrones of the house of David.

Pray for the peace of Jerusalem: 6
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.

For my brethren and companions' sakes,
I will now say, Peace be within thee.
For the sake of the house of the LORD our God
I will seek thy good.

A Prayer of the Despised

123 Unto thee do I lift up mine eyes, O thou that sittest in the heavens.
Behold, as the eyes of servants look unto the hand of their master,
As the eyes of a maiden unto the hand of her mistress;
So our eyes look unto the LORD our God until he have mercy upon us.

Have mercy upon us, O LORD, have mercy upon us:
For we are exceedingly filled with contempt.
Our soul is exceedingly filled with the scorning of those that are at ease,
And with the contempt of the proud.

The Exile's Song of Deliverance

124 If it had not been the LORD who was on our side,
(*Let Israel now say*)
If it had not been the LORD who was on our side,
When men rose up against us:
Then they had swallowed us up alive,
When their wrath was kindled against us:
Then the waters had overwhelmed us,
The stream had gone over our soul:
Then the proud waters had gone over our soul.

6 Blessed be the LORD,
Who hath not given us as a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are escaped.
Our help is in the name of the LORD,
Who made heaven and earth.

Mount Zion: A Pilgrim Song

125 They that trust in the LORD are as mount Zion,
Which cannot be moved,
But abideth for ever.
As the mountains are round about Jerusalem,
So the LORD is round about his people,
From this time forth and for evermore.

3 For the sceptre of wickedness shall not rest upon the lot of the righteous;
That the righteous put not forth their hands unto iniquity.
Do good, O LORD, unto those that be good,
And to them that are upright in their hearts.
But as for such as turn aside unto their crooked ways,
The LORD shall lead them forth with the workers of iniquity.

Peace be upon Israel.

Seedtime and Harvest: A Song of Deliverance

126 When the LORD turned again the captivity of Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:

Then said they among the nations,
The LORD hath done great things for them.
The LORD hath done great things for us; 3
Whereof we are glad.

Turn again our captivity, O LORD,
As the streams in the South.
They that sow in tears 5
Shall reap in joy.
Though he goeth on his way weeping,
Bearing forth the seed;
He shall come again with joy,
Bringing his sheaves with him.

Toil and Home: A Family Song

Except the LORD build the house, 127
They labour in vain that build it:
Except the LORD keep the city,
The watchman waketh but in vain.

It is vain for you that ye rise up early,
And so late take rest,
And eat the bread of toil.

So he giveth unto his beloved sleep.
Lo, children are an heritage of the LORD: 3
The fruit of the womb is his reward.

As arrows in the hand of a mighty man,
So are the children of youth.
Happy is the man that hath his quiver full of them:
They shall not be ashamed, when they speak with their enemies in the gate.

Home Life: A Family Song

Blessed is every one that feareth the LORD, 128
That walketh in his ways.
For thou shalt eat the labour of thine hands:
Happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine,
In the innermost parts of thine house:
Thy children like olive plants,
Round about thy table.

Behold, that thus shall the man be blessed that feareth the LORD: 4
The LORD shall bless thee out of Zion,
And thou shalt see the good of Jerusalem all the days of thy life;
Yea, thou shalt see thy children's children.

Peace be upon Israel.

Litany of Afflicted Israel

129 Many a time have they afflicted me from my youth up,
(Let Israel now say)
Many a time have they afflicted me from my youth up:
Yet they have not prevailed against me.

The plowers plowed upon my back;
They made long their furrows.
The LORD is righteous:
He hath cut asunder the cords of the wicked.

5 Let them be ashamed and turned backward,
All they that hate Zion.
Let them be as the grass upon the housetops,
Which withereth afore it groweth up:

Wherewith the reaper filleth not his hand,
Nor he that bindeth sheaves his bosom.
Neither do they which go by say, 'The blessing of the LORD be upon you;
'We bless you in the name of the LORD.'

A Cry out of the Depths

130 Out of the depths have I cried unto thee, O LORD.
Lord, hear my voice:
Let thine ears be attentive to the voice of my supplications.

If thou, LORD, shouldest mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee, that thou mayest be feared.

ר I wait for the LORD,
My soul doth wait,
And in his word do I hope.

My soul looketh for the Lord,
More than watchmen look for the morning;
Yea, more than watchmen for the morning.

*

ז O Israel, hope in the LORD;
For with the LORD there is mercy,
And with him is plenteous redemption:
And he shall redeem Israel from all his iniquities.

The Quiet Soul

131 LORD, my heart is not haughty, nor mine eyes lofty;
Neither do I exercise myself in great matters,
Or in things too wonderful for me.

Surely I have stilled and quieted my soul; 2
Like a weaned child with his mother,
My soul is with me like a weaned child.

*

O Israel, hope in the LORD
From this time forth and for evermore.

Dedication Hymn

I. — For the Tabernacle of David

LORD, remember for David all his affliction: 132
How he sware unto the LORD,
And vowed unto the Mighty One of Jacob:

Surely I will not come into the tabernacle of my house, nor go up into my bed;
I will not give sleep to mine eyes, or slumber to mine eyelids;
Until I find out a place for the LORD,
A tabernacle for the Mighty One of Jacob.

Lo, we heard of it in Ephrathah: 6
We found it in the field of the wood.
We will go into his tabernacles;
We will worship at his footstool.

Arise, O LORD, into thy resting place;
Thou, and the ark of thy strength.
Let thy priests be clothed with righteousness;
And let thy saints shout for joy.

II. — For the Temple of Solomon

For thy servant David's sake turn not away the face of thine anointed. 10
The LORD hath sworn unto David in truth;
He will not turn from it:

Of the fruit of thy body will I set upon thy throne.
If thy children will keep my covenant
And my testimony that I shall teach them,
Their children also shall sit upon thy throne for evermore.

For the LORD hath chosen Zion; 13
He hath desired it for his habitation.
This is my resting place for ever:
Here will I dwell; for I have desired it.

I will abundantly bless her provision:
I will satisfy her poor with bread.
Her priests also will I clothe with salvation:
And her saints shall shout aloud for joy.

17 There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame:
But upon himself shall his crown flourish.

A Song of Unity

133 Behold, how good and how pleasant it is
For brethren to dwell together in unity!

It is like the precious oil upon the head,
That ran down upon the beard, even Aaron's beard;
That came down upon the skirt of his garments;

Like the dew of Hermon that cometh down upon the mountains of Zion:
For there the LORD commanded the blessing,
Even life for evermore.

Benediction of the Night Watch

THE CONGREGATION (*retiring*)

134 Behold, bless ye the LORD, all ye servants of the LORD,
Which by night stand in the house of the LORD:
Lift up your hands to the sanctuary,
And bless ye the LORD.

THE NIGHT WATCH

The LORD bless thee out of Zion;
Even he that made heaven and earth.

A Festal Hallelujah

135 Hallelujah

CHORUS

Praise ye the name of the LORD;
Praise him, O ye servants of the LORD:
Ye that stand in the house of the LORD,
In the courts of the house of our God.

Praise ye the LORD; for the LORD is good:
Sing praises unto his name; for it is pleasant.
For the LORD hath chosen Jacob unto himself,
And Israel for his peculiar treasure.

5 For I know that the LORD is great,
And that our Lord is above all gods.
Whatsoever the LORD pleased, that hath he done,
In heaven and in earth, in the seas and in all deeps.

FIRST SEMICHORUS

He causeth the vapours to ascend from the ends of the earth; 7
He maketh lightnings for the rain;
He bringeth forth the wind out of his treasuries.

SECOND SEMICHORUS

Who smote the firstborn of Egypt, both of man and beast;
He sent signs and wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.

FIRST SEMICHORUS

Who smote many nations, and slew mighty kings; 10
Sihon king of the Amorites,
And Og king of Bashan,

SECOND SEMICHORUS

And all the kingdoms of Canaan:
And gave their land for an heritage,
An heritage unto Israel his people.

CHORUS

Thy name, O LORD, endureth for ever; 13
Thy memorial, O LORD, throughout all generations.
For the LORD shall judge his people,
And repent himself concerning his servants.

The idols of the nations are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;

They have ears, but they hear not; 17
Neither is there any breath in their mouths.
They that make them shall be like unto them;
Yea, every one that trusteth in them.

FIRST SEMICHORUS

O house of Israel, bless ye the LORD:

SECOND SEMICHORUS

O house of Aaron, bless ye the LORD:

FIRST SEMICHORUS

O house of Levi, bless ye the LORD: 20

SECOND SEMICHORUS

Ye that fear the LORD, bless ye the LORD.

CHORUS

21 Blessed be the LORD out of Zion,
Who dwelleth at Jerusalem.

Hallelujah

National Hymn of the Wilderness

I

136 SOLO. — O give thanks unto the LORD; for he is good:
CHORUS. — For his mercy endureth for ever.
SOLO. — O give thanks unto the God of gods:
CHORUS. — For his mercy endureth for ever.
SOLO. — O give thanks unto the Lord of lords:
CHORUS. — For his mercy endureth for ever.
SOLO. — To him who alone doeth great wonders:
CHORUS. — For his mercy endureth for ever.

II

5 SOLO. — To him that by understanding made the heavens:
CHORUS. — For his mercy endureth for ever.
SOLO. — To him that spread forth the earth above the waters:
CHORUS. — For his mercy endureth for ever.
SOLO. — To him that made great lights:
CHORUS. — For his mercy endureth for ever:
SOLO. — The sun to rule by day:
CHORUS. — For his mercy endureth for ever:
SOLO. — The moon and stars to rule by night:
CHORUS. — For his mercy endureth for ever.

III

10 SOLO. — To him that smote Egypt in their firstborn:
CHORUS. — For his mercy endureth for ever:
SOLO. — And brought out Israel from among them:
CHORUS. — For his mercy endureth for ever:
SOLO. — With a strong hand, and with a stretched out arm:
CHORUS. — For his mercy endureth for ever.
SOLO. — To him which divided the Red Sea in sunder:
CHORUS. — For his mercy endureth for ever:
SOLO. — And made Israel to pass through the midst of it:
CHORUS. — For his mercy endureth for ever:
SOLO. — But overthrew Pharaoh and his host in the Red Sea:
CHORUS. — For his mercy endureth for ever.

IV

16 SOLO. — To him which led his people through the wilderness:
CHORUS. — For his mercy endureth for ever.
SOLO. — To him which smote great kings:
CHORUS. — For his mercy endureth for ever:
SOLO. — And slew famous kings:
CHORUS. — For his mercy endureth for ever:

SOLO. — Sihon king of the Amorites: 19
CHORUS. — For his mercy endureth for ever:
SOLO. — And Og king of Bashan:
CHORUS. — For his mercy endureth for ever:
SOLO. — And gave their land for an heritage:
CHORUS. — For his mercy endureth for ever:
SOLO. — Even an heritage unto Israel his servant:
CHORUS. — For his mercy endureth for ever.

V

SOLO. — Who remembered us in our low estate: 23
CHORUS. — For his mercy endureth for ever:
SOLO. — And hath delivered us from our adversaries:
CHORUS. — For his mercy endureth for ever.
SOLO. — He giveth food to all flesh:
CHORUS. — For his mercy endureth for ever.
SOLO. — O give thanks unto the God of heaven:
CHORUS. — For his mercy endureth for ever.

Elegy: Babylon and Jerusalem

I

By the rivers of Babylon, 137
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.

For there they that led us captive required of us songs,
And they that wasted us required of us mirth:
'Sing us one of the songs of Zion.'
How shall we sing the LORD's song
In a strange land?

II

If I forget thee, O Jerusalem, 5
Let my right hand forget her cunning;
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem above my chief joy.

Remember, O LORD, against the children of Edom the day of Jerusalem;
Who said, Rase it, rase it, even to the foundation thereof.
O daughter of Babylon, that art to be destroyed,
Happy shall he be, that rewardeth thee as thou hast served us;
Happy shall he be, that taketh and dasheth thy little ones against the rock.

A Song of Thanksgiving

I will give thee thanks with my whole heart: 138
Before the gods will I sing praises unto thee.

2 I will worship toward thy holy temple,
And give thanks unto thy name for thy lovingkindness and for thy truth.

For thou hast magnified thy word above all thy name.
In the day that I called thou answeredst me,
Thou didst encourage me with strength in my soul.

4 All the kings of the earth shall give thee thanks, O LORD,
For they have heard the words of thy mouth;
Yea, they shall sing of the ways of the LORD.

For great is the glory of the LORD:
For though the LORD be high, yet hath he respect unto the lowly;
But the haughty he knoweth from afar.

7 Though I walk in the midst of trouble, thou wilt revive me;
Thou shalt stretch forth thine hand against the wrath of mine enemies,
And thy right hand shall save me.

The LORD will perfect that which concerneth me:
Thy mercy, O LORD, endureth for ever;
Forsake not the works of thine own hands.

The Searcher of Hearts is thy Maker

139 O LORD, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O LORD, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
6 Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
11 If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.
For thou hast possessed my reins:
Thou hast covered me in my mother's womb.

I will give thanks unto thee; for I am fearfully and wonderfully made: 14
Wonderful are thy works;
And that my soul knoweth right well.
My frame was not hidden from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see mine unperfect substance,
And in thy book were all my members written,
Which day by day were fashioned,
When as yet there was none of them.
How precious also are thy thoughts unto me, O God! 17
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloodthirsty men.
For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O LORD, that hate thee? 21
And am not I grieved with those that rise up against thee?
I hate them with perfect hatred:
I count them mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts;
And see if there be any way of wickedness in me,
And lead me in the way everlasting.

A Cry for Deliverance from the Wicked

Deliver me, O LORD, from the evil man; 140
Preserve me from the violent man:

Which imagine mischiefs in their heart;
Continually do they gather themselves together for war.
They have sharpened their tongue like a serpent;
Adders' poison is under their lips.

Keep me, O LORD, from the hands of the wicked; 4
Preserve me from the violent man:

Who have purposed to thrust aside my steps.
The proud have hid a snare for me, and cords;
They have spread a net by the way side;
They have set gins for me.

I said unto the LORD, Thou art my God:
Give ear unto the voice of my supplications, O LORD.
O GOD the Lord, the strength of my salvation, 7
Thou hast covered my head in the day of battle.

Grant not, O LORD, the desires of the wicked;
Further not his evil device; lest they exalt themselves.
As for the head of those that compass me about,
Let the mischief of their own lips cover them.

10 Let burning coals fall upon them:
Let them be cast into the fire; into deep pits, that they rise not up again.
An evil speaker shall not be established in the earth:
Evil shall hunt the violent man to overthrow him.

I know that the LORD will maintain the cause of the afflicted,
And the right of the needy.
Surely the righteous shall give thanks unto thy name:
The upright shall dwell in thy presence.

Consecration to the Cause of the Righteous

141 LORD, I have called upon thee; make haste unto me:
Give ear unto my voice, when I call unto thee.
Let my prayer be set forth as incense before thee;
The lifting up of my hands as the evening sacrifice.

3 Set a watch, O LORD, before my mouth;
Keep the door of my lips;
Incline not my heart to any evil thing:

To be occupied in deeds of wickedness
With men that work iniquity:
And let me not eat of their dainties.

5 Let the righteous smite me, it shall be a kindness;
And let him reprove me, it shall be as oil upon the head;
Let not my head refuse it:

For even in their calamities shall my prayer continue —
Their judges are thrown down by the sides of the rock —
And they shall hear my words;
For they are sweet: —
7 As when one ploweth and cleaveth the earth,
Their bones are scattered at the grave's mouth.

For mine eyes are unto thee, O GOD the Lord:
In thee do I put my trust:
Leave not my soul destitute.

9 Keep me from the snare which they have laid for me,
And from the gins of the workers of iniquity.
Let the wicked fall into their own nets, whilst that I withal escape.

Presence of God in Trouble

142 I cry with my voice unto the LORD;
With my voice unto the LORD do I make supplication.
I pour out my complaint before him;
I shew before him my trouble.
When my spirit was overwhelmed within me,
Thou knewest my path.

In the way wherein I walk have they hidden a snare for me.
Look on my right hand, and see; for there is no man that knoweth me: 4
Refuge hath failed me;
No man careth for my soul.
I cried unto thee, O LORD; I said, Thou art my refuge,
My portion in the land of the living.

Attend unto my cry; for I am brought very low: 6
Deliver me from my persecutors; for they are stronger than I.
Bring my soul out of prison,
That I may give thanks unto thy name.
The righteous shall compass me about;
For thou shalt deal bountifully with me.

A Prayer of Distress

Hear my prayer, O LORD; give ear to my supplications: **143**
In thy faithfulness answer me, and in thy righteousness.
And enter not into judgement with thy servant;
For in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to 3
the ground:
He hath made me to dwell in dark places, as those that have been long dead.
Therefore is my spirit overwhelmed within me;
My heart within me is desolate.

I remember the days of old; I meditate on all thy doings: 5
I muse on the works of thy hands; I spread forth my hands unto thee:
My soul thirsteth after thee, as a weary land.
Make haste to answer me, O LORD; my spirit faileth.

Hide not thy face from me;
Lest I become like them that go down into the pit.
Cause me to hear thy lovingkindness in the morning; 8
For in thee do I trust.

Cause me to know the way wherein I should walk;
For I lift up my soul unto thee.
Deliver me, O LORD, from mine enemies:
I flee unto thee to hide me.

Teach me to do thy will; 10
For thou art my God:
Let thy good spirit lead me in the land of uprightness;
Quicken me, O LORD, for thy name's sake.

In thy righteousness bring my soul out of trouble:
And in thy lovingkindness cut off mine enemies, 12
And destroy all them that afflict my soul;
For I am thy servant.

An Anthem of Deliverance

144 Blessed be the LORD my rock,
Which teacheth my hands to war, and my fingers to fight:

My lovingkindness, and my fortress,
My high tower, and my deliverer;
My shield, and he in whom I trust;
Who subdueth my people under me.

3 'LORD, what is man, that thou takest knowledge of him?
'Or the son of man, that thou makest account of him?
'Man is like to vanity: his days are as a shadow that passeth away.

'Bow thy heavens, O LORD, and come down:
'Touch the mountains, and they shall smoke.
6 'Cast forth lightning, and scatter them;

'Send out thine arrows, and discomfit them.
'Stretch forth thine hand from above;
'*Rescue me, and deliver me out of great waters,*

'*Out of the hand of strangers;*
'*Whose mouth speaketh vanity,*
'*And their right hand is a right hand of falsehood.*'

9 I will sing a new song unto thee, O God:
Upon a psaltery of ten strings will I sing praises unto thee.
It is he that giveth salvation unto kings:
Who rescueth David his servant from the hurtful sword.

'*Rescue me, and deliver me out of the hand of strangers,*
'*Whose mouth speaketh vanity,*
'*And their right hand is a right hand of falsehood.*'

12 When our sons shall be as plants grown up in their youth;
And our daughters as corner stones hewn after the fashion of a palace;
When our garners are full, affording all manner of store;
And our sheep bring forth thousands and ten thousands in our fields;

When our oxen are well laden;
When there is no breaking in, and no going forth, and no outcry in our streets;
15 Happy is the people, that is in such a case:
Yea, happy is the people, whose God is the LORD.

HALLELUJAH: A FESTAL ANTHEM

Psalms 145–150

Prefatory Meditation

A *I will extol thee, my God, O King;* 145
And I will bless thy name for ever and ever.
B *Every day will I bless thee;*
And I will praise thy name for ever and ever.
C *Great is the* LORD, *and highly to be praised;*
And his greatness is unsearchable.
D *One generation shall laud thy works to another,*
And shall declare thy mighty acts.
E *Of the glorious majesty of thine honour,* 5
And of thy wondrous works, will I meditate.
F *And men shall speak of the might of thy terrible acts;*
And I will declare thy greatness.
G *They shall utter the memory of thy great goodness,*
And shall sing of thy righteousness.
H *The* LORD *is gracious, and full of compassion;*
Slow to anger, and of great mercy.
J *The* LORD *is good to all;*
And his tender mercies are over all his works.
K *All thy works shall give thanks unto thee, O* LORD; 10
And thy saints shall bless thee.
L *They shall speak of the glory of thy kingdom,*
And talk of thy power;
M *To make known to the sons of men his mighty acts,*
And the glory of the majesty of his kingdom.
N *Thy kingdom is an everlasting kingdom,*
And thy dominion endureth throughout all generations.
P *The* LORD *upholdeth all that fall,*
And raiseth up all those that be bowed down.
R *The eyes of all wait upon thee;* 15
And thou givest them their meat in due season.
S *Thou openest thine hand,*
And satisfiest the desire of every living thing.
T *The* LORD *is righteous in all his ways,*
And gracious in all his works.
V *The* LORD *is nigh unto all them that call upon him,*
To all that call upon him in truth.
W *He will fulfil the desire of them that fear him;*
He also will hear their cry, and will save them.
Y *The* LORD *preserveth all them that love him;* 20
But all the wicked will he destroy.
Z *My mouth shall speak the praise of the* LORD;
And let all flesh bless his holy name for ever and ever.

146 Hallelujah

FIRST CHORUS

Praise the LORD, O my soul.
While I live will I praise the LORD:
I will sing praises unto my God while I have any being.

SECOND CHORUS

Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help,
Whose hope is in the LORD his God:
6 Which made heaven and earth,
The sea, and all that in them is;

Which keepeth truth for ever;
Which executeth judgement for the oppressed;
Which giveth food to the hungry:
The LORD looseth the prisoners;

8 The LORD openeth the eyes of the blind;
The LORD raiseth up them that are bowed down;
The LORD loveth the righteous;
The LORD preserveth the strangers;

He upholdeth the fatherless and widow;
But the way of the wicked he turneth upside down.
10 The LORD shall reign for ever,
Thy God, O Zion, unto all generations.

Hallelujah

*

147 Hallelujah

FIRST CHORUS

For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.

SECOND CHORUS

2 The LORD doth build up Jerusalem;
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds.

4 He telleth the number of the stars;
He giveth them all their names.
Great is our Lord, and mighty in power;
His understanding is infinite.

The LORD upholdeth the meek:
He bringeth the wicked down to the ground. 6

FIRST CHORUS

Sing unto the LORD with thanksgiving;
Sing praises upon the harp unto our God:

SECOND CHORUS

Who covereth the heaven with clouds, 8
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food, and to the young ravens which cry.

He delighteth not in the strength of the horse:
He taketh no pleasure in the legs of a man.
The LORD taketh pleasure in them that fear him, 11
In those that hope in his mercy.

FIRST CHORUS

Praise the LORD, O Jerusalem;
Praise thy God, O Zion.

SECOND CHORUS

For he hath strengthened the bars of thy gates; 13
He hath blessed thy children within thee.
He maketh peace in thy borders;
He filleth thee with the finest of the wheat.

He sendeth out his commandment upon earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoar frost like ashes.

He casteth forth his ice like morsels: 17
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.

He sheweth his word unto Jacob,
His statutes and his judgements unto Israel.
He hath not dealt so with any nation:
And as for his judgements, they have not known them.

Hallelujah
*
Hallelujah 148

FIRST CHORUS

Praise ye the LORD from the heavens:
Praise him in the heights.

2 Praise ye him, all his angels:
Praise ye him, all his host.

Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.

SECOND CHORUS

5 Let them praise the name of the LORD:
For he commanded, and they were created.
He hath also stablished them for ever and ever:
He hath made a decree which shall not pass away.

FIRST CHORUS

Praise the LORD from the earth,
Ye dragons, and all deeps:
Fire and hail, snow and vapour;
Stormy wind, fulfilling his word:

9 Mountains and all hills;
Fruitful trees and all cedars:
Beasts and all cattle;
Creeping things and flying fowl:

Kings of the earth and all peoples;
Princes and all judges of the earth:
Both young men and maidens;
Old men and children:

SECOND CHORUS

13 Let them praise the name of the LORD;
For his name alone is exalted:
His glory is above the earth and heaven.
And he hath lifted up the horn of his people,
The praise of all his saints;
Even of the children of Israel, a people near unto him.

Hallelujah

*

149 Hallelujah

FIRST CHORUS

Sing unto the LORD a new song,
And his praise in the assembly of the saints.
Let Israel rejoice in him that made him:
Let the children of Zion be joyful in their King.
Let them praise his name in the dance:
Let them sing praises unto him with the timbrel and harp.

SECOND CHORUS

For the LORD taketh pleasure in his people:
He will beautify the meek with salvation.

FIRST CHORUS

Let the saints exult in glory:
Let them sing for joy upon their beds.
Let the high praises of God be in their mouth,
And a two-edged sword in their hand:

SECOND CHORUS

To execute vengeance upon the nations,
And punishments upon the peoples;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them the judgement written:
This honour have all his saints

Hallelujah

*

Hallelujah

FIRST CHORUS. — Praise God in his sanctuary:
SECOND CHORUS. — Praise him in the firmament of his power.
FIRST CHORUS. — Praise him for his mighty acts:
SECOND CHORUS. — Praise him according to his excellent greatness.
FIRST CHORUS. — Praise him with the sound of the trumpet:
SECOND CHORUS. — Praise him with the psaltery and harp.
FIRST CHORUS. — Praise him with the timbrel and dance:
SECOND CHORUS. — Praise him with stringed instruments and the pipe.
FIRST CHORUS. — Praise him upon the loud cymbals:
SECOND CHORUS. — Praise him upon the high sounding cymbals.

FULL CHORUS

Let every thing that hath breath praise the LORD.

Hallelujah

LAMENTATIONS

An Acrostic Dirge

over

The Fall of Jerusalem

I

The Dirge opens: Picture
of the Scene of Desolation

1 *A* *How doth the city sit solitary that was full of people!*
How is she become as a widow, she that was great among the nations!
Princess among the provinces, how is she become tributary!

B *She weepeth sore in the night, and her tears are on her cheeks;*
Among all her lovers she hath none to comfort her;
All her friends have dealt treacherously with her, they are become her enemies.

C *Judah is gone into captivity because of affliction, and because of great servitude;*
She dwelleth among the heathen, she findeth no rest:
All her persecutors overtook her within the straits.

4 *D* *The ways of Zion do mourn, because none come to the solemn assembly;*
All her gates are desolate, her priests do sigh;
Her virgins are afflicted, and she herself is in bitterness.

E *Her adversaries are become the head, her enemies prosper;*
For the LORD *hath afflicted her for the multitude of her transgressions:*
Her young children are gone into captivity before the adversary.

F *And from the daughter of Zion all her majesty is departed:*
Her princes are become like harts that find no pasture,
And they are gone without strength before the pursuer.

The Dirge rises:
thoughts of former splendour
and sin enhancing the misery

7 ℭ Jerusalem remembereth in the days of her affliction and of her miseries all her pleasant things that were from the days of old:
When her people fell into the hand of the adversary, and none did help her,
The adversaries saw her, they did mock at her desolations.

ע Jerusalem hath grievously sinned: therefore she is become as an unclean 8
thing.
All that honoured her despise her, because they have seen her nakedness;
Yea, she sigheth, and turneth backward.

Thoughts of sorrow stir to speech: at first broken interruptions, then a long wail

ג Her filthiness was in her skirts; she remembered not her latter end;
Therefore is she come down wonderfully; she hath no comforter —
'Behold, O LORD, my affliction' — for the enemy hath magnified himself.

ד The adversary hath spread out his hand upon all her pleasant things: 10
For she hath seen that the heathen are entered into her sanctuary,
Concerning whom thou didst command that they should not enter into thy
congregation.

ה All her people sigh; they seek bread;
They have given their pleasant things for meat to refresh the soul. —
'See, O LORD, and behold; for I am become vile!'

JERUSALEM

ו Is it nothing to you, all ye that pass by?
Behold and see if there be any sorrow like unto my sorrow, which is done unto
me,
Wherewith the LORD hath afflicted me in the day of his fierce anger.

ז From on high hath he sent fire into my bones, and it prevaileth against them; 13
He hath spread a net for my feet, he hath turned me back;
He hath made me desolate and faint all the day.

ח The yoke of my transgressions is bound by his hand; they are knit together;
They are come up upon my neck; he hath made my strength to fail:
The Lord hath delivered me into their hands against whom I am not able to
stand.

ט The Lord hath set at nought all my mighty men in the midst of me;
He hath called a solemn assembly against me to crush my young men:
The Lord hath trodden as in a winepress the virgin daughter of Judah.

י For these things I weep; mine eye, mine eye runneth down with water; 16
Because the comforter that should refresh my soul is far from me:
My children are desolate, because the enemy hath prevailed.

כ Zion spreadeth forth her hands; there is none to comfort her;
The LORD hath commanded concerning Jacob, that they that are round about him
should be his adversaries:
Jerusalem is among them as an unclean thing.

ל The LORD is righteous; for I have rebelled against his commandment:
Hear, I pray you, all ye peoples, and behold my sorrow:
My virgins and my young men are gone into captivity.

19 ף I called for my lovers, but they deceived me:
My priests and mine elders gave up the ghost in the city,
While they sought them meat to refresh their souls.

ק Behold, O LORD, for I am in distress; my bowels are troubled;
Mine heart is turned within me; for I have grievously rebelled:
Abroad the sword bereaveth, at home there is as death.

ר They have heard that I sigh; there is none to comfort me;
All mine enemies have heard of my trouble; they are glad that thou hast done it:
Thou wilt bring the day that thou hast proclaimed, and they shall be like unto me.

22 ת Let all their wickedness come before thee;
And do unto them as thou hast done unto me for all my transgressions:
For my sighs are many, and my heart is faint.

II

The Prophet comes into the Dirge:
silent reflection on the scene
that later breaks into speech

2 א How hath the Lord covered the daughter of Zion with a cloud in his anger!
He hath cast down from heaven unto the earth the beauty of Israel,
And hath not remembered his footstool in the day of his anger.

ב The Lord hath swallowed up all the habitations of Jacob, and hath not pitied;
He hath thrown down in his wrath the strong holds of the daughter of Judah;
He hath brought them down to the ground, he hath profaned the kingdom and the princes thereof.

ג He hath cut off in fierce anger all the horn of Israel;
He hath drawn back his right hand from before the enemy:
And he hath burned up Jacob like a flaming fire, which devoureth round about.

4 ד He hath bent his bow like an enemy, he hath stood with his right hand as an adversary,
And hath slain all that were pleasant to the eye:
In the tent of the daughter of Zion he hath poured out his fury like fire.

ה The Lord is become as an enemy, he hath swallowed up Israel;
He hath swallowed up all her palaces, he hath destroyed his strong holds:
And he hath multiplied in the daughter of Judah mourning and lamentation.

ו And he hath violently taken away his tabernacle, as if it were of a garden;
He hath destroyed his place of assembly: the LORD hath caused solemn assembly and sabbath to be forgotten in Zion,
And hath despised in the indignation of his anger the king and the priest.

7 ז The Lord hath cast off his altar, he hath abhorred his sanctuary,
He hath given up into the hand of the enemy the walls of her palaces:
They have made a noise in the house of the LORD, as in the day of a solemn assembly.

ה The LORD hath purposed to destroy the wall of the daughter of Zion; 8
He hath stretched out the line, he hath not withdrawn his hand from destroying:
But he hath made the rampart and wall to lament; they languish together.

ו Her gates are sunk into the ground; he hath destroyed and broken her bars:
Her king and her princes are among the nations where the law is not;
Yea, her prophets find no vision from the LORD.

ז The elders of the daughter of Zion sit upon the ground, they keep silence; 10
They have cast up dust upon their heads; they have girded themselves with sackcloth:
The virgins of Jerusalem hang down their heads to the ground.

THE PROPHET

ח Mine eyes do fail with tears, my bowels are troubled, 11
My liver is poured upon the earth, for the destruction of the daughter of my people;
Because the young children and the sucklings swoon in the streets of the city.

ט They say to their mothers, Where is corn and wine?
When they swoon as the wounded in the streets of the city,
When their soul is poured out into their mothers' bosom.

י What shall I testify unto thee? what shall I liken to thee, O daughter of 13
Jerusalem?
What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion?
For thy breach is great like the sea: who can heal thee?

כ Thy prophets have seen visions for thee of vanity and foolishness;
And they have not discovered thine iniquity, to bring again thy captivity:
But have seen for thee burdens of vanity and causes of banishment.

ל All that pass by clap their hands at thee; 15
They hiss and wag their head at the daughter of Jerusalem:

'Is this the city that men called The perfection of beauty,
'The joy of the whole earth?'

מ All thine enemies have opened their mouth wide against thee;
They hiss and gnash the teeth; they say, 'We have swallowed her up;

'Certainly this is the day that we looked for;
'We have found, we have seen it.

נ 'The LORD hath done that which he devised; 17
'He hath fulfilled his word that he commanded in the days of old;

'He hath thrown down,
'And hath not pitied:

'And he hath caused the enemy to rejoice over thee,
'He hath exalted the horn of thine adversaries.'

ס Their heart cried unto the Lord: 18

THE MOURNING PEOPLE

O wall of the daughter of Zion,
Let tears run down like a river day and night:
Give thyself no respite; let not the apple of thine eye cease.

19 פ Arise, cry out in the night, at the beginning of the watches;
Pour out thine heart like water before the face of the Lord: lift up thy hands toward him,
For the life of thy young children, that faint for hunger at the top of every street.

ק See, O LORD, and behold, to whom thou hast done thus!
Shall the women eat their fruit, the children that are dandled in the hands?
Shall the priest and the prophet be slain in the sanctuary of the Lord?

21 ר The youth and the old man lie on the ground in the streets;
My virgins and my young men are fallen by the sword:
Thou hast slain them in the day of thine anger; thou hast slaughtered, and not pitied.

ש Thou hast called, as in the day of a solemn assembly, my TERRORS ON EVERY SIDE,
And there was none that escaped or remained in the day of the LORD'S anger:
Those that I have dandled and brought up hath mine enemy consumed.

III

The Dirge rises, the acrostic bond strengthening: the innocent Prophet has shared the common misery

THE PROPHET

3 א I am the man that hath seen affliction by the rod of his wrath.
א He hath led me and caused me to walk in darkness and not in light.
א Surely against me he turneth his hand again and again all the day.

ב My flesh and my skin hath he made old; he hath broken my bones.
ב He hath builded against me, and compassed me with gall and travail.
ב He hath made me to dwell in dark places, as those that have been long dead.

7 ג He hath fenced me about that I cannot go forth: he hath made my chain heavy.
ג Yea, when I cry and call for help, he shutteth out my prayer.
ג He hath fenced up my ways with hewn stone, he hath made my paths crooked.

ד He is unto me as a bear lying in wait, as a lion in secret places.
ד He hath turned aside my ways, and pulled me in pieces; he hath made me desolate.
ד He hath bent his bow, and set me as a mark for the arrow.

E He hath caused the shafts of his quiver to enter into my reins. 13
E I am become a derision to all my people; and their song all the day.
E He hath filled me with bitterness, he hath sated me with wormwood.

F He hath also broken my teeth with gravel stones, he hath covered me with ashes.
F And thou hast removed my soul far off from peace; I forgat prosperity.
F And I said, My strength is perished, and mine expectation from the LORD.

G Remember mine affliction and my misery, the wormwood and the gall. 19
G My soul hath them still in remembrance, and is bowed down within me. —
G This I recall to my mind, therefore have I hope.

The Dirge rises to its central height:
a note struck of Hope in Repentance

THE PROPHET

H It is of the LORD'S mercies that we are not consumed, because his compassions 22
fail not.
H They are new every morning; great is thy faithfulness.
H The LORD is my portion, saith my soul; therefore will I hope in him.

I The LORD is good unto them that wait for him, to the soul that seeketh him. 28
I It is good that a man should hope and quietly wait for the salvation of the LORD.
I It is good for a man that he bear the yoke in his youth.

K Let him sit alone and keep silence, because he hath laid it upon him.
K Let him put his mouth in the dust; if so be there may be hope.
K Let him give his cheek to him that smiteth him; let him be filled full with reproach.

L For the Lord will not cast off for ever.
L For though he cause grief, yet will he have compassion according to the multitude of his mercies.
L For he doth not afflict willingly, nor grieve the children of men.

M To crush under foot all the prisoners of the earth, 34
M To turn aside the right of a man before the face of the Most High,
M To subvert a man in his cause, the Lord approveth not.

N Who is he that saith, and it cometh to pass, when the Lord commandeth it not?
N Out of the mouth of the Most High cometh there not evil and good?
N Wherefore doth a living man complain, a man that is in his sins?

O Let us search and try our ways, and turn again to the LORD. 40
O Let us lift up our heart with our hands unto God in the heavens.
O We have transgressed and have rebelled; thou hast not pardoned.

The Dirge begins to sink again:
Hope overpowered by Misery

THE PROPHET

43 ℙ Thou hast covered with anger and pursued us; thou hast slain, thou hast not pitied.
ℙ Thou hast covered thyself with a cloud, that our prayer should not pass through.
ℙ Thou hast made us as the offscouring and refuse in the midst of the peoples.

𝕊 All our enemies have opened their mouth wide against us.
𝕊 Fear and the pit are come upon us, devastation and destruction.
𝕊 Mine eye runneth down with rivers of water, for the destruction of the daughter of my people.

49 ℝ Mine eye poureth down, and ceaseth not, without any intermission,
ℝ Till the LORD look down, and behold from heaven.
ℝ Mine eye affecteth my soul, because of all the daughters of my city.

𝕋 They have chased me sore like a bird, that are mine enemies without cause.
𝕋 They have cut off my life in the dungeon, and have cast a stone upon me.
𝕋 Waters flowed over mine head; I said, I am cut off.

55 𝔽 I called upon thy name, O LORD, out of the lowest dungeon.
𝔽 Thou heardest my voice; hide not thine ear at my breathing, at my cry.
𝔽 Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

𝕎 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.
𝕎 O LORD, thou hast seen my wrong; judge thou my cause.
𝕎 Thou hast seen all their vengeance and all their devices against me.

61 𝕐 Thou hast heard their reproach, O LORD, and all their devices against me;
𝕐 The lips of those that rose up against me, and their imagination against me all the day,
𝕐 Behold thou their sitting down, and their rising up; I am their song.

ℤ Thou wilt render unto them a recompence, O LORD, according to the work of their hands.
ℤ Thou wilt give them hardness of heart, thy curse unto them.
ℤ Thou wilt pursue them in anger, and destroy them from under the heavens of the LORD.

IV

The Dirge sinks lower and the rhythm
falls with a picture of Dumb Misery

4 *A How is the gold become dim! how is the most pure gold changed!*
The stones of the sanctuary are poured out at the top of every street.

B The precious sons of Zion, comparable to fine gold,
How are they esteemed as earthen pitchers, the work of the hands of the potter!

C *Even the jackals draw out the breast, they give suck to their young ones:*
The daughter of my people is become cruel, like the ostriches in the wilderness.

D *The tongue of the sucking child cleaveth to the roof of his mouth for thirst:* 4
The young children ask bread, and no man breaketh it unto them.

E *They that did feed delicately are desolate in the streets:*
They that were brought up in scarlet embrace dunghills.

F *For the iniquity of the daughter of my people is greater than the sin of Sodom,*
That was overthrown as in a moment, and no hands were laid upon her.

G *Her nobles were purer than snow, they were whiter than milk,* 7
They were more ruddy in body than rubies, their polishing was as of sapphire:

H *Their visage is blacker than a coal; they are not known in the streets:*
Their skin cleaveth to their bones; it is withered, it is become like a stick.

J *They that be slain with the sword are better than they that be slain with hunger,*
For these pine away, stricken through, for want of the fruits of the field.

K *The hands of the pitiful women have sodden their own children;* 10
They were their meat in the destruction of the daughter of my people.

L *The LORD hath accomplished his fury, he hath poured out his fierce anger;*
And he hath kindled a fire in Zion, which hath devoured the foundations thereof.

M *The kings of the earth believed not, neither all the inhabitants of the world,*
That the adversary and the enemy should enter into the gates of Jerusalem.

N *It is because of the sins of her prophets, and the iniquities of her priests,* 13
That have shed the blood of the just in the midst of her.

O *They wander as blind men in the streets,*
They are polluted with blood, so that men cannot touch their garments.

P *Depart ye, they cried unto them, Unclean! depart, depart, touch not:*
When they fled away and wandered, men said among the nations, They shall no more sojourn here.

S *The anger of the LORD hath divided them; he will no more regard them:* 16
They respected not the persons of the priests, they favoured not the elders.

The Dirge continues to sink:
the Misery finding a voice

THE MOURNING PEOPLE

ℜ Our eyes do yet fail in looking for our vain help: 17
In our watching we have watched for a nation that could not save.

ℭ They hunt our steps, that we cannot go in our streets:
Our end is near, our days are fulfilled; for our end is come.

ף Our pursuers were swifter than the eagles of the heaven:
They chased us upon the mountains, they laid wait for us in the wilderness.

ץ The breath of our nostrils, the anointed of the LORD, was taken in their pits;
Of whom we said, Under his shadow we shall live among the nations.

In the lowest depth the tone changes:
Our misery is accomplished,
it is the turn of our Adversary

THE PEOPLE

21 ק Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz:
The cup shall pass through unto thee also; thou shalt be drunken, and shalt make thyself naked.

ת The punishment of thine iniquity is accomplished, O daughter of Zion; He will no more carry thee away into captivity:
He will visit thine iniquity, O daughter of Edom; He will discover thy sins.

V

The rhythm wholly changes: the Dirge becomes an Appeal for Judgement

THE PEOPLE

5 Remember, O LORD, what is come upon us;
Behold, and see our reproach.

Our inheritance is turned unto strangers,
Our houses unto aliens.

We are orphans and fatherless,
Our mothers are as widows.

4 We have drunken our water for money;
Our wood is sold unto us.

Our pursuers are upon our necks:
We are weary, and have no rest.

We have given the hand to the Egyptians,
And to the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, and are not;
And we have borne their iniquities.

Servants rule over us:
There is none to deliver us out of their hand.

We get our bread with the peril of our lives
Because of the sword of the wilderness.

10 Our skin is black like an oven
Because of the burning heat of famine.

They ravished the women in Zion,
The maidens in the cities of Judah.

Princes were hanged up by their hand: 12
The faces of elders were not honoured.

The young men bare the mill,
And the children stumbled under the wood.

The elders have ceased from the gate,
The young men from their music.

The joy of our heart is ceased; 15
Our dance is turned into mourning.

The crown is fallen from our head;
Woe unto us! for we have sinned.

For this our heart is faint;
For these things our eyes are dim;

For the mountain of Zion, which is desolate; 18
The foxes walk upon it.

Thou, O LORD, abidest for ever;
Thy throne is from generation to generation.

Wherefore dost thou forget us for ever,
And forsake us so long time?

Turn thou us unto thee, O LORD, and we shall be turned; 21
Renew our days as of old:

Unless thou hast utterly rejected us,
And art very wroth against us.

The Song of Songs

which is

Solomon's

A Suite of Seven Idyls

IDYL I. — The Wedding Day

IDYL II. — The Bride's Reminiscences of the Courtship

IDYL III. — The Day of Betrothal

IDYL IV. — The Bride's Troubled Dream

IDYL V. — The King's Meditation on his Bride

IDYL VI. — The Bride's Longing for her Home on Lebanon

IDYL VII. — The Renewal of Love in the Vineyard of Lebanon

Outside the Palace. The Bridal Procession approaches: the Royal Bridegroom leading the Bride, followed by an Attendant Chorus of Daughters of Jerusalem

THE BRIDE

Let him kiss me with the kisses of his mouth: 2
For thy love is better than wine;
Thine ointments have a goodly fragrance;
Thy name is as ointment poured forth:
Therefore do the virgins love thee.

A pause is made at the threshold of the Palace

THE BRIDE (*to the Bridegroom*)

Draw me — 4

ATTENDANT CHORUS

We will run after thee.

The Bridegroom lifts the Bride across the threshold

THE BRIDE

The king hath brought me into his chambers.

ATTENDANT CHORUS

We will be glad and rejoice in thee,
We will make mention of thy love more than of wine.

THE BRIDE

In uprightness do they love thee.

Inside the Palace. The Bride addresses her Attendant Chorus

THE BRIDE

I am black, but comely, O ye daughters of Jerusalem, 5
As the tents of Kedar,
As the curtains of Solomon.
Look not upon me, because I am swarthy,
Because the sun hath scorched me.
My mother's sons were incensed against me,
They made me keeper of the vineyards;
But mine own vineyard have I not kept!

The Bride and Bridegroom whisper reminiscences of their courtship: how she sought to penetrate his disguise and he answered mysteriously

THE BRIDE

Tell me, O thou whom my soul loveth, 7
Where thou feedest thy flock,
Where thou makest it to rest at noon:

For why should I be as one that wandereth
Beside the flocks of thy companions?

THE BRIDEGROOM

8 If thou know not, O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.

The Procession from the Banqueting House to the Bridal Chamber

THE BRIDEGROOM

9 I have compared thee, O my love, to a steed in Pharaoh's chariots.
Thy cheeks are comely with plaits of hair,
Thy neck with strings of jewels.
We will make thee plaits of gold
With studs of silver.

THE BRIDE

12 While the king sat at his table, my spikenard sent forth its fragrance.
My beloved is unto me as a bundle of myrrh,
That lieth betwixt my breasts.
My beloved is unto me as a cluster of henna-flowers
In the vineyards of En-gedi.

THE BRIDEGROOM

15 Behold, thou art fair, my love; behold, thou art fair;
Thine eyes are as doves.

THE BRIDE

Behold, thou art fair, my beloved, yea, pleasant:
Also our couch is green.
The beams of our house are cedars,
And our rafters are firs.

2 I am a rose of Sharon,
A lily of the valleys.

THE BRIDEGROOM

As a lily among thorns,
So is my love among the daughters.

THE BRIDE

3 As the apple tree among the trees of the wood,
So is my beloved among the sons.

I sat down under his shadow with great delight,
And his fruit was sweet to my taste.
He brought me to the banqueting house,
And his banner over me was love.

5 Stay ye me with raisins, comfort me with apples:
For I am sick of love.

Let his left hand be under my head,
And his right hand embrace me. 6

REFRAIN

I adjure you, O daughters of Jerusalem, 7
By the roes, and by the hinds of the field,
That ye stir not up, nor awaken love,
Until it please.

Idyl II. — The Bride's Reminiscences of the Courtship

ow in the Springtide the Lover came to her mountain home, and how the wooing was interrupted

THE BRIDE

The voice of my beloved! behold, he cometh, 8
Leaping upon the mountains,
Skipping upon the hills.
My beloved is like a roe or a young hart:
Behold, he standeth behind our wall,
He looketh in at the windows,
He sheweth himself through the lattice.
My beloved spake, and said unto me:
"Rise up, my love, my fair one,
And come away.

For, lo, the winter is past, 11
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree ripeneth her green figs,
And the vines are in blossom
They give forth their fragrance.
Arise, my love, my fair one,
And come away.

O my dove, that art in the clefts of the rock, 14
In the covert of the steep place,
Let me see thy countenance,
Let me hear thy voice;

For sweet is thy voice,
And thy countenance is comely."

VOICES OF THE BROTHERS (*heard interrupting*)

"Take us the foxes, 15
"The little foxes that spoil the vineyards;
"For our vineyards are in blossom."

REFRAIN

16 *My beloved is mine, and I am his:*
He feedeth his flock among the lilies.
Until the day break, and the shadows flee away,
Turn, my beloved, and be thou like a roe or a young hart
Upon the mountains of separation.

Reminiscence of a happy Dream

3 By night, on my bed, I sought him whom my soul loveth:
I sought him, but I found him not.
I said, I will rise now, and go about the city,
In the streets and in the broad ways,
I will seek him whom my soul loveth:
I sought him, but I found him not.

3 The watchmen that go about the city found me:
To whom I said, Saw ye him whom my soul loveth?
It was but a little that I passed from them,
When I found him whom my soul loveth:
I held him, and would not let him go,
Until I had brought him into my mother's house,
And into the chamber of her that conceived me.

REFRAIN

5 *I adjure you, O daughters of Jerusalem,*
By the roes, and by the hinds of the field,
That ye stir not up, nor awaken love,
Until it please.

Idyl III. — The Day of Betrothal

King Solomon coming in state

6 *Who is this that cometh up out of the wilderness*
Like pillars of smoke,
Perfumed with myrrh and frankincense,
With all powders of the merchant?

7 *Behold, it is the litter of Solomon;*
Threescore mighty men are about it,
Of the mighty men of Israel.
They all handle the sword, and are expert in war:
Every man hath his sword upon his thigh,
Because of fear in the night.

9 *King Solomon made himself a palanquin*
Of the wood of Lebanon.
He made the pillars thereof of silver,
The bottom thereof of gold,
The seat of it of purple,
The midst thereof being inlaid with love from the daughters of Jerusalem.

Go forth, O ye daughters of Zion, and behold King Solomon,
With the crown wherewith his mother hath crowned him 11
In the day of his espousals,
And in the day of the gladness of his heart.

Arrived, King Solomon pours forth his love to the Shulammite damsel

KING SOLOMON

Behold, thou art fair, my love; behold, thou art fair; 4
Thine eyes are as doves behind thy veil:
Thy hair is as a flock of goats
That lie along the side of Mount Gilead.
Thy teeth are like a flock of ewes that are newly shorn,
Which are come up from the washing;
Whereof every one hath twins,
And none is bereaved among them.

Thy lips are like a thread of scarlet, 3
And thy mouth is comely.
Thy temples are like a piece of a pomegranate
Behind thy veil.
Thy neck is like the tower of David builded for an armoury,
Whereon there hang a thousand bucklers,
All the shields of the mighty men.
Thy two breasts are like two fawns that are twins of a roe,
Which feed among the lilies.

REFRAIN

Until the day break, and the shadows flee away, 6
I will get me to the mountain of myrrh,
And to the hill of frankincense.

King Solomon (under the symbolic expression of an enclosed garden) proposes marriage, and (in the same symbol) is accepted

KING SOLOMON

Thou art all fair, my love; 7
And there is no spot in thee.
Come with me from Lebanon, my bride, with me from Lebanon:
Go from the top of Amana,
From the top of Senir and Hermon,
From the lions' dens,
From the mountains of the leopards.

Thou hast ravished my heart, my sister, my bride; thou hast ravished
my heart
With one look from thine eyes,
With one chain of thy neck.
How fair is thy love, my sister, my bride! 10
How much better is thy love than wine!
And the smell of thine ointments than all manner of spices!

11 Thy lips, O my bride, drop as the honeycomb:
Honey and milk are under thy tongue;
And the smell of thy garments is like the smell of Lebanon.

12 A garden shut up is my sister, my bride,
A spring shut up,
A fountain sealed.
Thy shoots are an orchard of pomegranates,
With precious fruits;
Henna with spikenard plants,
14 Spikenard and saffron,
Calamus and cinnamon, with all trees of frankincense,
Myrrh and aloes, with all the chief spices.
Thou art a fountain of gardens,
A well of living waters,
And flowing streams from Lebanon.

THE SHULAMMITE

16 Awake, O north wind; and come, thou south;
Blow upon my garden,
That the spices thereof may flow out.
Let my beloved come into his garden,
And eat his precious fruits.

KING SOLOMON

5 I am come into my garden, my sister, my bride:
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.

*

Eat, O friends;
Drink, yea, drink abundantly of love!

Idyl IV. — The Bride's troubled Dream

Her Dream that her beloved came to her at night, and by a moment's delay she lost him

THE BRIDE

2 I was asleep, but my heart waked:
It is the voice of my beloved that knocketh, saying,
"Open to me,
My sister, my love,
My dove, my undefiled:
For my head is filled with dew,
My locks with the drops of the night."

3 I have put off my coat; how shall I put it on?
I have washed my feet; how shall I defile them?

My beloved put in his hand by the hole of the door,
And my heart was moved for him.
I rose up to open to my beloved;
And my hands dropped with myrrh,
And my fingers with liquid myrrh,
Upon the handles of the bolt.

I opened to my beloved;
But my beloved had withdrawn himself, and was gone.
My soul had failed me when he spake:
I sought him, but I could not find him;
I called him, but he gave me no answer.
The watchmen that go about the city found me,
They smote me, they wounded me;
The keepers of the walls took away my veil from me.

In her Dream she finds herself accosting the Chorus of Daughters of Jerusalem

I adjure you, O daughters of Jerusalem,
If ye find my beloved,
That ye tell him, that I am sick of love.

CHORUS (*in the Dream*)

What is thy beloved more than another beloved,
O thou fairest among women?
What is thy beloved more than another beloved,
That thou dost so adjure us?

THE BRIDE (*in the Dream*)

My beloved is white and ruddy,
The chiefest among ten thousand.
His head is as the most fine gold,
His locks are bushy, and black as a raven.
His eyes are like doves beside the water brooks;
Washed with milk, and fitly set.
His cheeks are as a bed of spices,
As banks of sweet herbs.

His lips are as lilies, dropping liquid myrrh;
His hands are as rings of gold set with beryl:
His body is as ivory work overlaid with sapphires;
His legs are as pillars of marble, set upon sockets of fine gold:
His aspect is like Lebanon, excellent as the cedars;
His mouth is most sweet: yea, he is altogether lovely.
This is my beloved, and this is my friend,
O daughters of Jerusalem.

CHORUS (*in the Dream*)

Whither is thy beloved gone,
O thou fairest among women?
Whither hath thy beloved turned him,
That we may seek him with thee?

THE BRIDE (*in the Dream*)

2 My beloved is gone down to his garden,
To the beds of spices,
To feed in the gardens,
And to gather lilies.

REFRAIN

3 *I am my beloved's,*
And my beloved is mine:
He feedeth his flock among the lilies.

Idyl V. — The King's Meditation on his Bride

The King muses on her beauty

THE KING

4 Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem,
Terrible as an army with banners.
Turn away thine eyes from me,
For they have overcome me.
Thy hair is as a flock of goats
That lie along the side of Gilead.

6 Thy teeth are like a flock of ewes,
Which are come up from the washing;
Whereof every one hath twins,
And none is bereaved among them.
Thy temples are like a piece of a pomegranate
Behind thy veil.

8 There are threescore queens,
And fourscore concubines,
And virgins without number:
My dove, my undefiled, is but one;
She is the only one of her mother;
She is the pure one of her that bare her.
The daughters saw her, and called her blessed;
Yea, the queens and the concubines, and they praised her:—

The meditation becomes a reminiscence (in dramatic form) of the first meeting

Surprise of the Court

10 "Who is she that looketh forth as the morning,
"Fair as the moon, pure as the sun,
"Terrible as an army with banners?"

Surprise of the Shulammite

"I went down into the garden of nuts, 11
"To see the green plants of the valley,
"To see whether the vine budded,
"And the pomegranates were in flower.
"Or ever I was aware, my soul set me
"Among the chariots of my princely people."

Cry of the Court

"Return, return, O Shulammite; 13
Return, return, that we may look upon thee."

Confusion of the Shulammite

"Why will ye look upon the Shulammite,
"As upon the dance of Mahanaim?"

The King resumes his meditation on the Bride's beauty

THE KING

How beautiful are thy feet in sandals, O prince's daughter! 7
The joints of thy thighs are like jewels,
The work of the hands of a cunning workman.
Thy navel is like a round goblet,
Wherein no mingled wine is wanting:
Thy belly is like an heap of wheat
Set about with lilies.

Thy two breasts are like two fawns that are twins of a roe; 3
Thy neck is like the tower of ivory;
Thine eyes as the pools in Heshbon,
By the gate of Bath-rabbim;
Thy nose is like the tower of Lebanon,
Which looketh toward Damascus.

Thine head upon thee is like Carmel, 5
And the hair of thine head like purple;
The king is held captive in the tresses thereof.
How fair and how pleasant art thou,
O love, for delights!
This thy stature is like to a palm tree,
And thy breasts to clusters of grapes.

I said, I will climb up into the palm tree, 8
I will take hold of the branches thereof:
Let thy breasts be as clusters of the vine,
And the smell of thy breath like apples;
And thy mouth like the best wine,
That goeth down smoothly for my beloved,
Gliding through the lips of those that are asleep.

REFRAIN

10 *I am my beloved's,*
And his desire is toward me.

Idyl VI. — The Bride's Longing for her Home on Lebanon

THE BRIDE

11 Come, my beloved, let us go forth into the field;
Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see whether the vine hath budded,
And the tender grape appear,
And the pomegranates be in flower:

There will I give thee my love.
13 The mandrakes give forth fragrance,
And at our doors are all manner of precious fruits,
New and old,
Which I have laid up for thee, O my beloved.

8 Oh that thou wert as my brother,
That sucked the breasts of my mother!
When I should find thee without, I would kiss thee;
Yea, and none would despise me.

2 I would lead thee, and bring thee into my mother's house,
That thou mightest instruct me.
I would cause thee to drink of spiced wine, of the juice of my pomegranate.
His left hand should be under my head,
And his right hand should embrace me.

REFRAIN

4 *I adjure you, O daughters of Jerusalem,*
That ye stir not up, nor awaken love,
Until it please.

Idyl VII. — The Renewal of Love in the Vineyard of Lebanon

Arrival of the Royal Pair (unattended) at the spot where they first met

5 *Who is this that cometh up from the wilderness,*
Leaning upon her beloved?

KING SOLOMON

Under the apple tree I awakened thee:
There thy mother was in travail with thee,
There was she in travail that brought thee forth.

THE BRIDE

Set me as a seal upon thine heart, 6
As a seal upon thine arm:
For love is strong as death;
Jealousy is cruel as the grave:
The flashes thereof are flashes of fire,
A very flame of the LORD.
Many waters cannot quench love, 7
Neither can the floods drown it:
If a man would give all the substance of his house for love,
It would utterly be contemned.

The Bride recalls riddling speeches of her Brothers when she was a child: she understands them now

"We have a little sister, 8
"And she hath no breasts:
"What shall we do for our sister
"In the day when she shall be spoken for?
"If she be a wall,
"We will build upon her a turret of silver:
"And if she be a door,
"We will inclose her with boards of cedar."
I was a wall, and my breasts like the towers thereof: 10
Then was I in his eyes as one that found peace.

The Bride renews her vows to her husband: Solomon shall be the landlord of her heart as he is the landlord of her home

THE BRIDE

Solomon had a vineyard at Baal-hamon; 11
He let out the vineyard unto keepers;
Every one for the fruit thereof was to bring a thousand pieces of silver.

My vineyard, which is mine, is before me: 12
Thou, O Solomon, shalt have the thousand,
And those that keep the fruit thereof two hundred.

The Escort heard approaching to conduct them back from Lebanon: there is just time for a final embrace

KING SOLOMON

Thou that dwellest in the gardens, 13
The companions hearken for thy voice:
Cause me to hear it.

THE BRIDE

Make haste, my beloved, 14
And be thou like to a roe or to a young hart
Upon the mountains of spices.

BIBLE PHILOSOPHY

The Books of Wisdom

The Proverbs

Ecclesiasticus

Ecclesiastes

The Wisdom of Solomon

The Book of Job

The Proverbs of Solomon

The Son of David, King of Israel

To know Wisdom and Instruction:
To discern the Words of Understanding:
To receive instruction in Wise Dealing:
In Righteousness and Judgement and Equity:
To give Subtilty to the Simple:
To the Young Man Knowledge and Discretion:
That the Wise Man may hear and increase in Learning:
And that the Man of Understanding may attain
unto Sound Counsels:
To understand a Proverb and a Figure:
The Words of the Wise:
And their Dark Sayings.

The Fear of the LORD is the beginning of Knowledge:
But the Foolish despise Wisdom and Instruction.

The Proverbs

A Miscellany of Wisdom in Five Books

BOOK I. — *Sonnets on Wisdom*

BOOK II. — *Proverbs of Solomon*

BOOK III. — *A Wisdom Epistle*

BOOK IV. — *Proverbs of Solomon copied out by the Men of Hezekia*

BOOK V. — *Shorter Collections*

BOOK I. — *SONNETS ON WISDOM*

An Epigram

1 My son, hear the instruction of thy father,
8 And forsake not the law of thy mother:
For they shall be a chaplet of grace unto thy head,
And chains about thy neck.

The Company of Sinners

10 My son, if sinners entice thee,
Consent thou not.

If they say, Come with us,
Let us lay wait for blood,
Let us lurk privily for the innocent without cause;
Let us swallow them up alive as Sheol,
And whole, as those that go down into the pit;
13 We shall find all precious substance,
We shall fill our houses with spoil;
Thou shalt cast thy lot among us;
We will all have one purse:
My son, walk not thou in the way with them;
Refrain thy foot from their path:
For their feet run to evil,
And they make haste to shed blood.

For in vain the net is spread in the sight of any bird: 17
And these lay wait for their own blood,
They lurk privily for their own lives.
So are the ways of every one that is greedy of gain;
It taketh away the life of the owners thereof.

Wisdom's Cry of Warning. — A Monologue

Wisdom crieth aloud in the street, 20
She uttereth her voice in the broad places;
She crieth in the chief place of concourse;
At the entering in of the gates,
In the city, she uttereth her words:

How long, ye simple ones, will ye love simplicity? 22
And scorners delight them in scorning,
And fools hate knowledge?

Turn you at my reproof:
Behold, I will pour out my spirit unto you,
I will make known my words unto you.

Because I have called, and ye refused; 24
I have stretched out my hand,
And no man regarded;
But ye have set at nought all my counsel,
And would none of my reproof:
I also will laugh in the day of your calamity;
I will mock when your fear cometh;
When your fear cometh as a storm,
And your calamity cometh on as a whirlwind;
When distress and anguish come upon you.
Then shall they call upon me, 28
But I will not answer;
They shall seek me diligently,
But they shall not find me.
For that they hated knowledge,
And did not choose the fear of the LORD:
They would none of my counsel;
They despised all my reproof:
Therefore shall they eat of the fruit of their own way, 31
And be filled with their own devices.
For the backsliding of the simple shall slay them,
And the prosperity of fools shall destroy them.

But whoso hearkeneth unto me
Shall dwell securely,
And shall be quiet without fear of evil.

Wisdom the Deliverer from Evil. — A Sonnet

My son, if thou wilt receive my words, 2
And lay up my commandments with thee;

2 So that thou incline thine ear unto wisdom,
And apply thine heart to understanding;
Yea, if thou cry after discernment,
And lift up thy voice for understanding;
If thou seek her as silver,
And search for her as for hid treasures:
Then shalt thou understand the fear of the LORD,
5 And find the knowledge of God.
For the LORD giveth wisdom;
Out of his mouth cometh knowledge and understanding:
He layeth up sound wisdom for the upright,
He is a shield to them that walk in integrity;
That he may guard the paths of judgement,
And preserve the way of his saints.

9 Then shalt thou understand righteousness and judgement,
And equity, yea, every good path.
For wisdom shall enter into thine heart,
And knowledge shall be pleasant unto thy soul;
Discretion shall watch over thee,
Understanding shall keep thee:

12 To deliver thee from the Way of Evil,
From the men that speak froward things;
Who forsake the paths of uprightness,
To walk in the ways of darkness;
Who rejoice to do evil,
And delight in the frowardness of evil;
Who are crooked in their ways,
And perverse in their paths:

16 To deliver thee from the Strange Woman,
Even from the stranger which flattereth with her words;
Which forsaketh the friend of her youth,
And forgetteth the covenant of her God:
For her house inclineth unto death,
And her paths unto the dead:
None that go unto her return again,
Neither do they attain unto the paths of life:

20 That thou mayest walk in the Way of Good Men,
And keep the paths of the righteous.
For the upright shall dwell in the land,
And the perfect shall remain in it.
But the wicked shall be cut off from the land,
And they that deal treacherously shall be rooted out of it.

The Commandment and the Reward.— A Sonnet

3 My son, forget not my law;
But let thine heart keep my commandments:
For length of days, and years of life,
And peace, shall they add to thee.

Let not mercy and truth forsake thee:
Bind them about thy neck;
Write them upon the table of thine heart:
So shalt thou find favour,
And good repute in the sight of God and man.
Trust in the LORD with all thine heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he shall direct thy paths.
Be not wise in thine own eyes;
Fear the LORD, and depart from evil:
It shall be health to thy navel,
And marrow to thy bones.
Honour the LORD with thy substance,
And with the firstfruits of all thine increase:
So shall thy barns be filled with plenty,
And thy fats shall overflow with new wine.

Sonnet: The Creator has made Wisdom the Supreme Prize

My son, despise not the chastening of the LORD;
Neither be weary of his reproof:
For whom the LORD loveth he reproveth;
Even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.

Length of days is in her right hand;
In her left hand are riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

The LORD by wisdom founded the earth;
By understanding he established the heavens.
By his knowledge the depths were broken up,
And the skies drop down the dew.

Wisdom and Security.— A Sonnet

My son, let not them depart from thine eyes;
Keep sound wisdom and discretion;
So shall they be life unto thy soul,
And grace to thy neck.

23 Then shalt thou walk in thy way securely,
And thy foot shall not stumble.
When thou liest down thou shalt not be afraid:
Yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear,
Neither of the desolation of the wicked, when it cometh:
For the LORD shall be thy confidence,
And shall keep thy foot from being taken.

Wisdom and Perversity.— A Sonnet

27 Withhold not good from them to whom it is due,
When it is in the power of thine hand to do it.
Say not unto thy neighbour,
Go, and come again,
And to-morrow I will give;
When thou hast it by thee.

29 Devise not evil against thy neighbour,
Seeing he dwelleth securely by thee.
Strive not with a man without cause,
If he have done thee no harm.
Envy thou not the man of violence,
And choose none of his ways.

32 For the Perverse is an abomination to the LORD:
But his secret is with the upright.
The curse of the LORD is in the house of the wicked;
But he blesseth the habitation of the righteous.
Though he scorneth the scorners,
Yet he giveth grace unto the lowly.
35 The wise shall inherit glory;
But shame shall be the promotion of fools.

The Tradition of Wisdom.— A Sonnet

4 *Hear, my sons, the instruction of a father,*
And attend to know understanding:
For I give you good doctrine;
Forsake ye not my law.

For I was a son unto my father,
Tender and only beloved in the sight of my mother.
4 *And he taught me,*
And said unto me:

Let thine heart retain my words;
Keep my commandments, and live:
Get wisdom,
Get understanding;

Forget it not,
Neither decline from the words of my mouth:
Forsake her not, and she shall preserve thee; 6
Love her, and she shall keep thee.

Wisdom is the principal thing;
Get wisdom:
Yea, with all thou hast gotten
Get understanding.

Exalt her, and she shall promote thee: 8
She shall bring thee to honour, when thou dost embrace her.
She shall give to thine head a chaplet of grace:
A crown of beauty shall she deliver to thee.

The Two Paths.— A Sonnet

Hear, O my son, and receive my sayings; 10
And the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in paths of uprightness.
When thou goest, thy steps shall not be straitened;
And if thou runnest, thou shalt not stumble.
Take fast hold of instruction;
Let her not go:
Keep her;
For she is thy life.

Enter not into the Path of the Wicked, 14
And walk not in the way of evil men.
Avoid it,
Pass not by it;
Turn from it,
And pass on.
For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.

But the Path of the Righteous is as the light of dawn, 18
That shineth more and more unto the perfect day.
The way of the wicked is as darkness:
They know not at what they stumble.

Wisdom and Health.— A Sonnet

My son, attend to my words; 20
Incline thine ear unto my sayings.
Let them not depart from thine eyes;
Keep them in the midst of thine heart.
For they are life unto those that find them,
And health to all their flesh.

23 Keep thy Heart above all that thou guardest;
For out of it are the issues of life.

Put away from thee a froward Mouth,
And perverse lips put far from thee.

Let thine Eyes look right on,
And let thine eyelids look straight before thee.

26 Make level the path of thy Feet,
And let all thy ways be established.
Turn not to the right hand nor to the left:
Remove thy foot from evil.

The Strange Woman.— A Sonnet

My son, attend unto my wisdom;
Incline thine ear to my understanding:
That thou mayest preserve discretion,
And that thy lips may keep knowledge.

For the lips of a Strange Woman drop honey,
And her mouth is smoother than oil:
But her latter end is bitter as wormwood,
Sharp as a two-edged sword.
Her feet go down to death;
Her steps take hold on Sheol;
So that she findeth not the level path of life:
Her ways are unstable and she knoweth it not.

7 Now therefore, my sons, hearken unto me,
And depart not from the words of my mouth.
Remove thy way far from her,
And come not nigh the door of her house:
Lest thou give thine honour unto others,
And thy years unto the cruel:
Lest strangers be filled with thy strength;
And thy labours be in the house of an alien;
11 And thou mourn at thy latter end,
When thy flesh and thy body are consumed,
And say, "How have I hated instruction,
And my heart despised reproof;
Neither have I obeyed the voice of my teachers,
Nor inclined mine ear to them that instructed me!
I was well nigh in all evil
In the midst of the congregation and assembly."

15 Drink waters out of thine own cistern,
And running waters out of thine own well.
Should thy springs be dispersed abroad,
And rivers of water in the streets?
Let them be for thyself alone,

And not for strangers with thee.
Let thy fountain be blessed;
And rejoice in the wife of thy youth.

As a loving hind 19
And a pleasant doe,
Let her breasts satisfy thee at all times;
And be thou ravished always with her love.
For why shouldest thou, my son, be ravished with a strange woman
And embrace the bosom of a stranger?
For the ways of man are before the eyes of the LORD,
And he maketh level all his paths.

His own iniquities shall take the wicked, 22
And he shall be holden with the cords of his sin.
He shall die for lack of instruction;
And in the greatness of his folly he shall go astray.

Suretiship. — A Sonnet

My son, if thou art become surety for thy neighbour, 6
If thou hast stricken thy hands for a stranger,
Thou art snared with the words of thy mouth,
Thou art taken with the words of thy mouth.

Do this now, my son, and deliver thyself, 3
Seeing thou art come into the hand of thy neighbour:
Go, humble thyself, and importune thy neighbour.
Give not sleep to thine eyes,
Nor slumber to thine eyelids.
Deliver thyself,
As a roe from the hand of the hunter, 5
And as a bird from the hand of the fowler.

The Sluggard. — A Sonnet

Go to the ant, thou Sluggard; 6
Consider her ways, and be wise:
Which having no chief,
Overseer,
Or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.

How long wilt thou sleep, O Sluggard? 9
When wilt thou arise out of thy sleep?
"Yet a little sleep,
A little slumber,
A little folding of the hands to sleep" —
So shall thy poverty come as a robber,
And thy want as an armed man!

The Sower of Discord. — A Pair of Sonnets

A

A worthless person,
A man of iniquity —
He walketh with a froward mouth;
He winketh with his eyes,
He shuffleth with his feet,
He maketh signs with his fingers;
Frowardness is in his heart,
He deviseth evil continually;
He Soweth Discord.
Therefore shall his calamity come suddenly;
On a sudden shall he be broken, and that without remedy.

B

There be six things which the LORD hateth,
Yea, seven which are an abomination unto him:
Haughty eyes,
A lying tongue,
And hands that shed innocent blood;
An heart that deviseth wicked imaginations,
Feet that be swift in running to mischief,
A false witness that uttereth lies;
And he that Soweth Discord among brethren.

Adultery the Supreme Folly. — A Sonnet

My son, keep the commandment of thy father,
And forsake not the law of thy mother:
Bind them continually upon thine heart,
Tie them about thy neck.

When thou walkest, it shall lead thee;
When thou sleepest, it shall watch over thee;
And when thou awakest, it shall talk with thee.

For the commandment is a lamp;
And the law is light;
And reproofs of instruction are the way of life:

To keep thee from the evil woman,
From the flattery of the stranger's tongue.
Lust not after her beauty in thine heart;
Neither let her take thee with her eyelids.

For on account of a whorish woman a man is brought to a piece of bread:
And the adulteress hunteth for the precious life.

Can a man take fire in his bosom,
And his clothes not be burned?

Or can one walk upon hot coals, 28
And his feet not be scorched?

So he that goeth in to his neighbour's wife;
Whosoever toucheth her shall not be unpunished.

Men do not despise a thief, if he steal 30
To satisfy his soul when he is hungry;
But if he be found, he shall restore sevenfold;
He shall give all the substance of his house.

He that committeth adultery with a woman is void of understanding; 32
He doeth it that would destroy his own soul.
Wounds and dishonour shall he get;
And his reproach shall not be wiped away.

For jealousy is the rage of a man; 34
And he will not spare in the day of vengeance.
He will not regard any ransom;
Neither will he rest content, though thou givest many gifts.

Wisdom and the Strange Woman. — A Monologue

I

My son, keep my words, 7
And lay up my commandments with thee.
Keep my commandments, and live;
And my law, as the apple of thine eye.
Bind them upon thy fingers;
Write them upon the table of thine heart.
Say unto Wisdom, Thou art my sister; 4
And call Understanding thy kinswoman:
That they may keep thee from the Strange Woman,
From the stranger which flattereth with her words.

II

For at the window of my house 6
I looked forth through my lattice;
And I beheld among the simple ones,
I discerned among the youths,
A young man,
Void of understanding,

Passing through the street near her corner, 8
And he went the way to her house;
In the twilight, in the evening of the day,
In the blackness of night and the darkness;
And, behold, there met him a Woman,
With the attire of an harlot, and wily of heart.

She is clamorous and wilful; 11
Her feet abide not in her house;

12 Now she is in the streets, now in the broad places,
And lieth in wait at every corner.
So she caught him, and kissed him,
With an impudent face she said unto him:

14 "Sacrifices of peace offerings are with me;
This day have I paid my vows;
Therefore came I forth to meet thee,
Diligently to seek thy face,
And I have found thee.
I have spread my couch with carpets of tapestry,
With striped cloths of the yarn of Egypt;
I have perfumed my bed
With myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love
Until the morning;
Let us solace ourselves with loves;
For the goodman is not at home,
He is gone a long journey:
He hath taken a bag of money with him;
He will come home at the full moon."

21 With her much fair speech she causeth him to yield,
With the flattering of her lips she forceth him away.

He goeth after her straightway,
As an ox goeth to the slaughter,
Or as one in fetters to the correction of the fool;
Till an arrow strike through his liver;
As a bird hasteth to the snare,
And knoweth not that it is for his life.

III

24 Now therefore, my sons, hearken unto me,
And attend to the words of my mouth.
Let not thine heart decline to her ways,
Go not astray in her paths.
For she hath cast down many wounded:
Yea, all her slain are a mighty host.
Her house is the way to Sheol,
Going down to the chambers of death.

IV

8 Doth not Wisdom cry,
And Understanding put forth her voice?
In the top of high places by the way,
Where the paths meet,
She standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors,
She crieth aloud:

Unto you, O men, I call; 4
And my voice is to the sons of men.
O ye simple, understand subtilty;
And ye fools, be ye of an understanding heart.
Hear, for I will speak excellent things;
And the opening of my lips shall be right things.
For my mouth shall utter truth;
And wickedness is an abomination to my lips.

All the words of my mouth are righteousness; 8
There is nothing crooked or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge.
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom is better than rubies;
And all the things that may be desired are not to be compared unto her.

V

I Wisdom have made subtilty my dwelling, 12
And find out knowledge and discretion.

The fear of the LORD is to hate evil;
Pride and arrogancy,
And the evil way,
And the froward mouth, do I hate.

Counsel is mine, 14
And sound knowledge;
I am understanding,
I have might.

By me kings reign,
And princes decree justice;
By me princes rule,
And nobles, even all the judges of the earth.

I love them that love me; 17
And those that seek me diligently shall find me.

Riches and honour are with me;
Durable riches and righteousness;
My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.

I walk in the way of righteousness, 20
In the midst of the paths of judgement:
That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

VI

The LORD formed me in the beginning of his way, 22
Before his works of old.

I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth,
When there were no fountains abounding with water.

Before the mountains were settled,
Before the hills, was I brought forth:
While as yet he had not made the earth,
Nor the fields,
Nor the beginning of the dust of the world.

When he established the heavens, I was there:
When he set a circle upon the face of the deep:
When he made firm the skies above:
When the fountains of the deep became strong:
When he gave to the sea its bound,
That the waters should not transgress his commandment:

When he marked out the foundations of the earth,
Then I was by him,
As a master workman;
And I was daily his delight,
Sporting always before him;
Sporting in his habitable earth;
And my delight was with the sons of men.

VII

Now therefore, my sons, hearken unto me:
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed is the man that heareth me, watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the LORD;
But he that sinneth against me wrongeth his own soul;
All they that hate me love death.

The House of Wisdom and the House of Folly. — A Sonnet of Sonnets

A

Wisdom hath builded her house,
She hath hewn out her seven pillars:
She hath killed her beasts;
She hath mingled her wine;
She hath also furnished her table.
She hath sent forth her maidens,
She crieth upon the highest places of the city:
"Whoso is simple,
Let him turn in hither:
As for him that is void of understanding —

Come, eat ye of my bread,
And drink of the wine which I have mingled." 5
Leave off, ye simple ones, and live;
And walk in the way of understanding.

B

He that correcteth a scorner getteth to himself shame: 7
And he that reproveth a wicked man getteth himself a blot.
Reprove not a scorner, lest he hate thee:
Reprove a wise man, and he will love thee.
Give instruction to a wise man, and he will be yet wiser;
Teach a righteous man, and he will increase in learning.

BB

The fear of the LORD is the beginning of wisdom: 10
And the knowledge of the Holy One is understanding.
For by me thy days shall be multiplied,
And the years of thy life shall be increased.
If thou art wise, thou art wise for thyself:
And if thou scornest, thou alone shalt bear it.

AA

The Foolish Woman is clamorous; 13
She is simple,
And knoweth nothing;
And she sitteth at the door of her house,
On a seat in the high places of the city,
To call to them that pass by,
Who go right on their ways:
"Whoso is simple,
Let him turn in hither: 16
And as for him that is void of understanding —
Stolen waters are sweet,
And bread in secret is pleasant."
But he knoweth not that the dead are there;
That her guests are in the depths of Sheol.

BOOK II. — PROVERBS OF SOLOMON 10

A wise son maketh a glad father: 2
But a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing:
But righteousness delivereth from death.

The LORD will not suffer the soul of the righteous to famish:
But he thrusteth away the desire of the wicked.

He becometh poor that dealeth with a slack hand: 4
But the hand of the diligent maketh rich.

He that gathereth in summer is a wise son:
But he that sleepeth in harvest is a son that causeth shame.

Blessings are upon the head of the righteous:
But violence covereth the mouth of the wicked.

The memory of the just is blessed:
But the name of the wicked shall rot.

The wise in heart will receive commandments:
But a prating fool shall fall.

He that walketh uprightly walketh surely:
But he that perverteth his ways shall be known.

He that winketh with the eye causeth sorrow:
But a prating fool shall fall.

The mouth of the righteous is a fountain of life:
But violence covereth the mouth of the wicked.

Hatred stirreth up strifes:
But love covereth all transgressions.

In the lips of him that hath discernment wisdom is found:
But a rod is for the back of him that is void of understanding.

Wise men lay up knowledge:
But the mouth of the foolish is a present destruction.

The rich man's wealth is his strong city:
The destruction of the poor is their poverty.

The labour of the righteous tendeth to life:
The increase of the wicked to sin.

He is in the way of life that heedeth instruction:
But he that forsaketh reproof erreth.

He that hideth hatred is of lying lips;
And he that uttereth a slander is a fool.

In the multitude of words there wanteth not transgression:
But he that refraineth his lips doeth wisely.

The tongue of the righteous is as choice silver:
The heart of the wicked is little worth.

The lips of the righteous feed many:
But the foolish die for lack of understanding.

The blessing of the LORD, it maketh rich:
And he addeth no sorrow therewith.

It is as sport to a fool to do wickedness:
And so is wisdom to a man of understanding. 23

The fear of the wicked, it shall come upon him:
And the desire of the righteous shall be granted.

When the whirlwind passeth, the wicked is no more:
But the righteous is an everlasting foundation.

As vinegar to the teeth,
And as smoke to the eyes, 26
So is the sluggard to them that send him.

The fear of the LORD prolongeth days:
But the years of the wicked shall be shortened.

The hope of the righteous shall be gladness:
But the expectation of the wicked shall perish.

The way of the LORD is a strong hold to the upright: 29
But it is a destruction to the workers of iniquity.

The righteous shall never be removed:
But the wicked shall not dwell in the land.

The mouth of the righteous bringeth forth wisdom:
But the froward tongue shall be cut off.

The lips of the righteous know what is acceptable:
But the mouth of the wicked speaketh frowardness.

A false balance is an abomination to the LORD: 11
But a just weight is his delight.

When pride cometh, then cometh shame:
But with the lowly is wisdom.

The integrity of the upright shall guide them:
But the perverseness of the treacherous shall destroy them.

Riches profit not in the day of wrath: 4
But righteousness delivereth from death.

The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them:
But they that deal treacherously shall be taken in their own mischief.

When a wicked man dieth, his expectation shall perish: 7
And the hope of iniquity perisheth.

The righteous is delivered out of trouble:
And the wicked cometh in his stead.

With his mouth the godless man destroyeth his neighbour:
But through knowledge shall the righteous be delivered.

10 When it goeth well with the righteous, the city rejoiceth:
And when the wicked perish, there is shouting.

By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.

He that despiseth his neighbour is void of wisdom;
But a man of understanding holdeth his peace.

13 He that goeth about as a talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.

Where no wise guidance is, the people falleth:
But in the multitude of counsellors there is safety.

He that is surety for a stranger shall smart for it:
But he that hateth suretiship is sure.

16 A gracious woman retaineth honour:
And violent men retain riches.

The merciful man doeth good to his own soul:
But he that is cruel troubleth his own flesh.

The wicked earneth deceitful wages:
But he that soweth righteousness hath a sure reward.

19 He that is steadfast in righteousness shall attain unto life:
And he that pursueth evil doeth it to his own death.

They that are perverse in heart are an abomination to the LORD:
But such as are perfect in their way are his delight.

Though hand join in hand, the evil man shall not be unpunished:
But the seed of the righteous shall be delivered.

22 As a jewel of gold
In a swine's snout,
So is a fair woman which is without discretion.

The desire of the righteous is only good:
But the expectation of the wicked is wrath.

There is that scattereth, and increaseth yet more:
And there is that withholdeth more than is meet, but it tendeth only to want.

25 The liberal soul shall be made fat:
And he that watereth shall be watered also himself.

He that withholdeth corn, the people shall curse him:
But blessing shall be upon the head of him that selleth it. 26

He that diligently seeketh good seeketh favour:
But he that searcheth after mischief, it shall come unto him.

He that trusteth in his riches shall fall:
But the righteous shall flourish as the green leaf.

He that troubleth his own house shall inherit the wind: 29
And the foolish shall be servant to the wise of heart.

The fruit of the righteous is a tree of life;
And he that is wise winneth souls.

Behold, the righteous shall be recompensed in the earth:
How much more the wicked and the sinner!

Whoso loveth correction loveth knowledge: 12
But he that hateth reproof is brutish.

A good man shall obtain favour of the LORD:
But a man of wicked devices will he condemn.

A man shall not be established by wickedness:
But the root of the righteous shall never be moved.

A virtuous woman is a crown to her husband: 4
But she that maketh ashamed is as rottenness in his bones.

The thoughts of the righteous are just:
But the counsels of the wicked are deceit.

The words of the wicked are of lying in wait for blood:
But the mouth of the upright shall deliver them.

Overthrow the wicked, and they are not: 7
But the house of the righteous shall stand.

A man shall be commended according to his wisdom:
But he that is of a perverse heart shall be despised.

Better is he that is lightly esteemed, and hath a servant,
Than he that honoureth himself, and lacketh bread.

A righteous man regardeth the life of his beast: 10
But the tender mercies of the wicked are cruel.

He that tilleth his land shall have plenty of bread:
But he that followeth after vain persons is void of understanding.

The wicked desireth the net of evil men:
But the root of the righteous yieldeth fruit.

13 In the transgression of the lips is a snare to the evil man:
But the righteous shall come out of trouble.

A man shall be satisfied with good by the fruit of his mouth:
And the doings of a man's hands shall be rendered unto him.

The way of the foolish is right in his own eyes:
But he that is wise hearkeneth unto counsel.

16 A fool's vexation is presently known:
But a prudent man concealeth shame.

He that uttereth truth sheweth forth righteousness:
But a false witness deceit.

There is that speaketh rashly like the piercings of a sword:
But the tongue of the wise is health.

19 The lip of truth shall be established for ever:
But a lying tongue is but for a moment.

Deceit is in the heart of them that devise evil:
But to the counsellors of peace is joy.

There shall no mischief happen to the righteous:
But the wicked shall be filled with evil.

22 Lying lips are an abomination to the LORD:
But they that deal truly are his delight.

A prudent man concealeth knowledge:
But the heart of fools proclaimeth foolishness.

The hand of the diligent shall bear rule:
But the slothful shall be put under taskwork.

25 Heaviness in the heart of a man maketh it stoop:
But a good word maketh it glad.

The righteous is a guide to his neighbour:
But the way of the wicked causeth them to err.

The slothful man roasteth not that which he took in hunting:
But the precious substance of men is to the diligent.

In the way of righteousness is life;
And in the pathway thereof there is no death.

13 A wise son heareth his father's instruction:
But a scorner heareth not rebuke.

A man shall eat good by the fruit of his mouth:
But the soul of the treacherous shall eat violence.

He that guardeth his mouth keepeth his life:
But he that openeth wide his lips shall have destruction.

The soul of the sluggard desireth, and hath nothing: 4
But the soul of the diligent shall be made fat.

A righteous man hateth lying:
But a wicked man is loathsome, and cometh to shame.

Righteousness guardeth him that is upright in the way:
But wickedness overthroweth the sinner.

There is that maketh himself rich, yet hath nothing: 7
There is that maketh himself poor, yet hath great wealth.

The ransom of a man's life is his riches:
But the poor heareth no threatening.

The light of the righteous rejoiceth:
But the lamp of the wicked shall be put out.

By pride cometh only contention: 10
But with the well advised is wisdom.

Wealth gotten by vanity shall be diminished:
But he that gathereth by labour shall have increase.

Hope deferred maketh the heart sick:
But when the desire cometh, it is a tree of life.

Whoso despiseth the word bringeth destruction on himself: 13
But he that feareth the commandment shall be rewarded.

The law of the wise is a fountain of life,
To depart from the snares of death.

Good understanding giveth favour:
But the way of the treacherous is rugged.

Every prudent man worketh with knowledge: 16
But a fool spreadeth out folly.

A wicked messenger falleth into evil:
But a faithful ambassador is health.

Poverty and shame shall be to him that refuseth correction:
But he that regardeth reproof shall be honoured.

The desire accomplished is sweet to the soul: 19
But it is an abomination to fools to depart from evil.

Walk with wise men, and thou shalt be wise:
But the companion of fools shall smart for it.

21 Evil pursueth sinners:
But the righteous shall be recompensed with good.

A good man leaveth an inheritance to his children's children:
And the wealth of the sinner is laid up for the righteous.

Much food is in the tillage of the poor:
But there is that is destroyed by reason of injustice.

24 He that spareth his rod hateth his son:
But he that loveth him chasteneth him betimes.

The righteous eateth to the satisfying of his soul:
But the belly of the wicked shall want.

14 Every wise woman buildeth her house:
But the foolish plucketh it down with her own hands.

He that walketh in his uprightness feareth the LORD:
But he that is perverse in his ways despiseth him.

In the mouth of the foolish is a rod of pride:
But the lips of the wise shall preserve them.

4 Where no oxen are, the crib is clean:
But much increase is by the strength of the ox.

A faithful witness will not lie:
But a false witness uttereth lies.

A scorner seeketh wisdom, and findeth it not:
But knowledge is easy unto him that hath understanding.

7 Go into the presence of a foolish man,
And thou shalt not perceive in him the lips of knowledge.

The wisdom of the prudent is to understand his way:
But the folly of fools is deceit.

The foolish make a mock at guilt:
But among the upright there is good will.

10 The heart knoweth its own bitterness:
And a stranger doth not intermeddle with its joy.

The house of the wicked shall be overthrown:
But the tent of the upright shall flourish.

There is a way which seemeth right unto a man:
But the end thereof are the ways of death.

13 Even in laughter the heart is sorrowful;
And the end of mirth is heaviness.

The blackslider in heart shall be filled with his own ways:
And a good man shall be satisfied from himself. 14

The simple believeth every word:
But the prudent man looketh well to his going.

A wise man feareth, and departeth from evil:
But the fool beareth himself insolently, and is confident. 16

He that is soon angry will deal foolishly:
And a man of wicked devices is hated.

The simple inherit folly:
But the prudent are crowned with knowledge.

The evil bow before the good;
And the wicked at the gates of the righteous. 19

The poor is hated even of his own neighbour:
But the rich hath many friends.

He that despiseth his neighbour sinneth:
But he that hath pity on the poor, happy is he.

Do they not err that devise evil?
But mercy and truth shall be to them that devise good. 22

In all labour there is profit:
But the talk of the lips tendeth only to penury.

The crown of the wise is their riches:
But the folly of fools is only folly.

A true witness delivereth souls:
But he that uttereth lies causeth deceit. 25

In the fear of the LORD is strong confidence:
And his children shall have a place of refuge.

The fear of the LORD is a fountain of life,
To depart from the snares of death.

In the multitude of people is the king's glory:
But in the want of people is the destruction of the prince. 28

He that is slow to anger is of great understanding:
But he that is hasty of spirit exalteth folly.

A sound heart is the life of the flesh:
But envy is the rottenness of the bones.

He that oppresseth the poor reproacheth his Maker:
But he that hath mercy on the needy honoureth him. 31

32 The wicked is thrust down in his calamity:
But the righteous hath a refuge in his death.

Wisdom resteth in the heart of him that hath understanding:
But that which is in the inward part of fools is made known.

34 Righteousness exalteth a nation:
But sin is a reproach to any people.

The king's favour is toward a servant that dealeth wisely:
But his wrath shall be against him that causeth shame.

15 A soft answer turneth away wrath:
But a grievous word stirreth up anger.

The tongue of the wise uttereth knowledge aright:
But the mouth of fools poureth out folly.

The eyes of the LORD are in every place,
Keeping watch upon the evil and the good.

4 A wholesome tongue is a tree of life:
But perverseness therein is a breaking of the spirit.

A fool despiseth his father's correction:
But he that regardeth reproof getteth prudence.

In the house of the righteous is much treasure:
But in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge:
But the heart of the foolish doeth not so.

The sacrifice of the wicked is an abomination to the LORD:
But the prayer of the upright is his delight.

The way of the wicked is an abomination to the LORD:
But he loveth him that followeth after righteousness.

10 There is grievous correction for him that forsaketh the way:
And he that hateth reproof shall die.

Sheol and Abaddon are before the LORD:
How much more then the hearts of the children of men!

A scorner loveth not to be reproved:
He will not go unto the wise.

13 A merry heart maketh a cheerful countenance:
But by sorrow of heart the spirit is broken.

The heart of him that hath understanding seeketh knowledge:
But the mouth of fools feedeth on folly.

All the days of the afflicted are evil:
But he that is of a cheerful heart hath a continual feast.

Better is little with the fear of the LORD 16
Than great treasure and trouble therewith.

Better is a dinner of herbs where love is
Than a stalled ox and hatred therewith.

A wrathful man stirreth up contention:
But he that is slow to anger appeaseth strife.

The way of the sluggard is as an hedge of thorns: 19
But the path of the upright is made an high way.

A wise son maketh a glad father:
But a foolish man despiseth his mother.

Folly is joy to him that is void of wisdom:
But a man of understanding maketh straight his going.

Where there is no counsel purposes are disappointed: 22
But in the multitude of counsellors they are established.

A man hath joy in the answer of his mouth:
And a word in due season, how good is it!

To the wise the way of life goeth upward,
That he may depart from Sheol beneath.

The LORD will root up the house of the proud: 25
But he will establish the border of the widow.

Evil devices are an abomination to the LORD:
But pleasant words are pure.

He that is greedy of gain troubleth his own house:
But he that hateth gifts shall live.

The heart of the righteous studieth to answer: 28
But the mouth of the wicked poureth out evil things.

The LORD is far from the wicked:
But he heareth the prayer of the righteous.

The light of the eyes rejoiceth the heart:
And good tidings make the bones fat.

The ear that hearkeneth to the reproof of life 31
Shall abide among the wise.

He that refuseth correction despiseth his own soul:
But he that hearkeneth to reproof getteth understanding.

The fear of the LORD is the instruction of wisdom:
And before honour goeth humility.

16 The preparations of the heart belong to man:
But the answer of the tongue is from the LORD.

All the ways of a man are clean in his own eyes:
But the LORD weigheth the spirits.

Commit thy works unto the LORD,
And thy thoughts shall be established.

4 The LORD hath made every thing for its own end:
Yea, even the wicked for the day of evil.

Every one that is proud in heart is an abomination to the LORD:
Though hand join in hand, he shall not be unpunished.

By mercy and truth iniquity is purged:
And by the fear of the LORD men depart from evil.

7 When a man's ways please the LORD,
He maketh even his enemies to be at peace with him.

Better is a little with righteousness
Than great revenues with injustice.

A man's heart deviseth his way:
But the LORD directeth his steps.

10 A divine sentence is in the lips of the king:
His mouth shall not transgress in judgement.

A just balance and scales are the LORD'S:
All the weights of the bag are his work.

It is an abomination to kings to commit wickedness:
For the throne is established by righteousness.

13 Righteous lips are the delight of kings;
And they love him that speaketh right.

The wrath of a king is as messengers of death:
But a wise man will pacify it.

In the light of the king's countenance is life;
And his favour is as a cloud of the latter rain.

16 How much better is it to get wisdom than gold!
Yea, to get understanding is rather to be chosen than silver.

The high way of the upright is to depart from evil:
He that keepeth his way preserveth his soul.

Pride goeth before destruction;
And an haughty spirit before a fall.

Better it is to be of a lowly spirit with the poor 19
Than to divide the spoil with the proud.

He that giveth heed unto the word shall find good:
And whoso trusteth in the LORD, happy is he.

The wise in heart shall be called prudent:
And the sweetness of the lips increaseth learning.

Understanding is a wellspring of life unto him that hath it: 22
But the correction of fools is their folly.

The heart of the wise instructeth his mouth,
And addeth learning to his lips.

Pleasant words are as an honeycomb,
Sweet to the soul, and health to the bones.

There is a way which seemeth right unto a man, 25
But the end thereof are the ways of death.

The appetite of the labouring man laboureth for him;
For his mouth craveth it of him.

A worthless man deviseth mischief:
And in his lips there is as a scorching fire.

A froward man scattereth abroad strife: 28
And a whisperer separateth chief friends.

A man of violence enticeth his neighbour,
And leadeth him in a way that is not good.

He that shutteth his eyes, it is to devise froward things:
He that compresseth his lips bringeth evil to pass.

The hoary head is a crown of glory, 31
If it be found in the way of righteousness.

He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.

The lot is cast into the lap;
But the whole disposing thereof is of the LORD.

Better is a dry morsel and quietness therewith 17
Than an house full of feasting with strife.

A servant that dealeth wisely shall have rule over a son that causeth shame,
And shall have part in the inheritance among the brethren.

The fining pot is for silver,
And the furnace for gold:
But the LORD trieth the hearts.

4 An evil-doer giveth heed to wicked lips;
And a liar giveth ear to a mischievous tongue.

Whoso mocketh the poor reproacheth his Maker:
And he that is glad at calamity shall not be unpunished.

Children's children are the crown of old men;
And the glory of children are their fathers.

7 Excellent speech becometh not a fool:
Much less do lying lips a prince.

A gift is as a precious stone in the eyes of him that hath it:
Whithersoever it turneth, it prospereth.

He that covereth a transgression seeketh love:
But he that harpeth on a matter separateth chief friends.

10 A rebuke entereth deeper into one that hath understanding
Than an hundred stripes into a fool.

An evil man seeketh only rebellion;
Therefore a cruel messenger shall be sent against him.

Let a bear robbed of her whelps meet a man,
Rather than a fool in his folly.

13 Whoso rewardeth evil for good,
Evil shall not depart from his house.

The beginning of strife is as when one letteth out water:
Therefore leave off contention, before there be quarrelling.

He that justifieth the wicked,
And he that condemneth the righteous,
Both of them alike are an abomination to the LORD.

16 Wherefore is there a price in the hand of a fool to buy wisdom,
Seeing he hath no understanding?

A friend loveth at all times,
And a brother is born for adversity.

A man void of understanding striketh hands,
And becometh surety in the presence of his neighbour.

19 He loveth transgression that loveth strife:
He that raiseth high his gate seeketh destruction.

He that hath a froward heart findeth no good:
And he that hath a perverse tongue falleth into mischief. 20

He that begetteth a fool doeth it to his sorrow;
And the father of a fool hath no joy.

A merry heart is a good medicine:
But a broken spirit drieth up the bones.

A wicked man taketh a gift out of the bosom, 23
To pervert the ways of judgement.

Wisdom is before the face of him that hath understanding:
But the eyes of a fool are in the ends of the earth.

A foolish son is a grief to his father,
And bitterness to her that bare him.

Also to punish the righteous is not good, 26
Nor to smite the noble for their uprightness.

He that spareth his words hath knowledge:
And he that is of a cool spirit is a man of understanding.

Even a fool, when he holdeth his peace, is counted wise:
When he shutteth his lips, he is esteemed as prudent.

He that separateth himself seeketh his own desire, 18
And rageth against all sound wisdom.

A fool hath no delight in understanding,
But only that his heart may reveal itself.

When the wicked cometh, there cometh also contempt,
And with ignominy cometh reproach.

The words of a man's mouth are as deep waters; 4
The wellspring of wisdom is as a flowing brook.

To accept the person of the wicked is not good,
Nor to turn aside the righteous in judgement.

A fool's lips enter into contention,
And his mouth calleth for stripes.

A fool's mouth is his destruction, 7
And his lips are the snare of his soul.

The words of a whisperer are as dainty morsels,
And they go down into the innermost parts of the belly.

He also that is slack in his work
Is brother to him that is a destroyer.

10 The name of the LORD is a strong tower:
The righteous runneth into it, and is safe.

The rich man's wealth is his strong city,
And as an high wall in his own imagination.

Before destruction the heart of man is haughty,
And before honour goeth humility.

13 He that giveth answer before he heareth,
It is folly and shame unto him.

The spirit of a man will sustain his infirmity;
But a broken spirit who can bear?

The heart of the prudent getteth knowledge;
And the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him,
And bringeth him before great men.

He that pleadeth his cause first seemeth just;
But his neighbour cometh and searcheth him out.

The lot causeth contentions to cease,
And parteth between the mighty.

19 A brother offended is harder to be won than a strong city;
And such contentions are like bars of a castle.

A man's belly shall be filled with the fruit of his mouth;
With the increase of his lips shall he be satisfied.

Death and life are in the power of the tongue;
And they that love it shall eat the fruit thereof.

22 Whoso findeth a wife findeth a good thing,
And obtaineth favour of the LORD.

The poor useth intreaties:
But the rich answereth roughly.

He that maketh many friends doeth it to his own destruction:
But there is a friend that sticketh closer than a brother.

19 Better is the poor that walketh in his integrity
Than he that is perverse in his lips and is a fool.

Also, that the soul be without knowledge is not good;
And he that hasteth with his feet sinneth.

The foolishness of man subverteth his way;
And his heart fretteth against the LORD.

Wealth addeth many friends:
But the poor is separated from his friend. 4

A false witness shall not be unpunished;
And he that uttereth lies shall not escape.

Many will intreat the favour of the liberal man;
And every man is a friend to him that giveth gifts.

All the brethren of the poor do hate him: 7
How much more do his friends go far from him!
He pursueth them with words, but they are gone.

He that getteth wisdom loveth his own soul:
He that keepeth understanding shall find good.

A false witness shall not be unpunished;
And he that uttereth lies shall perish.

Delicate living is not seemly for a fool; 10
Much less for a servant to have rule over princes.

The discretion of a man maketh him slow to anger,
And it is his glory to pass over a transgression.

The king's wrath is as the roaring of a lion;
But his favour is as dew upon the grass.

A foolish son is the calamity of his father: 13
And the contentions of a wife are a continual dropping.

House and riches are an inheritance from fathers:
But a prudent wife is from the LORD.

Slothfulness casteth into a deep sleep;
And the idle soul shall suffer hunger.

He that keepeth the commandment keepeth his soul: 16
But he that is careless of his ways shall die.

He that hath pity upon the poor lendeth unto the LORD,
And his good deed will he pay him again.

Chasten thy son, seeing there is hope;
And set not thy heart on his destruction.

A man of great wrath shall bear the penalty: 19
For if thou deliver him, thou must do it yet again.

Hear counsel,
And receive instruction,
That thou mayest be wise in thy latter end.

21 There are many devices in a man's heart;
But the counsel of the LORD, that shall stand.

The desire of a man is the measure of his kindness:
And a poor man is better than a liar.

The fear of the LORD tendeth to life:
And he that hath it shall abide satisfied;
He shall not be visited with evil.

24 The sluggard burieth his hand in the dish,
And will not so much as bring it to his mouth again.

Smite a scorner, and the simple will learn prudence;
And reprove one that hath understanding, and he will understand knowledge.

He that spoileth his father,
And chaseth away his mother,
Is a son that causeth shame and bringeth reproach.

27 Cease, my son, to hear instruction
Only to err from the words of knowledge.

A worthless witness mocketh at judgement:
And the mouth of the wicked swalloweth iniquity.

Judgements are prepared for scorners,
And stripes for the back of fools.

20 Wine is a mocker,
Strong drink a brawler;
And whosoever erreth thereby is not wise.

The terror of a king is as the roaring of a lion:
He that provoketh him to anger sinneth against his own life.

It is an honour for a man to keep aloof from strife:
But every fool will be quarrelling.

4 The slothful will not plow by reason of the winter;
Therefore he shall beg in harvest, and have nothing.

Counsel in the heart of man is like deep water;
But a man of understanding will draw it out.

Most men will proclaim every one his own kindness:
But a faithful man who can find?

7 A just man that walketh in his integrity,
Blessed are his children after him.

A king that sitteth on the throne of judgement
Winnoweth away all evil with his eyes.

Who can say, I have made my heart clean,
I am pure from my sin?

Divers weights,
And divers measures,
Both of them alike are an abomination to the LORD.

Even a child maketh himself known by his doings,
Whether his work be pure, and whether it be right.

The hearing ear,
And the seeing eye,
The LORD hath made even both of them.

Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with bread.

It is naught, it is naught, saith the buyer:
But when he is gone his way, then he boasteth.

There is gold,
And abundance of rubies:
But the lips of knowledge are a precious jewel.

Take his garment that is surety for a stranger;
And hold him in pledge that is surety for strangers.

Bread of falsehood is sweet to a man;
But afterwards his mouth shall be filled with gravel.

Every purpose is established by counsel;
And by wise guidance make thou war.

He that goeth about as a talebearer revealeth secrets:
Therefore meddle not with him that openeth wide his lips.

Whoso curseth his father or his mother,
His lamp shall be put out in the blackest darkness.

An inheritance may be gotten hastily at the beginning;
But the end thereof shall not be blessed.

Say not thou, I will recompense evil:
Wait on the LORD, and he shall save thee.

Divers weights are an abomination to the LORD;
And a false balance is not good.

A man's goings are of the LORD;
How then can man understand his way?

It is a snare to a man rashly to say, It is holy,
And after vows to make inquiry.

26 A wise king winnoweth the wicked,
And bringeth the threshing wheel over them.

The spirit of man is the lamp of the LORD,
Searching all the innermost parts of the belly.

28 Mercy and truth preserve the king:
And his throne is upholden by mercy.

The glory of young men is their strength:
And the beauty of old men is the hoary head.

Stripes that wound cleanse away evil:
And strokes reach the innermost parts of the belly.

21 The king's heart is in the hand of the LORD as the watercourses:
He turneth it whithersoever he will.

Every way of a man is right in his own eyes:
But the LORD weigheth the hearts.

To do justice and judgement
Is more acceptable to the LORD than sacrifice.

4 An high look,
And a proud heart,
Even the lamp of the wicked, is sin.

The thoughts of the diligent tend only to plenteousness:
But every one that is hasty hasteth only to want.

The getting of treasures by a lying tongue
Is a vapour driven to and fro;
They that seek them seek death.

7 The violence of the wicked shall sweep them away;
Because they refuse to do judgement.

The way of him that is laden with guilt is exceeding crooked:
But as for the pure, his work is straight.

It is better to dwell in the corner of the housetop
Than with a contentious woman in a wide house.

10 The soul of the wicked desireth evil:
His neighbour findeth no favour in his eyes.

When the scorner is punished, the simple is made wise:
And when the wise is instructed, he receiveth knowledge.

The righteous man considereth the house of the wicked,
How the wicked are overthrown to their ruin.

Whoso stoppeth his ears at the cry of the poor,
He also shall cry, but shall not be heard. 13

A gift in secret pacifieth anger,
And a present in the bosom strong wrath.

It is joy to the righteous to do judgement;
But it is a destruction to the workers of iniquity.

The man that wandereth out of the way of understanding
Shall rest in the congregation of the dead.

He that loveth pleasure shall be a poor man:
He that loveth wine and oil shall not be rich.

The wicked is a ransom for the righteous;
And the treacherous cometh in the stead of the upright.

It is better to dwell in a desert land 19
Than with a contentious and fretful woman.

There is precious treasure and oil in the dwelling of the wise;
But a foolish man swalloweth it up.

He that followeth after righteousness and mercy
Findeth life, righteousness, and honour.

A wise man scaleth the city of the mighty, 22
And bringeth down the strength of the confidence thereof.

Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles.

The proud and haughty man, scorner is his name,
He worketh in the arrogance of pride.

The desire of the slothful killeth him; 25
For his hands refuse to labour.

There is that coveteth greedily all the day long:
But the righteous giveth and withholdeth not.

The sacrifice of the wicked is an abomination:
How much more, when he bringeth it to atone for wickedness!

A false witness shall perish: 28
But the man that heareth shall speak unchallenged.

A wicked man hardeneth his face:
But as for the upright, he ordereth his ways.

There is no wisdom nor understanding 30
Nor counsel against the LORD.

The horse is prepared against the day of battle:
But victory is of the LORD.

22 A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.

The rich and the poor meet together;
The LORD is the maker of them all.

A prudent man seeth the evil, and hideth himself:
But the simple pass on, and suffer for it.

4 The reward of humility and the fear of the LORD
Is riches, and honour, and life.

Thorns and snares are in the way of the froward:
He that keepeth his soul shall be far from them.

Train up a child in the way he should go,
And even when he is old he will not depart from it.

7 The rich ruleth over the poor,
And the borrower is servant to the lender.

He that soweth iniquity shall reap calamity:
And the rod of his wrath shall fail.

He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out;
Yea, strife and ignominy shall cease.

He that loveth pureness of heart,
For the grace of his lips the king shall be his friend.

The eyes of the LORD preserve him that hath knowledge,
But he overthroweth the words of the treacherous man.

13 The sluggard saith:
There is a lion without,
I shall be murdered in the streets.

The mouth of strange women is a deep pit:
He that is abhorred of the LORD shall fall therein.

Foolishness is bound up in the heart of a child:
But the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his gain,
And he that giveth to the rich, cometh only to want.

BOOK III. — A WISDOM EPISTLE

Incline thine ear, and hear the words of the wise, and apply thine heart unto my 17
knowledge; for it is a pleasant thing if thou keep them within thee, if they be established together upon thy lips. That thy trust may be in the LORD, *I have made them known to thee this day, even to thee. Have not I written unto thee excellent things of counsels and knowledge; to make thee know the certainty of the words of truth, that thou mayest carry back words of truth to them that send thee?*

Epigrams and Proverbs

Rob not the poor, because he is poor, 22
Neither oppress the afflicted in the gate:
For the LORD will plead their cause,
And despoil of life those that despoil them.

Make no friendship with a man that is given to anger,
And with a wrathful man thou shalt not go:
Lest thou learn his ways,
And get a snare to thy soul.

Be thou not one of them that strike hands, 26
Or of them that are sureties for debts:
If thou hast not wherewith to pay,
Why should he take away thy bed from under thee?

Remove not the ancient landmark,
Which thy fathers have set.

Seest thou a man diligent in his business? 29
He shall stand before kings;
He shall not stand before mean men.

Awe before Appetite. — An Epigram

When thou sittest to eat with a ruler, 23
Consider diligently him that is before thee;
And put a knife to thy throat,
If thou be a man given to appetite.
Be not desirous of his dainties;
Seeing they are deceitful meat.

Transitoriness of Riches. — An Epigram

Weary not thyself to be rich; 4
Cease from thine own wisdom;
Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings,
Like an eagle that flieth toward heaven.

Hospitality of the Evil Eye. — An Epigram

Eat thou not the bread of him that hath an evil eye, 6
Neither desire thou his dainties;

7 For as one that reckoneth within himself, so is he:
Eat and drink, saith he to thee;
But his heart is not with thee.
The morsel which thou hast eaten shalt thou vomit up,
And lose thy sweet words.

Proverbs and Epigrams

9 Speak not in the hearing of a fool;
For he will despise the wisdom of thy words.

Remove not the ancient landmark;
And enter not into the fields of the fatherless:
For their redeemer is strong;
He shall plead their cause against thee.

12 Apply thine heart unto instruction,
And thine ears to the words of knowledge.

Withhold not correction from the child:
For if thou beat him with the rod, he shall not die.
Thou shalt beat him with the rod,
And shalt deliver his soul from Sheol.

15 My son, if thine heart be wise,
My heart shall be glad, even mine:
Yea, my reins shall rejoice,
When thy lips speak right things.

17 Let not thine heart envy sinners:
But be thou in the fear of the LORD all the day long:
For surely there is a reward;
And thy hope shall not be cut off.

Gluttony.— An Epigram

19 Hear thou, my son, and be wise,
And guide thine heart in the way.
Be not among winebibbers;
Among gluttonous eaters of flesh:
For the drunkard and the glutton shall come to poverty:
And drowsiness shall clothe a man with rags.

Three Sayings

22 Hearken unto thy father that begat thee,
And despise not thy mother when she is old.

Buy the truth,
And sell it not;
Yea, wisdom, and instruction, and understanding.

The father of the righteous shall greatly rejoice:
And he that begetteth a wise child shall have joy of him.
Let thy father and thy mother be glad,
And let her that bare thee rejoice.

The Pit of Whoredom. — An Epigram

My son, give me thine heart,
And let thine eyes delight in my ways:
For a Whore is a deep ditch;
And a strange woman is a narrow pit.
Yea, she lieth in wait as a robber,
And increaseth the treacherous among men.

Wine and Woe. — A Riddle Sonnet

Who hath woe?
Who hath sorrow?
Who hath contentions?
Who hath complaining?
Who hath wounds without cause?
Who hath redness of eyes?

They that tarry long at the wine;
They that go to seek out mixed wine.

Look not thou upon the wine
When it is red,
When it giveth its colour in the cup,
When it goeth down smoothly:

At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange things,
And thine heart shall utter froward things.
Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.
"They have stricken me,
And I was not hurt;
They have beaten me,
And I felt it not;
When shall I awake?
I will seek it yet again."

Epigrams and Proverbs

Be not thou envious against evil men,
Neither desire to be with them:
For their heart studieth oppression,
And their lips talk of mischief.

Through wisdom is an house builded;
And by understanding it is established:

4 And by knowledge are the chambers filled
With all precious and pleasant riches.

A wise man is strong;
Yea, a man of knowledge increaseth might;
For by wise guidance thou shalt make thy war,
And in the multitude of counsellors there is safety.

7 Wisdom is too high for a fool:
He openeth not his mouth in the gate.

He that deviseth to do evil,
Men shall call him a mischievous person.

9 The thought of the foolish is sin:
And the scorner is an abomination to men.

If thou faint in the day of adversity,
Thy strength is small.

The Duty of Rescue. — An Epigram

11 Deliver them that are carried away unto death,
And those that are ready to be slain see that thou hold back.
If thou sayest, Behold, we knew not this:
Doth not he that weigheth the hearts consider it?
And he that keepeth thy soul, doth not he know it?
And shall not he render to every man according to his work?

Wisdom and Honey. — An Epigram

13 My son, eat thou honey, for it is good,
And the honeycomb, which is sweet to thy taste:
So shalt thou know wisdom to be unto thy soul:
If thou hast found it, then shall there be a reward,
And thy hope shall not be cut off.

Four Epigrams

15 Lay not wait, O wicked man, against the habitation of the righteous;
Spoil not his resting place:
For a righteous man falleth seven times, and riseth up again:
But the wicked are overthrown by calamity.

Rejoice not when thine enemy falleth,
And let not thine heart be glad when he is overthrown:
Lest the LORD see it, and it displease him,
And he turn away his wrath from him.

19 Fret not thyself because of evil-doers;
Neither be thou envious at the wicked:
For there will be no reward to the evil man;
The lamp of the wicked shall be put out.

My son, fear thou the LORD and the king; 21
And meddle not with them that are given to change:
For their calamity shall rise suddenly;
And who knoweth the destruction of their years?

Postscript. — These also are Sayings of the Wise.

Respect of Persons. — An Epigram

To have respect of persons in judgement is not good.
He that saith unto the wicked, Thou art righteous,
Peoples shall curse him, nations shall abhor him.
But to them that rebuke him shall be delight,
And a good blessing shall come upon them.

Three Sayings

He kisseth the lips 26
That giveth a right answer.

Prepare thy work without,
And make it ready for thee in the field;
And afterwards build thine house.

Be not a witness against thy neighbour without cause; 28
And deceive not with thy lips;
Say not, I will do so to him as he hath done to me,
I will render to the man according to his work.

The Field of the Slothful. — A Sonnet

I went by the field of the Slothful, 30
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld,
And considered well:

I saw,
And received instruction.
"Yet a little sleep, 33
A little slumber,
A little folding of the hands to sleep" —
So shall thy poverty come as a robber;
And thy want as an armed man.

25 *BOOK IV.—PROVERBS OF SOLOMON*

COPIED OUT BY THE MEN OF HEZEKIAH, KING OF JUDAH

The King: A Proverb Cluster

2 It is the glory of God to conceal a thing:
But the glory of Kings is to search out a matter.

*

The heaven for height,
And the earth for depth;
And the heart of Kings is unsearchable.

*

4 Take away the dross from the silver,
And there cometh forth a vessel for the finer:
Take away the wicked from before the King,
And his throne shall be established in righteousness.

*

6 Put not thyself forward in the presence of the King,
And stand not in the place of great men;
For better is it that it be said unto thee, Come up hither,
Than that thou shouldest be put lower
In the presence of the prince whom thine eyes have seen.

Proverbs and Epigrams

8 Go not forth hastily to strive,
Lest thou know not what to do in the end thereof,
When thy neighbour hath put thee to shame.

Debate thy cause with thy neighbour himself,
And disclose not the secret of another:
Lest he that heareth it revile thee,
And thine infamy turn not away.

11 A word fitly spoken
Is like apples of gold
In baskets of silver.

As an earring of gold,
And an ornament of fine gold,
So is a wise reprover upon an obedient ear.

13 As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him;
For he refresheth the soul of his masters.

As clouds and wind without rain,
So is he that boasteth himself of his gifts falsely.

By long forbearing is a ruler persuaded, 15
And a soft tongue breaketh the bone.

Hast thou found honey? eat so much as is sufficient for thee;
Lest thou be filled therewith, and vomit it.

Let thy foot be seldom in thy neighbour's house;
Lest he be weary of thee, and hate thee.

A man that beareth false witness against his neighbour 18
    Is a maul, and a sword,
    And a sharp arrow.

Confidence in an unfaithful man in time of trouble
    Is like a broken tooth,
    And a foot out of joint.

    As one that taketh off a garment in cold weather, 20
    And as vinegar upon nitre,
So is he that singeth songs to an heavy heart.

If thine enemy be hungry, give him bread to eat;
    And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
    And the LORD shall reward thee.

The north wind bringeth forth rain: 23
So doth a backbiting tongue an angry countenance.

It is better to dwell in the corner of the housetop,
Than with a contentious woman in a wide house.

    As cold waters
    To a thirsty soul,
So is good news from a far country.

    As a troubled fountain, 26
    And a corrupted spring,
So is a righteous man that giveth way before the wicked.

It is not good to eat much honey:
So for men to search out their own glory is not glory.

He whose spirit is without restraint
Is like a city that is broken down and hath no wall.

    As snow in summer, **26**
    And as rain in harvest,
So honour is not seemly for a fool.

    As the sparrow in her wandering,
    As the swallow in her flying,
So the curse that is causeless lighteth not.

On Fools: A Proverb Cluster

A whip for the horse,
A bridle for the ass,
And a rod for the back of Fools.

*

Answer not a Fool according to his folly,
Lest thou also be like unto him.
Answer a Fool according to his folly,
Lest he be wise in his own conceit.

*

He that sendeth a message by the hand of a Fool
Cutteth off his own feet,
And drinketh in damage.

*

The legs of the lame hang loose;
So is a parable in the mouth of Fools.

*

As a bag of gems
In a heap of stones,
So is he that giveth honour to a Fool.

*

As a thorn that goeth up into the hand of a drunkard,
So is a parable in the mouth of Fools.

*

As an archer that woundeth all,
So is he that hireth the Fool,
And he that hireth them that pass by.

*

As a dog that returneth to his vomit,
So is a Fool that repeateth his folly.

*

Seest thou a man wise in his own conceit?
There is more hope of a Fool than of him.

On the Sluggard: A Proverb Cluster

The Sluggard saith,
There is a lion in the way;
A lion is in the streets.

*

As the door turneth upon its hinges,
So doth the Sluggard upon his bed.

*

The Sluggard burieth his hand in the dish;
It wearieth him to bring it again to his mouth.

*

The Sluggard is wiser in his own conceit
Than seven men that can render a reason.

On Social Pests: A Proverb Cluster

He that passeth by
And vexeth himself with strife belonging not to him,
Is like one that taketh a dog by the ears. 17

*

As a madman who casteth firebrands, arrows, and death:
So is the man that deceiveth his neighbour,
And saith, Am not I in sport?

*

For lack of wood the fire goeth out, 20
And where there is no whisperer, contention ceaseth.

*

As coals are to hot embers,
And wood to fire,
So is a contentious man to inflame strife.

*

The words of a whisperer are as dainty morsels, 22
And they go down into the innermost parts of the belly.

*

Fervent lips and a wicked heart
Are like an earthen vessel overlaid with silver dross.

*

He that hateth dissembleth with his lips, 24
But he layeth up deceit within him:
When he speaketh fair, believe him not;
For there are seven abominations in his heart:
Though his hatred cover itself with guile,
His wickedness shall be openly shewed before the congregation.

Proverbs and Epigrams

Whoso diggeth a pit shall fall therein: 27
And he that rolleth a stone, it shall return upon him.

A lying tongue hateth those whom it hath wounded;
And a flattering mouth worketh ruin.

Boast not thyself of to-morrow; 27
For thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.

A stone is heavy,
And the sand weighty:
But a fool's vexation is heavier than them both.

Wrath is cruel, 4
And anger is outrageous:
But who is able to stand before jealousy?

Better is open rebuke
5 Than love that is hidden.

Faithful are the wounds of a friend:
But the kisses of an enemy are profuse.

7 The full soul loatheth an honeycomb:
But to the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest,
So is a man that wandereth from his place.

Ointment and perfume rejoice the heart:
So doth the sweetness of a man's friend
That cometh of hearty counsel.

10 Thine own friend, and thy father's friend, forsake not;
And go not to thy brother's house in the day of thy calamity:
Better is a neighbour that is near
Than a brother far off.

My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.

12 A prudent man seeth the evil, and hideth himself:
But the simple pass on, and suffer for it.

Take his garment that is surety for a stranger;
And hold him in pledge that is surety for a strange woman.

He that blesseth his friend with a loud voice,
Rising early in the morning,
It shall be counted a curse to him.

15 A continual dropping in a very rainy day
And a contentious woman are alike:
He that would restrain her restraineth the wind,
And his right hand encountereth oil.

Iron sharpeneth iron:
So a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig tree shall eat the fruit thereof;
And he that waiteth on his master shall be honoured.

As in water face answereth to face,
So the heart of man to man.

Sheol and Abaddon are never satisfied;
And the eyes of man are never satisfied.

21 The fining pot is for silver,
And the furnace for gold:
And a man is tried by his praise.

Though thou shouldest bray a fool in a mortar
With a pestle among bruised corn,
Yet will not his foolishness depart from him.

Folk Song of Good Husbandry

Be thou diligent to know the state of thy flocks,
And look well to thy herds:
For riches are not for ever;
And doth the crown endure unto all generations?

The hay is carried,
And the tender grass sheweth itself,
And the herbs of the mountains are gathered in.
The lambs are for thy clothing,
And the goats are the price of the field:
And there will be goats' milk enough for thy food,
For the food of thy household;
And maintenance for thy maidens.

Proverbs

The wicked flee when no man pursueth:
But the righteous are bold as a lion.

For the transgression of a land many are the princes thereof:
But by men of understanding and knowledge the state thereof shall be prolonged.

A needy man that oppresseth the poor
Is like a sweeping rain which leaveth no food.

They that forsake the law praise the wicked:
But such as keep the law contend with them.

Evil men understand not judgement:
But they that seek the LORD understand all things.

Better is the poor that walketh in his integrity,
Than he that is perverse in his ways, though he be rich.

Whoso keepeth the law is a wise son:
But he that is a companion of gluttonous men shameth his father

He that augmenteth his substance by usury and increase
Gathereth it for him that hath pity on the poor.

He that turneth away his ear from hearing the law,
Even his prayer is an abomination.

Whoso causeth the upright to go astray in an evil way,
He shall fall himself into his own pit:
But the perfect shall inherit good.

11 The rich man is wise in his own conceit;
But the poor that hath understanding searcheth him out.

When the righteous triumph, there is great glory:
But when the wicked rise, men hide themselves.

13 He that covereth his transgressions shall not prosper:
But whoso confesseth and forsaketh them shall obtain mercy.

Happy is the man that feareth alway:
But he that hardeneth his heart shall fall into mischief.

As a roaring lion,
And a ranging bear,
So is a wicked ruler over a poor people.

16 The prince that lacketh understanding is also a great oppressor:
But he that hateth covetousness shall prolong his days.

A man that is laden with the blood of any person
Shall flee unto the pit;
Let no man stay him.

Whoso walketh uprightly shall be delivered:
But he that is perverse in his ways shall fall at once.

19 He that tilleth his land shall have plenty of bread:
But he that followeth after vain persons shall have poverty enough.

A faithful man shall abound with blessings:
But he that maketh haste to be rich shall not be unpunished.

To have respect of persons is not good:
Neither that a man should transgress for a piece of bread.

22 He that hath an evil eye hasteth after riches,
And knoweth not that want shall come upon him.

He that rebuketh a man shall afterward find more favour
Than he that flattereth with the tongue.

Whoso robbeth his father or his mother,
And saith, It is no transgression,
The same is the companion of a destroyer.

25 He that is of a greedy spirit stirreth up strife:
But he that putteth his trust in the LORD shall be made fat.

He that trusteth in his own heart is a fool:
But whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack:
But he that hideth his eyes shall have many a curse.

When the wicked rise, men hide themselves:
But when they perish, the righteous increase.

He that being often reproved hardeneth his neck 29
Shall suddenly be broken, and that without remedy.

When the righteous are increased, the people rejoice:
But when a wicked man beareth rule, the people sigh.

Whoso loveth wisdom rejoiceth his father:
But he that keepeth company with harlots wasteth his substance.

The king by judgement establisheth the land: 4
But he that exacteth gifts overthroweth it.

A man that flattereth his neighbour
Spreadeth a net for his steps.

In the transgression of an evil man there is a snare:
But the righteous doth sing and rejoice.

The righteous taketh knowledge of the cause of the poor: 7
The wicked hath not understanding to know it.

Scornful men set a city in a flame:
But wise men turn away wrath.

If a wise man hath a controversy with a foolish man,
Whether he be angry or laugh, there will be no rest.

The bloodthirsty hate him that is perfect; 10
And as for the upright, they seek his life.

A fool uttereth all his anger:
But a wise man keepeth it back and stilleth it.

If a ruler hearkeneth to falsehood,
All his servants are wicked.

The poor man and the oppressor meet together: 13
The LORD lighteneth the eyes of them both.

The king that faithfully judgeth the poor,
His throne shall be established for ever.

The rod and reproof give wisdom:
But a child left to himself causeth shame to his mother.

When the wicked are increased, transgression increaseth: 16
But the righteous shall look upon their fall.

Correct thy son, and he shall give thee rest;
Yea, he shall give delight unto thy soul.

18 Where there is no vision, the people cast off restraint:
But he that keepeth the law, happy is he.

A servant will not be corrected by words:
For though he understand he will not give heed.

20 Seest thou a man that is hasty in his words?
There is more hope of a fool than of him.

He that delicately bringeth up his servant from a child
Shall have him become a son at the last.

An angry man stirreth up strife,
And a wrathful man aboundeth in transgression.

23 A man's pride shall bring him low:
But he that is of a lowly spirit shall obtain honour.

Whoso is partner with a thief hateth his own soul:
He heareth the adjuration and uttereth nothing.

The fear of man bringeth a snare:
But whoso putteth his trust in the LORD shall be safe.

26 Many seek the ruler's favour:
But a man's judgement cometh from the LORD.

An unjust man is an abomination to the righteous:
And he that is upright in the way is an abomination to the wicked.

BOOK V. — SHORTER COLLECTIONS

30 ### Thirteen Sayings of Agur

The Unsearchableness of God

I have wearied myself, O God,
I have wearied myself, O God,
And am consumed:

2 For I am more brutish than any man,
And have not the understanding of a man:
And I have not learned wisdom,
Neither have I the knowledge of the Holy One.

4 Who hath ascended up into heaven, and descended?
Who hath gathered the wind in his fists?
Who hath bound the waters in his garment?
Who hath established all the ends of the earth?

What is his name,
And what is his son's name,
If thou knowest?

An Epigram

Every word of God is tried;
He is a shield unto them that trust in him:
Add thou not unto his words,
Lest he reprove thee, and thou be found a liar.

The Golden Mean. — A Number Sonnet

Two things have I asked of thee;
Deny me not three before I die:

Remove far from me vanity and lies;
Give me neither poverty nor riches;
Feed me with the food that is needful for me:
Lest I be full, and deny thee, and say, Who is the LORD?
Or lest I be poor, and steal,
And use profanely the name of my God.

A Proverb

Slander not a servant unto his master,
Lest he curse thee, and thou be held guilty.

Sonnet: An Evil Generation

There is a generation
That curseth their father,
And doth not bless their mother.
There is a generation
That are pure in their own eyes,
And yet are not washed from their filthiness.
There is a generation —
Oh how lofty are their eyes!
And their eyelids are lifted up.
There is a generation
Whose teeth are as swords,
And their jaw teeth as knives,
To devour the poor from off the earth,
And the needy from among men.

Things never satisfied. — A Number Sonnet

The horseleach hath two daughters, Give, Give,
There are three things that are never satisfied,
Yea, four that say not, Enough:
The Grave;
And the barren Womb;
The Earth that is not satisfied with water;
And the Fire that saith not, Enough.

An Epigram

The eye that mocketh at his father,
And despiseth to obey his mother,
The ravens of the valley shall pick it out,
And the young eagles shall eat it.

Things not to be known. — A Number Sonnet

18 There be three things which are too wonderful for me,
Yea, four which I know not:
The way of an Eagle in the air;
The way of a Serpent upon a rock;
The way of a Ship in the midst of the sea;
And the way of a Man with a Maid.

A Proverb

20 So is the way of an adulterous woman: —
She eateth, and wipeth her mouth,
And saith, I have done no wickedness.

Things not to be borne. — A Number Sonnet

21 For three things the earth doth tremble,
And for four, which it cannot bear:
For a servant when he is king;
And a fool when he is filled with meat;
For an odious woman when she is married;
And an handmaid that is heir to her mistress.

Little and Wise. — A Number Sonnet

24 There be four things which are little upon the earth,
But they are exceeding wise.
The Ants are a people not strong,
Yet they provide their meat in the summer;
The Conies are but a feeble folk,
Yet make they their houses in the rocks;
27 The Locusts have no king,
Yet go they forth all of them by bands;
The Lizard thou canst seize with thy hands,
Yet is she in king's palaces.

Things Stately in their Going. — A Number Sonnet

29 There be three things which are stately in their march,
Yea, four which are stately in going:
The Lion,
Which is mightiest among beasts,
And turneth not away for any;
The Greyhound;
The He-goat also;
And the King when his army is with him.

The Restraining of Wrath. — An Epigram

32 If thou hast done foolishly in lifting up thyself,
Or if thou hast thought evil,
Lay thine hand upon thy mouth:
For the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood;
So the forcing of wrath bringeth forth strife.

The Oracle of Lemuel's Mother 31

What, my son? 2
And what, O son of my womb?
And what, O son of my vows?

I

Give not thy strength unto Women,
Nor thy ways to that which destroyeth kings.

II

It is not for kings, O Lemuel, it is not for kings to drink Wine, 4
Nor for princes to say, Where is strong drink?
Lest they drink, and forget the law,
And pervert the judgement of any that is afflicted.

Give strong drink unto him that is ready to perish,
And wine unto the bitter in soul:
Let him drink, and forget his poverty,
And remember his misery no more.

Open thy mouth for the dumb, 8
In the cause of all such as are left desolate;
Open thy mouth, judge righteously,
And minister judgement to the poor and needy.

The Virtuous Woman: An Anonymous Acrostic

A A Virtuous Woman who can find? 10
For her price is far above rubies.

B The heart of her husband trusteth in her,
And he shall have no lack of gain.
C She doeth him good and not evil
All the days of her life.
D She seeketh wool and flax, 13
And worketh willingly with her hands.
E She is like the merchant-ships,
She bringeth her food from afar.
F She riseth also while it is yet night,
And giveth meat to her household,
And their task to her maidens.
G She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
H She girdeth her loins with strength, 17
And maketh strong her arms.
I She perceiveth that her merchandise is profitable:
Her lamp goeth not out by night.
K She layeth her hands to the distaff,
And her hands hold the spindle.
L She spreadeth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.

M She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
22 N She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.
O Her husband is known in the gates,
When he sitteth among the elders of the land.
P She maketh linen garments, and selleth them;
And delivereth girdles unto the merchant.
R Strength and dignity are her clothing;
And she laugheth at the time to come.
26 S She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
T She looketh well to the ways of her household,
And eateth not the bread of idleness.
U Her children rise up, and call her blessed;
Her husband also, and he praiseth her:
W "Many daughters have done virtuously,
But thou excellest them all."
30 Y Favour is deceitful, and beauty is vain:
But a woman that feareth the LORD, she shall be praised.
Z Give her of the fruit of her hands;
And let her works praise her in the gates.

The Wisdom

of

Jesus the Son of Sirach

otherwise known as

Ecclesiasticus

Preface by the Translator, the Grandson of Jesus

Whereas many and great things have been delivered unto us by the law and the
rophets, and by the others that have followed in their steps, for the which things we
ust give Israel the praise of instruction and wisdom; and since not only the readers must
eeds become skilful themselves, but also they that love learning must be able to profit
hem which are without, both by speaking and writing: my grandfather, Jesus, having
much given himself to the reading of the law and the prophets, and the other books of
ur fathers, and having gained great familiarity therein, was drawn on also himself
o write somewhat pertaining to instruction and wisdom: in order that those who love
earning, and are addicted to these things, might make progress much more by living
ccording to the law. Ye are entreated therefore to read with favour and attention; and
o pardon us if in any parts of what we have laboured to interpret we may seem to fail in
ome of the phrases. For things originally spoken in Hebrew have not the same force in
hem when they are translated into another tongue; and not only these, but the law
self, and the prophecies, and the rest of the books, have no small difference when they
re spoken in their original language. For having come into Egypt in the eight and
hirtieth year of Euergetes the king, and having continued there some time, I found a
opy affording no small instruction. I thought it therefore most necessary for me to
pply some diligence and travail to interpret this book; applying indeed much watch-
ulness and skill in that space of time to bring the book to an end, and set it forth for them
lso who in the land of their sojourning are desirous to learn, fashioning their manners
eforehand, so as to live according to the law.

The Author's Preface

I will give thanks unto thee, O Lord, O King, and will praise thee, God my Saviour. 51
do give thanks unto thy name: for thou wast my protector and helper, and didst deliver
y body out of destruction, and out of the snare of a slanderous tongue, from lips that

3 *forge lies; and wast my helper before them that stood by; and didst deliver me, accor*
ing to the abundance of thy mercy and greatness of thy name, from the gnashings
teeth ready to devour, out of the hand of such as sought my life; out of the manifo
afflictions which I had; from the choking of a fire on every side, and out of the mid
of fire which I kindled not; out of the depth of the belly of the grave; and from a
unclean tongue, and from lying words, the slander of an unrighteous tongue unto the kin
7 *My soul drew near even unto death, and my life was near to the grave beneath. The*
compassed me on every side, and there was none to help me. I was looking for t
succour of men, and it was not. And I remembered thy mercy, O Lord, and thy wor
ing which hath been from everlasting, how thou deliverest them that wait for thee, a
savest them out of the hand of the enemies. And I lifted up my supplication from t
earth, and prayed for deliverance from death.

10 *I called upon the Lord,*
The Father of my Lord,
That he would not forsake me in the days of affliction;
In the time when there was no help against the proud:
I will praise thy name continually,
And will sing praise with thanksgiving.

And my supplication was heard: for thou savedst me from destruction, and delivered
me from the evil time: therefore will I give thanks and praise unto thee, and bless t
name of the Lord.

13 *When I was yet young, or ever I went abroad, I sought wisdom openly in my praye*
Before the temple I asked for her, and I will seek her out even to the end. From h
flower as from the ripening grape my heart delighted in her; my foot trod in uprightnes
from my youth I tracked her out. I bowed down mine ear a little, and received her, a
found for myself much instruction. I profited in her; unto him that giveth me wisdo
I will give glory. For I purposed to practise her, and I was zealous for that which
19 *good; and I shall never be put to shame. My soul hath wrestled in her, and in m*
doing I was exact; I spread forth my hands to the heaven above, and bewailed m
ignorances of her; I set my soul aright unto her: and in pureness I found her. I g
me a heart joined with her from the beginning; therefore shall I not be forsaken. M
inward part also was troubled to seek her; therefore have I gotten a good possessio
The Lord gave me a tongue for my reward; and I will praise him therewith.

23 *Draw near unto me, ye unlearned, and lodge in the house of instruction. Sa*
wherefore are ye lacking in these things, and your souls are very thirsty? I open
my mouth and spake, Get her for yourselves without money; put your neck und
the yoke, and let your soul receive instruction: she is hard at hand to find. Behold wi
your eyes, how that I laboured but a little, and found for myself much rest. Get y
instruction with a great sum of silver, and gain much gold by her. May your so
30 *rejoice in his mercy, and may ye not be put to shame in praising him. Work your wo*
before the time cometh, and in his time he will give you your reward.

BOOK I

Wisdom and the Fear of the Lord. — A Sonnet

1 All wisdom cometh from the Lord,
And is with him for ever.
The sand of the seas,
And the drops of rain,
And the days of eternity, who shall number?

The height of the heaven, 3
And the breadth of the earth, and the deep,
And wisdom, who shall search them out?
Wisdom hath been created before all things,
And the understanding of prudence from everlasting.

To whom hath the root of wisdom been revealed? 6
And who hath known her shrewd counsels?
There is one wise,
Greatly to be feared,
The Lord sitting upon his throne:
He created her,
And saw, and numbered her,
And poured her out upon all his works.
She is with all flesh according to his gift;
And he gave her freely to them that love him.

The fear of the Lord 11
Is glory and exultation,
And gladness, and a crown of rejoicing.

The fear of the Lord
Shall delight the heart,
And shall give gladness, and joy, and length of days.

Whoso feareth the Lord, 13
It shall go well with him at the last,
And in the day of his death he shall be blessed.

To fear the Lord
Is the beginning of wisdom;
And it was created together with the faithful in the womb.
With men she laid an eternal foundation;
And with their seed shall she be had in trust.

To fear the Lord 16
Is the fulness of wisdom;
And she satiateth men with her fruits.
She shall fill all her house with desirable things,
And her garners with her produce.

The fear of the Lord
Is the crown of wisdom,
Making peace and perfect health to flourish.

He both saw and numbered her; 19
He rained down skill and knowledge of understanding,
And exalted the honour of them that hold her fast.

To fear the Lord
Is the root of wisdom;
And her branches are length of days.

Four Maxims

22 *Unjust wrath can never be justified;*
For the sway of his wrath is his downfall.

A man that is long suffering will bear for a season, and afterward gladness shall spring up unto him; he will hide his words for a season, and the lips of many shall tell forth his understanding.

*

25 *A parable of knowledge is in the treasures of wisdom;*
But godliness is an abomination to a sinner.

If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee freely; for the fear of the Lord is wisdom and instruction, and in faith and meekness is his good pleasure.

*

28 *Disobey not the fear of the Lord;*
And come not unto him with a double heart.

Be not a hypocrite in the mouths of men; and take good heed to thy lips. Exalt not thyself, lest thou fall, and bring dishonour upon thy soul; and so the Lord shall reveal thy secrets, and shall cast thee down in the midst of the congregation; because thou camest not unto the fear of the Lord, and thy heart was full of deceit.

*

2 *My son, if thou comest to serve the Lord,*
Prepare thy soul for temptation.

Set thy heart aright, and constantly endure, and make not haste in time of calamity. Cleave unto him, and depart not, that thou mayest be increased at thy latter end. Accept whatsoever is brought upon thee, and be longsuffering when thou passest into humiliation. For gold is tried in the fire, and acceptable men in the furnace of humiliation. Put thy trust in him, and he will help thee: order thy way aright, and set thy hope on him.

True and False Fear.— A Sonnet

7 Ye that fear the Lord,
Wait for his mercy;
And turn not aside, lest ye fall.
Ye that fear the Lord,
Put your trust in him;
And your reward shall not fail.
Ye that fear the Lord,
Hope for good things,
And for eternal gladness and mercy.

11 Look at the generations of old, and see,
Who did ever put his trust in the Lord, and was ashamed?
Or who did abide in his fear, and was forsaken?
Or who did call upon him, and he despised him?

For the Lord is full of compassion,
And mercy;
And he forgiveth sins,
And saveth in time of affliction.

Woe unto fearful hearts,
And to faint hands,
And to the sinner that goeth two ways! 12
Woe unto the faint heart!
For it believeth not,
Therefore shall it not be defended.
Woe unto you
That have lost your patience!
And what will ye do when the Lord shall visit you?

They that fear the Lord 15
Will not disobey his words;
And they that love him will keep his ways.
They that fear the Lord
Will seek his good pleasure;
And they that love him shall be filled with the law.
They that fear the Lord
Will prepare their hearts,
And will humble their souls in his sight: —

"We will fall into the hands of the Lord, 18
And not into the hands of men:
For as his majesty is,
So also is his mercy."

Honour to Parents. — An Essay

Hear me, your father, O my children, and do thereafter, that ye may be saved. 3
or the Lord hath given the father glory as touching the children, and hath confirmed
e judgement of the mother as touching the sons. He that honoureth his father shall
ake atonement for sins; and he that giveth glory to his mother is as one that layeth
treasure. Whoso honoureth his father shall have joy of his children; and in the
y of his prayer he shall be heard. He that giveth glory to his father shall have length
days; and he that hearkeneth unto the Lord shall bring rest unto his mother, and
ll do service under his parents, as unto masters. In deed and word honour thy 8
ther, that a blessing may come upon thee from him; for the blessing of the father
tablisheth the houses of children, but the curse of the mother rooteth out the foun-
tions. Glory not thyself in the dishonour of thy father; for thy father's dishonour
no glory unto thee. For the glory of a man is from the honour of his father; and a
other in dishonour is a reproach to her children.
My son, help thy father in his old age; and grieve him not as long as he liveth. 12
nd if he fail in understanding, have patience with him; and dishonour him not while
ou art in thy full strength. For the relieving of thy father shall not be forgotten;
d instead of sins it shall be added to build thee up. In the day of thine affliction
shall remember thee; as fair weather upon ice, so shall thy sins also melt away.
e that forsaketh his father is as a blasphemer; and he that provoketh his mother
cursed of the Lord.

On Meekness. — An Essay

My son, go on with thy business in meekness; so shalt thou be beloved of an ac- 17
otable man. The greater thou art, humble thyself the more, and thou shalt find
vour before the Lord: for great is the potency of the Lord, and he is glorified of
em that are lowly. Seek not things that are too hard for thee, and search not out

22 things that are above thy strength. The things that have been commanded thee
think thereupon; for thou hast no need of the things that are secret. Be not over
busy in thy superfluous works; for more things are shewed unto thee than men can
understand. For the conceit of many hath led them astray; and evil surmising hath
caused their judgement to slip. A stubborn heart shall fare ill at the last; and he
27 that loveth danger shall perish therein. A stubborn heart shall be laden with troubles;
and the sinner shall heap sin upon sin. The calamity of the proud is no healing;
for a plant of wickedness hath taken root in him.

Proverbs

29 The heart of the prudent will understand a parable;
And the ear of a listener is the desire of a wise man.

Water will quench a flaming fire;
And almsgiving will make atonement for sins.

31 He that requiteth good turns is mindful of that which cometh afterward;
And in the time of his falling he shall find a support.

Consideration for High and Low. — An Essay

4 My son, deprive not the poor of his living, and make not the needy eyes to wai
long. Make not a hungry soul sorrowful; neither provoke a man in his distress
To a heart that is provoked add not more trouble; and defer not to give to him tha
is in need. Reject not a suppliant in his affliction; and turn not away thy face from
poor man. Turn not away thine eye from one that asketh of thee, and give none oc
casion to a man to curse thee; for if he curse thee, in the bitterness of his soul, he tha
7 made him will hear his supplication. Get thyself the love of the congregation, an
to a great man bow thy head. Incline thine ear to a poor man, and answer him wit
peaceable words in meekness. Deliver him that is wronged from the hand of hir
that wrongeth him; and be not fainthearted in giving judgement. Be as a fathe
unto the fatherless, and instead of a husband unto their mother: so shalt thou b
as a son of the Most High, and he shall love thee more than thy mother doth.

Wisdom's Way with her Children. — An Essay

11 Wisdom exalteth her sons, and taketh hold of them that seek her. He that lovet
her loveth life; and they that seek to her early shall be filled with gladness. He tha
holdeth her fast shall inherit glory; and where he entereth, the Lord will bless. The
that do her service shall minister to the Holy One; and them that love her the Lor
doth love. He that giveth ear unto her shall judge the nations; and he that givet
heed unto her shall dwell securely. If he trust her, he shall inherit her; and h
17 generations shall have her in possession. For at the first she will walk with him i
crooked ways, and will bring fear and dread upon him, and torment him with h
discipline, until she may trust his soul, and try him by her judgements: then will sh
return again the straight way unto him, and will gladden him, and reveal to him h
secrets. If he go astray, she will forsake him, and give him over to his fall.

True and False Shame. — An Essay

20 Observe the opportunity, and beware of evil; and be not ashamed concerning th
soul. For there is a shame that bringeth sin; and there is a shame that is glo

nd grace. Accept not the person of any against thy soul; and reverence no man 22
nto thy falling. Refrain not speech when it tendeth to safety, and hide not thy
isdom for the sake of fair-seeming; for by speech wisdom shall be known, and
istruction by the word of the tongue. Speak not against the truth; and be abashed
or thine ignorance. Be not ashamed to make confession of thy sins; and force not
ne current of the river. Lay not thyself down for a fool to tread upon; and 27
ccept not the person of one that is mighty. Strive for the truth unto death, and the
Lord God shall fight for thee.

Miscellaneous Sayings

Be not hasty in thy tongue, 29
And in thy deeds slack and remiss.

Be not as a lion in thy house,
Nor fanciful among thy servants.

Let not thine hand be stretched out to receive,
And closed when thou shouldest repay.

Set not thy heart upon thy goods; 5
And say not, They are sufficient for me.

Follow not thine own mind and thy strength,
To walk in the desires of thy heart;
And say not, Who shall have dominion over me?
For the Lord will surely take vengeance on thee.

A Maxim

Say not, "I sinned, and what happened unto me? 4
For the Lord is longsuffering."

Concerning atonement, be not without fear, to add sin upon sins; and say not,
His compassion is great, he will be pacified for the multitude of my sins:" for mercy
nd wrath are with him, and his indignation will rest upon sinners. Make no tarrying
o turn to the Lord, and put not off from day to day; for suddenly shall the wrath of
he Lord come forth, and thou shalt perish in the time of vengeance. Set not thine 8
eart upon unrighteous gains; for thou shalt profit nothing in the day of calamity.

Government of the Tongue

A Proverb Cluster

Winnow not with every wind, 9
And walk not in every path:
Thus doeth the sinner that hath a double tongue.

*

Be stedfast in thy understanding;
And let thy word be one.

*

Be swift to hear; 11
And with patience make thine answer.

*

12 If thou hast understanding, answer thy neighbour;
And if not, let thy hand be upon thy mouth.

*

Glory and dishonour is in talk:
And the tongue of a man is his fall.

*

14 Be not called a whisperer;
And lie not in wait with thy tongue:
For upon the thief there is shame,
And an evil condemnation upon him that hath a double tongue.

*

6 In a great matter and in a small be not ignorant;
And instead of a friend become not an enemy;
For an evil name shall inherit shame and reproach:
Even so shall the sinner that hath a double tongue.

Self Will. — A Maxim

2 *Exalt not thyself in the counsel of thy soul;*
That thy soul be not torn in pieces as a bull.

Thou shalt eat up thy leaves, and destroy thy fruits, and leave thyself as a dry tree. A wicked soul shall destroy him that hath gotten it, and shall make him a laughingstock to his enemies.

Friendship. — An Essay

5 Sweet words will multiply a man's friends; and a fair-speaking tongue will multiply courtesies. Let those that are at peace with thee be many; but thy counsellors one of a thousand. If thou wouldest get thee a friend, get him by proving, and be not in haste to trust him. For there is a friend that is so for his own occasion, and he will not continue in the day of thy affliction. And there is a friend that turneth to enmity; 10 and he will discover strife to thy reproach. And there is a friend that is a companion at the table, and he will not continue in the day of thy affliction; and in thy prosperity he will be as thyself, and will be bold over thy servants; if thou shalt be brought low, he will be against thee, and will hide himself from thy face. Separate thyself from thine enemies; and beware of thy friends. A faithful friend is a strong defence; and he that hath found him hath found a treasure. There is nothing that can be taken 16 in exchange for a faithful friend; and his excellency is beyond price. A faithful friend is a medicine of life; and they that fear the Lord shall find him. He that feareth the Lord directeth his friendship aright; for as he is, so is his neighbour also.

The Pursuit of Wisdom. — An Essay

18 My son, gather instruction from thy youth up: and even unto hoar hairs thou shalt find wisdom. Come unto her as one that ploweth and soweth, and wait for her good fruits; for thy toil shall be little in the tillage of her, and thou shalt eat of her fruits right soon. How exceeding harsh is she to the unlearned! And he that is without understanding will not abide in her; as a mighty stone of trial shall she rest upon him, and he will not delay to cast her from him. For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, and accept my judgement, and refuse not my counsel, and bring thy feet into her fetters, and thy neck into her chain. Put thy shoulder under her, and

ear her, and be not grieved with her bonds. Come unto her with all thy soul, and
eep her ways with thy whole power. Search and seek, and she shall be made known
nto thee; and when thou hast got hold of her, let her not go. For at the last thou 28
halt find her rest; and she shall be turned for thee into gladness. And her fetters
hall be to thee for a covering of strength, and her chains for a robe of glory: for
here is a golden ornament upon her, and her bands are a riband of blue; thou shalt
ut her on as a robe of glory, and shalt array thee with her as a crown of rejoicing.
My son, if thou wilt, thou shalt be instructed; and if thou wilt yield thy soul, thou 32
halt be prudent. If thou love to hear, thou shalt receive; and if thou incline thine
ar, thou shalt be wise. Stand thou in the multitude of the elders; and whoso is wise,
eave thou unto him. Be willing to listen to every godly discourse; and let not the
roverbs of understanding escape thee. If thou seest a man of understanding, get
hee betimes unto him, and let thy foot wear out the steps of his doors. Let thy mind 37
well upon the ordinances of the Lord, and meditate continually in his command-
ents; he shall establish thine heart, and thy desire of wisdom shall be given unto
hee.

Sowing and Reaping.— An Epigram

Do no evil, 7
So shall no evil overtake thee.
Depart from wrong,
And it shall turn aside from thee.
My son, sow not upon the furrows of unrighteousness,
And thou shalt not reap them sevenfold.

A Maxim

Seek not of the Lord preeminence, 4
Neither of the king the seat of honour.

Justify not thyself in the presence of the Lord; and display not thy wisdom before
he king. Seek not to be a judge, lest thou be not able to take away iniquities; lest
aply thou fear the person of a mighty man, and lay a stumblingblock in the way
f thy uprightness.

Proverbs

Sin not against the multitude of the city, 7
And cast not thyself down in the crowd.

Bind not up sin twice;
For in one sin thou shalt not be unpunished.

Say not, He will look upon the multitude of my gifts,
And when I offer to the Most High God, he will accept it.

Be not fainthearted in thy prayer; 10
And neglect not to give alms.

Laugh not a man to scorn when he is in the bitterness of his soul;
For there is one who humbleth and exalteth.

Devise not a lie against thy brother;
Neither do the like to a friend.

13 Love not to make any manner of lie;
For the custom thereof is not for good.

Prate not in the multitude of elders;
And repeat not thy words in thy prayer.

Hate not laborious work;
Neither husbandry, which the Most High hath ordained.

16 Number not thyself among the multitude of sinners:
Remember that wrath will not tarry.

Humble thy soul greatly;
For the punishment of the ungodly man is fire and the worm.

Change not a friend for a thing indifferent;
Neither a true brother for the gold of Ophir.

Household Precepts. — An Essay

19 Forgo not a wise and good wife; for her grace is above gold. Entreat not ev
a servant that worketh truly, nor a hireling that giveth thee his life. Let thy soul lov
a wise servant; defraud him not of liberty. Hast thou cattle? have an eye to them
and if they are profitable to thee, let them stay by thee. Hast thou children? correc
them, and bow down their neck from their youth. Hast thou daughters? give hee
25 to their body, and make not thy face cheerful toward them. Give thy daughter i
marriage, and thou shalt have accomplished a great matter; and give her to a ma
of understanding. Hast thou a wife after thy mind? cast her not out; but trust no
thyself to one that is hateful. Give glory to thy father with thy whole heart, an
forget not the pangs of thy mother; remember that of them thou wast born, an
29 what wilt thou recompense them for the things that they have done for thee? Fea
the Lord with all thy soul, and reverence his priests; with all thy strength love him tha
made thee, and forsake not his ministers. Fear the Lord and glorify the priest, an
give him his portion even as it is commanded thee: the firstfruits, and the trespas
offering, and the gift of the shoulders, and the sacrifice of sanctification, and th
32 firstfruits of holy things. Also to the poor man stretch out thy hand, that thy blessin
may be perfected. A gift hath grace in the sight of every man living; and for a dea
man keep not back grace. Be not wanting to them that weep, and mourn with the
that mourn. Be not slow to visit a sick man, for by such things thou shalt gain lov
In all thy matters remember thy last end, and thou shalt never do amiss.

Essay: Adaptation of Behaviour to Various Sorts of Men

8 Contend not with a mighty man, lest haply thou fall into his hands. Strive n
with a rich man, lest haply he overweigh thee; for gold hath destroyed many, an
turned aside the hearts of kings. Contend not with a man that is full of tongue, and hea
not wood upon his fire. Jest not with a rude man, lest thine ancestors be dishonoure
Reproach not a man when he turneth from sin; remember that we are all worthy
6 punishment. Dishonour not a man in his old age; for some of us also are waxing ol
Rejoice not over one that is dead; remember that we die all. Neglect not the d
course of the wise, and be conversant with their proverbs; for of them thou shalt lea
instruction, and how to minister to great men. Miss not the discourse of the ag
(for they also learned of their fathers); because from them thou shalt learn understan

g, and to give answer in time of need. Kindle not the coals of a sinner, lest thou be 10
urned with the flame of his fire. Rise not up from the presence of an insolent man,
st he lie in wait as an ambush for thy mouth. Lend not to a man that is mightier
an thyself; and if thou lend, be as one that hath lost. Be not surety above thy
ower; and if thou be surety, take thought as one that will have to pay. Go not to 14
w with a judge; for according to his honour will they give judgement for him. Go
ot in the way with a rash man, lest he be aggrieved with thee; for he will do according
his own will, and thou shalt perish with his folly. Fight not with a wrathful man,
nd travel not with him through the desert; for blood is as nothing in his sight, and
here is there no help he will overthrow thee. Take not counsel with a fool; for he 17
ill not be able to conceal the matter. Do no secret thing before a stranger; for thou
nowest not what he will bring forth. Open not thine heart to every man; and let
im not return thee a favour.

Be not jealous over the wife of thy bosom, and teach her not an evil lesson against **9**
yself. Give not thy soul unto a woman, that she should set her foot upon thy
rength. Go not to meet a woman that playeth the harlot, lest haply thou fall into
er snares. Use not the company of a woman that is a singer, less haply thou be
aught by her attempts. Gaze not on a maid, lest haply thou be trapped in her pen-
ties. Give not thy soul unto harlots, that thou lose not thine inheritance. Look 7
ot round about thee in the streets of the city, neither wander thou in the solitary places
ereof. Turn away thine eye from a comely woman, and gaze not on another's beauty;
y the beauty of a woman many have been led astray, and herewith love is kindled as a
re. Sit not at all with a woman that hath a husband, and revel not with her at the wine;
st haply thy soul turn aside unto her, and with thy spirit thou slide into destruction.

Forsake not an old friend, for the new is not comparable to him: as new wine 10
is a new friend; if it become old, thou shalt drink it with gladness. Envy not the
ory of a sinner; for thou knowest not what shall be his overthrow. Delight not in
e delights of the ungodly; remember they shall not go unpunished unto the grave.
eep thee far from the man that hath power to kill, and thou shalt have no suspicion
the fear of death. And if thou come unto him, commit no fault lest he take away
y life; know surely that thou goest about in the midst of snares, and walkest upon
e battlements of a city. As well as thou canst, guess at thy neighbours; and take 14
unsel with the wise. Let thy converse be with men of understanding; and let all
y discourse be in the law of the Most High. Let just men be the companions of
y board; and let thy glorifying be in the fear of the Lord.

Wisdom and Government. — An Essay

For the hand of the artificers a work shall be commended: and he that ruleth 17
e people shall be counted wise for his speech. A man full of tongue is dangerous
his city; and he that is headlong in his speech shall be hated. A wise judge will **10**
struct his people; and the government of a man of understanding shall be well
rdered. As is the judge of his people, so are his ministers; and as is the ruler of the
ty, such are all they that dwell therein. An uninstructed king will destroy his people;
nd a city will be established through the understanding of the powerful. In the
and of the Lord is the authority of the earth; and in due time he will raise up over
one that is profitable. In the hand of the Lord is the prosperity of a man; and 5
pon the person of the scribe shall he lay his honour.

Pride and True Greatness. — An Essay

Be not wroth with thy neighbour for every wrong; and do nothing by works of 6
olence. Pride is hateful before the Lord and before men; and in the judgement of

8 both will unrighteousness err. Sovereignty is transferred from nation to nation because of iniquities, and deeds of violence, and greed of money. Why is earth and ashes proud because in his life he hath cast away his bowels? It is a long disease; the physician mocketh: and he is a king to-day, and to-morrow he shall die. For when a man is dead, he shall inherit creeping things, and beasts, and worms. It is the beginning of pride when a man departeth from the Lord; and his heart is departed
13 from him that made him. For the beginning of pride is sin; and he that keepeth it will pour forth abomination. For this cause the Lord brought upon them strange calamities, and overthrew them utterly. The Lord cast down the thrones of rulers, and set the meek in their stead. The Lord plucked up the roots of nations, and planted the lowly in their stead. The Lord overthrew the lands of nations, and destroyed them unto the foundations of the earth. He took some of them away, and destroyed them, and made their memorial to cease from the earth.

18 Pride hath not been created for men, nor wrathful anger for the offspring of women.

What manner of seed hath honour?
The seed of man.
What manner of seed hath honour?
They that fear the Lord.

What manner of seed hath no honour?
The seed of man.
What manner of seed hath no honour?
They that transgress the commandments.

20 In the midst of brethren he that ruleth them hath honour; and in the eyes of the Lord they that fear him. The rich man and the honourable, and the poor, their glorying is the fear of the Lord. It is not right to dishonour a poor man that hath understanding; and it is not fitting to glorify a man that is a sinner. The great man, and the judge, and the mighty man, shall be glorified: and there is not one of them greater than he that feareth the Lord. Free men shall minister unto a wise servant; and a man that hath knowledge will not murmur thereat.

26 Be not over wise in doing thy work. And glorify not thyself in the time of thy distress: better is he that laboureth, and aboundeth in all things, than he that glorifieth himself and lacketh bread. My son, glorify thy soul in meekness, and give it honour according to the worthiness thereof. Who will justify him that sinneth against his own soul? and who will glorify him that dishonoureth his own life? A poor man is glorified for his knowledge, and a rich man is glorified for his riches; but he that is glorified in poverty, how much more in riches? and he that is inglorious
11 in riches, how much more in poverty? The wisdom of the lowly shall lift up his head, and make him to sit in the midst of great men. Commend not a man for his beauty, and abhor not a man for his outward appearance: the bee is little among such as fly, and her fruit is the chief of sweetmeats. Glory not in the putting on of raiment, and exalt not thyself in the day of honour. For the works of the Lord are wonderful,
5 and his works are hidden among men: many kings have sat down upon the ground, and one that was never thought of hath worn a diadem; many mighty men have been greatly disgraced, and men of renown have been delivered into other men's hands.

On Meddlesomeness

A Wisdom Cluster

7 *Blame not before thou hast examined:* understand first, and then rebuke. Answer not before thou hast heard; and interrupt not in the midst of speech.

*

Strive not in a matter that concerneth thee not;
And where sinners judge, sit not thou with them.

*

My son, be not busy about many matters: for if thou meddle much, thou shalt not 10
be unpunished; and if thou pursue, thou shalt not overtake; and thou shalt not escape by fleeing.

Essay: Prosperity and Adversity are from the Lord

There is one that toileth, and laboureth, and maketh haste, and is so much the 11
more behind. There is one that is sluggish, and hath need of help, lacking in strength, and that aboundeth in poverty; and the eyes of the Lord looked upon him for good, and he set him up from his low estate, and lifted up his head; and many marvelled at him. Good things and evil, life and death, poverty and riches, are from the Lord. 17
The gift of the Lord remaineth with the godly, and his good pleasure shall prosper for ever. There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: when he saith, I have found rest, and now will I eat of my goods — yet he knoweth not what time shall pass, and he shall leave them to others, and die. Be stedfast in thy covenant, and be conversant therein, and wax old in thy work. 21
Marvel not at the works of a sinner, but trust the Lord, and abide in thy labour; for it is an easy thing in the sight of the Lord swiftly on the sudden to make a poor man rich. The blessing of the Lord is in the reward of the godly; and in an hour that cometh swiftly he maketh his blessing to flourish. Say not, What use is there of me? And what from henceforth shall my good things be? Say not, I have sufficient, and 25
from henceforth what harm shall happen unto me? In the day of good things there is a forgetfulness of evil things; and in the day of evil things a man will not remember things that are good. For it is an easy thing in the sight of the Lord to reward a man in the day of death according to his ways. The affliction of an hour causeth forget- 28
fulness of delight; and in the last end of a man is the revelation of his deeds. Call no man blessed before his death; and a man shall be known in his children.

Choice of Company.— An Essay

Bring not every man into thine house; for many are the plots of the deceitful man. 29
As a decoy partridge in a cage, so is the heart of a proud man; and as one that is a spy, he looketh upon thy falling. For he lieth in wait to turn things that are good into evil; and in things that are praiseworthy he will lay blame. From a spark of fire a heap of many coals is kindled; and a sinful man lieth in wait for blood. Take heed of an evil-doer, for he contriveth wicked things; lest haply he bring upon thee blame for ever. Receive a stranger into thine house, and he will distract thee with brawls, and estrange thee from thine own.

If thou do good, know to whom thou doest it; and thy good deeds shall have thanks. 12
Do good to a godly man, and thou shalt find a recompence; and if not from him, yet from the Most High. There shall no good come to him that continueth to do evil, nor to him that giveth no alms. Give to the godly man, and help not the sinner. Do good to one that is lowly, and give not to an ungodly man; keep back his bread, and give it not to him, lest he overmaster thee thereby; for thou shalt receive twice as much evil for all the good thou shalt have done unto him. For the Most High also hateth sinners, and will repay vengeance unto the ungodly. Give to the good man, and help not the sinner.

A man's friend will not be fully tried in prosperity; and his enemy will not be 8
hidden in adversity. In a man's prosperity his enemies are grieved; and in his adversity even his friend will be separated from him. Never trust thine enemy, for like

as the brass rusteth, so is his wickedness: though he humble himself, and go crouching,
yet take good heed, and beware of him, and thou shalt be unto him as one that hath
12 wiped a mirror, and thou shalt know that he hath not utterly rusted it. Set him not by
thee, lest he overthrow thee and stand in thy place; let him not sit on thy right hand,
lest he seek to take thy seat, and at the last thou acknowledge my words, and be pricked
with my sayings. Who will pity a charmer that is bitten with a serpent? or any that
come nigh wild beasts? Even so who will pity him that goeth to a sinner, and is
15 mingled with him in his sins? For a while he will abide with thee, and if thou give
way, he will not hold out. And the enemy will speak sweetly with his lips, and in his
heart take counsel how to overthrow thee into a pit; the enemy will weep with his eyes,
and if he find opportunity, he will not be satiated with blood. If adversity meet thee,
thou shalt find him there before thee; and as though he would help thee, he will trip
up thy heel. He will shake his head, and clap his hands, and whisper much, and
change his countenance.

13 He that toucheth pitch shall be defiled; and he that hath fellowship with a proud
man shall become like unto him. Take not up a burden above thy strength; and have
no fellowship with one that is mightier and richer than thyself. What fellowship
shall the earthen pot have with the kettle? this shall smite, and that shall be dashed
in pieces. The rich man doeth a wrong, and he threateneth withal: the poor is
wronged, and he shall intreat withal. If thou be profitable, he will make merchandise
of thee; and if thou be in want, he will forsake thee. If thou have substance, he will
6 live with thee; and he will make thee bare, and will not be sorry. Hath he had need
of thee? then he will deceive thee, and smile upon thee, and give thee hope: he will
speak thee fair, and say, What needest thou? and he will shame thee by his meats,
until he have made thee bare twice or thrice. And at the last he will laugh thee to
scorn; afterward will he see thee, and will forsake thee, and shake his head at thee.
Beware that thou be not deceived, and brought low in thy mirth. If a mighty man
10 invite thee, be retiring, and so much the more will he invite thee. Press not upon him,
lest thou be thrust back; and stand not far off, lest thou be forgotten. Affect
not to speak with him as an equal, and believe not his many words: for with
much talk will he try thee, and in a smiling manner will search thee out. He that
keepeth not to himself words spoken is unmerciful; and he will not spare to hurt and
to bind. Keep them to thyself, and take earnest heed, for thou walkest in peril of
thy falling.

15 Every living creature loveth his like, and every man loveth his neighbour. All
flesh consorteth according to kind, and a man will cleave to his like. What fellow-
ship shall the wolf have with the lamb? so is the sinner unto the godly. What
peace is there between the hyena and the dog? and what peace between the rich man
and the poor? Wild asses are the prey of lions in the wilderness; so poor men are
20 pasture for the rich. Lowliness is an abomination to a proud man; so a poor man
is an abomination to the rich. A rich man when he is shaken is held up of his friends;
but one of low degree being down is thrust away also by his friends. When a rich
man is fallen, there are many helpers; he speaketh things not to be spoken, and men
justify him: a man of low degree falleth, and men rebuke him withal; he uttereth
23 wisdom, and no place is allowed him. A rich man speaketh, and all keep silence;
and what he saith they extol to the clouds: a poor man speaketh, and they say, Who
is this? and if he stumble, they will help to overthrow him. Riches are good that have
no sin; and poverty is evil in the mouth of the ungodly.

Miscellaneous Sayings

25 The heart of a man changeth his countenance,
Whether it be for good or for evil.

A cheerful countenance is a token of a heart that is in prosperity;
And the finding out of parables is a weariness of thinking.

Blessed is the man that hath not slipped with his mouth, 14
And is not pricked with sorrow for sins.
Blessed is he whose soul doth not condemn him,
And who is not fallen from his hope.

Niggardliness. — An Essay

Riches are not comely for a niggard; and what should an envious man do with 3
money? He that gathereth by taking from his own soul gathereth for others; and
others shall revel in his goods. He that is evil to himself, to whom will he be good?
and he shall not rejoice in his possessions. There is none more evil than he that envi-
eth himself; and this is a recompence of his wickedness. Even if he doeth good, he
doeth it in forgetfulness; and at the last he sheweth forth his wickedness. Evil is he 8
that envieth with his eye, turning away the face, and despising the souls of men. A
covetous man's eye is not satisfied with his portion; and wicked injustice drieth up
his soul. An evil eye is grudging of bread, and he is miserly at his table.

My son, according as thou hast, do well unto thyself, and bring offerings unto the
Lord worthily. Remember that death will not tarry, and that the covenant of the 12
grave is not shewed unto thee. Do well unto thy friend before thou die; and ac-
cording to thy ability stretch out thy hand and give to him. Defraud not thyself of a
good day; and let not the portion of a good desire pass thee by. Shalt thou not leave
thy labours unto another? and thy toils to be divided by lot? Give, and take, and
beguile thy soul; for there is no seeking of luxury in the grave. All flesh waxeth old 17
as a garment; for the covenant from the beginning is, Thou shalt die the death. As
of the leaves flourishing on a thick tree, some it sheddeth, and some it maketh to grow:
so also of the generations of flesh and blood, one cometh to an end, and another is
born. Every work rotteth and falleth away, and the worker thereof shall depart with
it.

Essay: The Pursuer of Wisdom and his Reward

Blessed is the man that shall meditate in wisdom, and that shall discourse by his 20
understanding. He that considereth her ways in his heart shall also have knowl-
edge in her secrets. Go forth after her as one that tracketh, and lie in wait in her
ways; he that prieth in at her windows shall also hearken at her doors; he that
lodgeth close to her house shall also fasten a nail in her walls. He shall pitch his tent
nigh at hand to her, and shall lodge in a lodging where good things are. He shall set
his children under her shelter, and shall rest under her branches. By her he shall be
covered from heat, and shall lodge in her glory.

He that feareth the Lord will do this: and he that hath possession of the law 15
shall obtain her. And as a mother shall she meet him, and receive him as a wife
married in her virginity. With bread of understanding shall she feed him, and give
him water of wisdom to drink. He shall be stayed upon her, and shall not be moved;
and shall rely upon her, and shall not be confounded. And she shall exalt him above
his neighbours; and in the midst of the congregation shall she open his mouth. He 6
shall inherit joy, and a crown of gladness, and an everlasting name. Foolish men
shall not obtain her; and sinners shall not see her. She is far from pride; and liars
shall not remember her. Praise is not comely in the mouth of a sinner; for it was
not sent him from the Lord. For praise shall be spoken in wisdom, and the Lord will
prosper it.

On Free Will. — An Essay

11 Say not thou, It is through the Lord that I fell away; for thou shalt not do the
things that he hateth. Say not thou, It is he that caused me to err; for he hath no
need of a sinful man. The Lord hateth every abomination; and they that fear him
love it not. He himself made man from the beginning, and left him in the hand of his
own counsel. If thou wilt, thou shalt keep the commandments; and to perform faith-
fulness is of thine own good pleasure. He hath set fire and water before thee: thou
17 shalt stretch forth thy hand unto whichsoever thou wilt. Before man is life and death;
and whichsoever he liketh, it shall be given him. For great is the wisdom of the Lord:
he is mighty in power, and beholdeth all things; and his eyes are upon them that fear
him; and he will take knowledge of every work of man. He hath not commanded
any man to be ungodly; and he hath not given any man license to sin.

No Safety for Sinners. — An Essay

16 Desire not a multitude of unprofitable children, neither delight in ungodly sons.
If they multiply, delight not in them, except the fear of the Lord be with them. Trust
not thou in their life, neither rely on their condition: for one is better than a thousand,
and to die childless than to have ungodly children. For from one that hath under-
standing shall a city be peopled; but a race of wicked men shall be made desolate.
5 Many such things have I seen with mine eyes; and mine ear hath heard mightier
things than these. In the congregation of sinners shall a fire be kindled; and in a
disobedient nation wrath is kindled. He was not pacified toward the giants of old
time, who revolted in their strength; he spared not those with whom Lot sojourned,
whom he abhorred for their pride; he pitied not the people of perdition, who were
10 taken away in their sins; and in like manner the six hundred thousand footmen, who
were gathered together in the hardness of their hearts. Even if there be one stiff-
necked person, it is marvel if he shall be unpunished: for mercy and wrath are with
him; he is mighty to forgive, and he poureth out wrath; as his mercy is great, so is
his correction also; he judgeth a man according to his works. The sinner shall not
escape with his plunder; and the patience of the godly shall not be frustrate. He will
make room for every work of mercy; each man shall find according to his works.
17 Say not thou, "I shall be hidden from the Lord; and who shall remember me from
on high? I shall not be known among so many people; for what is my soul in a
boundless creation?" Behold, the heaven, and the heaven of heavens, the deep, and
the earth, shall be moved when he shall visit; the mountains and the foundations of the
earth together are shaken with trembling when he looketh upon them. And no heart
21 shall think upon these things: and who shall conceive his ways? And there is a tem-
pest which no man shall see; yea, the more part of his works are hid. — "Who shall
declare the works of his righteousness? or who shall endure them? for his covenant
is afar off." — He that is wanting in understanding thinketh upon these things; and
an unwise and erring man thinketh follies.

Essay: God's Work of Creation and Restoration

24 My son, hearken unto me, and learn knowledge, and give heed to my words with
thy heart. I will shew forth instruction by weight, and declare knowledge exactly.
In the judgement of the Lord are his works from the beginning; and from the
making of them he disposed the parts thereof.

He garnished his works for ever, 27
And the beginnings of them unto their generations;
They neither hunger, nor are weary,
And they cease not from their works.
No one thrusteth aside his neighbour;
And they shall never disobey his word.

After this also the Lord looked upon the earth, and filled it with his blessings. All manner of living things covered the face thereof; and into it is their return.

The Lord created man of the earth, and turned him back unto it again. He gave 17
them days by number, and a set time, and gave them authority over the things that are thereon. He endued them with strength proper to them; and made them according to his own image. He put the fear of man upon all flesh, and gave him to have dominion over beasts and fowls. Counsel, and tongue, and eyes, ears, and heart, gave he them to understand withal. He filled them with the knowledge of wisdom, and shewed them good and evil.

He set his eye upon their hearts, 8
To shew them the majesty of his works;
And they shall praise the name of his holiness,
That they may declare the majesty of his works.
He added unto them knowledge,
And gave them a law of life for a heritage.

He made an everlasting covenant with them, and shewed them his judgements. Their 12
eyes saw the majesty of his glory; and their ear heard the glory of his voice. And he said unto them, Beware of all unrighteousness; and he gave them commandment, each man concerning his neighbour. Their ways are ever before him; they shall not be hid from his eyes.

For every nation he appointed a ruler; 17
And Israel is the Lord's portion.
All their works are as the sun before him;
And his eyes are continually upon their ways.
Their iniquities are not hid from him;
And all their sins are before the Lord.
With him the alms of a man is as a signet; 22
And he will keep the bounty of a man as the apple of the eye.

Afterwards he will rise up and recompense them, and render their recompence upon their head.

Howbeit unto them that repent he granteth a return; and he comforteth them 24
that are losing patience. Return unto the Lord, and forsake sins; make thy prayer before his face, and lessen the offence. Turn again to the Most High, and turn away from iniquity; and greatly hate the abominable thing. Who shall give praise to the Most High in the grave, instead of them which live and return thanks? Thanks- 28
giving perisheth from the dead, as from one that is not: he that is in life and health shall praise the Lord. How great is the mercy of the Lord, and his forgiveness unto them that turn unto him! For all things cannot be in men, because the son of man is not immortal.

What is brighter than the sun? yet this faileth: 31
And an evil man will think on flesh and blood.
He looketh upon the power of the height of heaven:
And all men are earth and ashes.

18 He that liveth for ever created all things in common. The Lord alone shall be justified. To none hath he given power to declare his works: and who shall trace out his mighty deeds? Who shall number the strength of his majesty? and who shall also tell out his mercies? As for the wondrous works of the Lord, it is not possible to take from them nor add to them, neither is it possible to track them out: when a man hath finished, then he is but at the beginning; and when he ceaseth, then shall he be in perplexity.

8 What is man?
And whereto serveth he?
What is his good?
And what is his evil?
The number of man's days at the most are a hundred years:
10 As a drop of water from the sea,
And a pebble from the sand,
So are a few years in the day of eternity.

For this cause the Lord was longsuffering over them, and poured out his mercy upon them. He saw and perceived their end, that it is evil; therefore he multiplied his
13 forgiveness. The mercy of a man is upon his neighbour; but the mercy of the Lord is upon all flesh: reproving and chastening, and teaching, and bringing again, as a shepherd doth his flock. He hath mercy on them that accept chastening, and that diligently seek after his judgements.

On Graciousness

A Proverb Cluster

15 My son, to thy good deeds add no blemish;
And no grief of words in any of thy giving.

*

Shall not the dew assuage the scorching heat?
So is a word better than a gift.

*

Lo, is not a word better than a gift?
And both are with a gracious man.

*

18 A fool will upbraid ungraciously;
And the gift of an envious man consumeth the eyes.

On Taking Heed in Time. — An Essay

19 Learn before thou speak; and have a care of thy health or ever thou be sick. Before judgement examine thyself; and in the hour of visitation thou shalt find forgiveness. Humble thyself before thou be sick; and in the time of sins shew repentance. Let nothing hinder thee to pay thy vow in due time; and wait not until death to be justified. Before thou makest a vow, prepare thyself; and be not as a man
24 that tempteth the Lord. Think upon the wrath that shall be in the days of the end, and the time of vengeance, when he turneth away his face. In the days of fulness remember the time of hunger, and poverty and want in the days of wealth. From morning until evening the time changeth; and all things are speedy before the Lord. A wise man will fear in everything; and in days of sinning he will beware of offence.

Proverbs

Every man of understanding knoweth wisdom;
And he will give thanks unto him that found her. 28

They that were of understanding in sayings 29
Became also wise themselves,
And poured forth apt proverbs.

Three Temperance Maxims

Go not after thy lusts;
And refrain thyself from thine appetites. 30

If thou give fully to thy soul the delight of her desire, she will make thee the laughingstock of thine enemies.

*

Make not merry in much luxury;
Neither be tied to the expense thereof. 32

Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse. A workman that is a drunkard shall not become rich. 19

*

He that despiseth small things
Shall fall by little and little.

Wine and women will make men of understanding to fall away: and he that 2
cleaveth to harlots will be the more reckless. Moths and worms shall have him to heritage; and a reckless soul shall be taken away.

Against Gossip.— An Essay

He that is hasty to trust is lightminded; and he that sinneth shall offend against 4
his own soul. He that maketh merry in his heart shall be condemned: and he that hateth talk hath the less wickedness. Never repeat what is told thee, and thou shalt fare never the worse. Whether it be of friend or foe, tell it not; and unless it is a sin to thee, reveal it not: for he hath heard thee, and observed thee, and when the time cometh he will hate thee. Hast thou heard a word? let it die with thee: be of 10
good courage, it will not burst thee. A fool will travail in pain with a word, as a woman in labour with a child. As an arrow that sticketh in the flesh of the thigh, so is a word in a fool's belly. Reprove a friend: it may be he did it not, and if he did something, that he may do it no more. Reprove thy neighbour: it may be he said it not, and if he hath said it, that he may not say it again. Reprove a friend, for many times there is slander; and trust not every word. There is one that slippeth, 16
and not from the heart; and who is he that hath not sinned with his tongue? Reprove thy neighbour before thou threaten him; and give place to the law of the Most High.

Wisdom and its Counterfeits.— An Essay

All wisdom is the fear of the Lord; and in all wisdom is the doing of the law. 20
And the knowledge of wickedness is not wisdom; and the prudence of sinners is not counsel. There is a wickedness and the same is abomination, and there is a fool wanting in wisdom: better is one that hath small understanding and feareth, than one that hath much prudence and transgresseth the law.

25 There is an exquisite subtilty, and the same is unjust; and there is one that perverteth favour to gain a judgement. There is one that doeth wickedly, that hangeth down his head with mourning; but inwardly he is full of deceit, bowing down his face, and making as if he were deaf of one ear: where he is not known, he will be
28 beforehand with thee. And if for want of power he be hindered from sinning, if he find opportunity, he will do mischief. A man shall be known by his look, and one that hath understanding shall be known by his face, when thou meetest him; a man's attire, and grinning laughter, and gait, shew what he is.

20 There is a reproof that is not comely: and there is a man that keepeth silence, and he is wise. How good is it to reprove, rather than to be wroth; and he that maketh confession shall be kept back from hurt. As is the lust of an eunuch to deflower a virgin; so is he that executeth judgements with violence.

5 There is one that keepeth silence, and is found wise; and there is one that is hated for his much talk. There is one that keepeth silence, for he hath no answer to make; and there is that keepeth silence, as knowing his time. A wise man will be silent till his time come; but the braggart and fool will overpass his time. He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a prosperity that a man findeth in misfortunes; and there is a gain that turneth to loss. There is a gift that shall not profit thee; and there is a gift whose recompence is double. There is an abasement because of glory; and there is that hath lifted up his head from a low estate. There is that buyeth much for a little, and payeth for it again sevenfold.

13 He that is wise in words shall make himself beloved; but the pleasantries of fools shall be wasted.

Miscellaneous Sayings

14 *The gift of a fool shall not profit thee;*
For his eyes are many instead of one.

He will give little and upbraid much, and he will open his mouth like a crier; to-day he will lend, and to-morrow he will ask it again: such an one is a hateful man.

16 The fool will say, I have no friend,
And I have no thanks for my good deeds;
They that eat my bread are of evil tongue.
How oft, and of how many, shall he be laughed to scorn!

18 A slip on a pavement is better than a slip with the tongue;
So the fall of the wicked shall come speedily.

A man without grace is as a tale out of season;
It will be continually in the mouth of the ignorant.

20 A wise sentence from a fool's mouth will be rejected;
For he will not speak it in its season.

There is that is hindered from sinning through want;
And when he taketh rest, he shall not be troubled.

22 There is that destroyeth his soul through bashfulness;
And by a foolish countenance he will destroy it.

There is that for bashfulness promiseth to his friend;
And he maketh him his enemy for nothing.

A lie is a foul blot in a man:
It will be continually in the mouth of the ignorant. 24

A thief is better than a man that is continually lying; but they both shall inherit destruction. The disposition of a liar is dishonour; and his shame is with him continually.

He that is wise in words shall advance himself; 27
And one that is prudent will please great men.

He that tilleth his land shall raise his heap high;
And he that pleaseth great men shall get pardon for iniquity.

Presents and gifts blind the eyes of the wise,
And as a muzzle on the mouth turn away reproofs.

Wisdom that is hid, 30
And treasure that is out of sight,
What profit is in them both?
Better is a man that hideth his folly
Than a man that hideth his wisdom.

Sin and its Judgement

A Wisdom Cluster

My son, hast thou sinned? add no more thereto; 21
And make supplication for thy former sins.

*

Flee from sin as from the face of a serpent: for if thou draw nigh it will bite thee: the teeth thereof are the teeth of a lion, slaying the souls of men.

*

All iniquity is as a two-edged sword; 3
Its stroke hath no healing.

*

Terror and violence will lay waste riches;
So the house of a haughty man shall be laid waste.

*

Supplication from a poor man's mouth reacheth to the ears of God,
And his judgement cometh speedily.

*

One that hateth reproof is in the path of the sinner; 6
And he that feareth the Lord will turn again in his heart.

*

He that is mighty in tongue is known afar off:
But the man of understanding knoweth when he slippeth.

*

He that buildeth his house with other men's money
Is like one that gathereth himself stones against winter.

*

9 The congregation of wicked men is as tow wrapped together;
And the end of them is a flame of fire.

*

The way of sinners is made smooth with stones;
And at the last end thereof is the pit of Hades.

Wise Men and Fools

A Wisdom Cluster

11 He that keepeth the law becometh master of the intent thereof;
And the end of the fear of the Lord is wisdom.
He that is not clever will not be instructed;
And there is a cleverness which maketh bitterness to abound.

*

13 The knowledge of a wise man shall be made to abound as a flood;
And his counsel as a fountain of life.
The inward parts of a fool are like a broken vessel;
And he will hold no knowledge.

*

15 If a man of knowledge hear a wise word,
He will commend it, and add unto it:
The dissolute man heareth it,
And it displeaseth him, and he putteth it away behind his back.

*

16 The discourse of a fool is like a burden in the way;
But grace shall be found on the lips of the wise.
The mouth of the prudent man shall be sought for in the congregation
And they will ponder his words in their heart.

*

18 As a house that is destroyed, so is wisdom to a fool;
And the knowledge of an unwise man is as talk without sense.

*

Instruction is as fetters on the feet of an unwise man,
And as manacles on the right hand.
20 (A fool lifteth up his voice with laughter;
But a clever man will scarce smile quietly.)
Instruction is to a prudent man as an ornament of gold,
And as a bracelet upon his right arm.

*

22 *The foot of a fool is soon in another man's house;*
But a man of experience will be ashamed of entering.

A foolish man peepeth in from the door of another man's house; but a man that is instructed will stand without. It is a want of instruction in a man to listen at the door; but the prudent man will be grieved with the disgrace. The lips of strangers will be grieved at these things; but the words of prudent men will be weighed in the balance.

*

26 The heart of fools is in their mouth;
But the mouth of wise men is their heart.

The Hatefulness of Evil

A Proverb Cluster

When the ungodly curseth Satan, 27
He curseth his own soul.

*

A whisperer defileth his own soul,
And shall be hated wheresoever he sojourneth.

*

A slothful man is compared to a stone that is defiled; 22
And every one will hiss him out in his disgrace.
A slothful man is compared to the filth of a dunghill;
Every man that taketh it up will shake out his hand.

*

A father hath shame in having begotten an uninstructed son; 3
And a foolish daughter is born to his loss.

*

A prudent daughter shall inherit a husband of her own;
And she that bringeth shame is the grief of him that begat her.

*

She that is bold bringeth shame upon father and husband; 5
And she shall be despised of them both.

Commerce with Fools Intolerable

A Proverb Cluster

Unseasonable discourse is as music in mourning; 6
But stripes and correction are wisdom at every season.

*

He that teacheth a fool is as one that glueth a potsherd together;
Even as one that waketh a sleeper out of a deep sleep.

He that discourseth to a fool is as one discoursing to a man that slumbereth; and at the end he will say, What is it?

*

Weep for the dead, 11
For light hath failed him;
And weep for a fool,
For understanding hath failed him:

Weep more sweetly for the dead,
Because he hath found rest;
But the life of the fool
Is worse than death.

Seven days are the days of mourning for the dead: 12
But for a fool and an ungodly man, all the days of his life.

*

13 *Talk not much with a foolish man,*
And go not to one that hath no understanding.

Beware of him, lest thou have trouble; and so thou shalt not be defiled in his onslaught. Turn aside from him, and thou shalt find rest; and so thou shalt not be wearied in his madness.

*

14 What shall be heavier than lead?
And what is the name thereof, but a fool?

*

Sand, and salt,
And a mass of iron,
Is easier to bear than a man without understanding.

The Stedfast Friend and the Uncertain. — An Essay

16 Timber girt and bound into a building shall not be loosed with shaking: so a heart established in due season on well advised counsel shall not be afraid. A heart settled upon a thoughtful understanding is as an ornament of plaister on a polished wall. Pales set on a high place will not stand against the wind: so a fearful heart in the imagination of a fool will not stand against any fear. He that pricketh the eye will make tears to fall; and he that pricketh the heart maketh it to shew feeling. Whoso casteth a stone at birds frayeth them away; and he that upbraideth a friend will dissolve friendship.

21 If thou hast drawn a sword against a friend, despair not,
For there may be a returning;
If thou hast opened thy mouth against a friend, fear not,
For there may be a reconciling:

Except it for be upbraiding and arrogance,
And disclosing of a secret,
And a treacherous blow:
For these things every friend will flee.

23 Gain trust with thy neighbour in his poverty, that in his prosperity thou mayest have gladness: abide stedfast unto him in the time of his affliction, that thou mayest be heir with him in his inheritance. Before fire is the vapour and smoke of a furnace; so revilings before bloodshed. I will not be ashamed to shelter a friend; and I will not hide myself from his face: and if any evil happen unto me because of him, every one that heareth it will beware of him.

Watchfulness of Lips and Heart. — A Sonnet

27 Who shall set a watch over my mouth,
And a seal of shrewdness upon my lips,
That I fall not from it,
And that my tongue destroy me not?

23 O Lord, Father and Master of my life,
Abandon me not to their counsel:
Suffer me not to fall by them.

Who will set scourges over my thought,
And a discipline of wisdom over mine heart? 2
That they spare me not for mine ignorances,
And my heart pass not by their sins:
That mine ignorances be not multiplied,
And my sins abound not;
And I shall fall before mine adversaries,
And mine enemy rejoice over me?

O Lord, Father and God of my life, 4
Give me not a proud look,
And turn away concupiscence from me.
Let not greediness and chambering overtake me,
And give me not over to a shameless mind.

The Discipline of the Mouth. — An Essay

Hear ye, my children, the discipline of the mouth; and he that keepeth it shall 7
not be taken. The sinner shall be overtaken in his lips; and the reviler and the proud man shall stumble therein. Accustom not thy mouth to an oath; and be not accustomed to the naming of the Holy One. For as a servant that is continually scourged shall not lack a bruise, so he also that sweareth and nameth God continually shall not be cleansed from sin. A man of many oaths shall be filled with iniquity; 11
and the scourge shall not depart from his house: if he shall offend, his sin shall be upon him; and if he disregard it, he hath sinned doubly; and if he hath sworn in vain, he shall not be justified; for his house shall be filled with calamities. There is a manner of speech that is clothed about with death: let it not be found in the heritage of Jacob; for all these things shall be far from the godly, and they shall not wallow in sins. Accustom not thy mouth to gross rudeness, for therein is the word of sin. Remember thy father and thy mother, for thou sittest in the midst of great 14
men; that thou be not forgetful before them, and become a fool by thy custom; so shalt thou wish that thou hadst not been born, and curse the day of thy nativity. A man that is accustomed to words of reproach will not be corrected all the days of his life.

The Horror of Adultery. — An Essay

Two sorts of men multiply sins, 16
And the third will bring wrath:
A Hot Mind, —

as a burning fire, will not be quenched till it be consumed; —

A Fornicator in the body of his flesh —

will never cease till he hath burned out the fire: all bread is sweet to a fornicator, 17
he will not leave off till he die. —

A man that goeth astray from his own Bed, —

saying in his heart, "Who seeth me? Darkness is round about me, and the walls hide me, and no man seeth me: of whom am I afraid? The Most High will not remember my sins:" — and the eyes of men are his terror, and he knoweth not that 19
the eyes of the Lord are ten thousand times brighter than the sun, beholding all

20 the ways of men, and looking into secret places. All things were known unto him
or ever they were created; and in like manner also after they were perfected. This
man shall be punished in the streets of the city; and where he suspected not he shall
be taken.
22 So also a wife that leaveth her husband, and bringeth in an heir by a stranger.
For first, she was disobedient in the law of the Most High; and secondly, she tres-
passed against her own husband; and thirdly, she played the adulteress in whore-
dom, and brought in children by a stranger. She shall be brought out into the congre-
gation; and upon her children shall there be visitation. Her children shall not spread
into roots, and her branches shall bear no fruit. She shall leave her memory for a
27 curse; and her reproach shall not be blotted out. And they that are left behind
shall know that there is nothing better than the fear of the Lord, and nothing sweeter
than to take heed unto the commandments of the Lord.

BOOK II

Preface (with Monologue): Wisdom in Praise of Herself

24 *Wisdom shall praise herself, and shall glory in the midst of her people. In the congregation of the Most High shall she open her mouth, and glory in the presence of his power.*

3 I came forth from the mouth of the Most High,
And covered the earth as a mist.
I dwelt in high places,
And my throne is in the pillar of the cloud.
5 Alone I compassed the circuit of heaven,
And walked in the depth of the abyss.
In the waves of the sea, and in all the earth,
And in every people and nation, I got a possession.
With all these I sought rest;
And in whose inheritance shall I lodge?
8 Then the Creator of all things gave me a commandment:
And he that created me made my tabernacle to rest,
And said, Let thy tabernacle be in Jacob,
And thine inheritance in Israel.
9 He created me from the beginning before the world;
And to the end I shall not fail.
In the holy tabernacle I ministered before him;
And so was I established in Sion.
11 In the beloved city likewise he gave me rest;
And in Jerusalem was my authority.
And I took root in a people that was glorified,
Even in the portion of the Lord's own inheritance.

13 I was exalted like a cedar in Libanus,
And as a cypress tree on the mountains of Hermon;
I was exalted like a palm tree on the sea shore,
And as rose plants in Jericho,
And as a fair olive tree in the plain;
And I was exalted as a plane tree.

As cinnamon and aspalathus,
I have given a scent of perfumes;
And as choice myrrh,
I spread abroad a pleasant odour;
As galbanum, and onyx, and stacte,
And as the fume of frankincense in the tabernacle. 15

As the terebinth
I stretched out my branches;
And my branches are branches of glory and grace. 16
As the vine
I put forth grace,
And my flowers are the fruit of glory and riches.

Come unto me, ye that are desirous of me,
And be ye filled with my produce. 19
For my memorial is sweeter than honey,
And mine inheritance than the honeycomb.
They that eat me shall yet be hungry;
And they that drink me shall yet be thirsty. 21
He that obeyeth me shall not be ashamed;
And they that work in me shall not do amiss.

All these things are the book of the covenant of the Most High God, even the law 23
which Moses commanded us for a heritage unto the assemblies of Jacob. It is he that maketh wisdom abundant as Pishon, and as Tigris in the days of new fruits; that maketh understanding full as Euphrates, and as Jordan in the days of harvest; that maketh instruction to shine forth as the light, as Gihon in the days of vintage. The first man knew her not perfectly; and in like manner the last hath not traced her out. For her thoughts are filled from the sea, and her counsels from the great deep.

And I came out as a stream from a river, and as a conduit into a garden. I said, 30
I will water my garden, and will water abundantly my garden bed; and, lo, my stream became a river, and my river became a sea. I will yet bring instruction to light as the morning, and will make these things to shine forth afar off. I will yet pour out doctrine as prophecy, and leave it unto generations of ages. Behold that I have not laboured for myself only, but for all them that diligently seek her.

What Wisdom Hates and Loves. — A Number Sonnet

In three things I was beautified, 25
And stood up beautiful before the Lord and men:
The concord of brethren,
And friendship of neighbours,
And a woman and her husband that walk together in agreement.

But three sorts of men my soul hateth, 2
And I am greatly offended at their life:
A poor man that is haughty,
And a rich man that is a liar,
And an old man that is an adulterer lacking understanding.

A Maxim

3 *In thy youth thou hast not gathered,*
And how shouldest thou find in thine old age?

How beautiful a thing is judgement for gray hairs, and for elders to know counsel! How beautiful is the wisdom of old men, and thought and counsel to men that are in honour! Much experience is the crown of old men; and their glorying is the fear of the Lord.

The Love of the Lord. — A Number Sonnet

7 There be nine things that I have thought of,
And in mine heart counted happy;
And the tenth I will utter with my tongue:

A man that hath joy of his children;
A man that liveth and looketh upon the fall of his enemies;
8 Happy is he that dwelleth with a wife of understanding;
And he that hath not slipped with his tongue;
And he that hath not served a man that is unworthy of him;
Happy is he that hath found prudence;
And he that discourseth in the ears of them that listen;
How great is he that hath found wisdom!
Yet is there none above him that feareth the Lord.

11 The LOVE * OF THE LORD passeth all things:
He that holdeth it, to whom shall he be likened?

The Wrath of an Enemy. — An Epigram

13 Any plague but the plague of the heart;
And any wickedness but the wickedness of a woman;
Any calamity but a calamity from them that hate me;
And any vengeance but the vengeance of enemies.
There is no head above the head of a serpent:
And there is no wrath above the wrath of an enemy.

Women Bad and Good. — A Wisdom Cluster

An Essay

16 I will rather dwell with a lion and a dragon, than keep house with a wicked woman. The wickedness of a woman changeth her look, and darkeneth her countenance as a bear doth. Her husband shall sit at meat among his neighbours, and when he heareth it he sigheth bitterly. All malice is but little to the malice of a woman: let the portion of a sinner fall on her! As the going up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man. Throw not thyself upon the
22 beauty of a woman; and desire not a woman for her beauty. There is anger, and impudence, and great reproach, if a woman maintain her husband. A wicked woman is abasement of heart, and sadness of countenance, and a wounded heart; a woman that will not make her husband happy is as hands that hang down, and palsied knees. From a woman was the beginning of sin, and because of her we all die. Give not water an outlet, neither to a wicked woman freedom of speech. If she go not as thou wouldest have her, cut her off from thy flesh.

* R. V. fear of the Lord: see note. — EDITOR.

Happy is the husband of a good wife; and the number of his days shall be two- 26
fold. A brave woman rejoiceth her husband; and he shall fulfil his years in peace.
A good wife is a good portion; she shall be given in the portion of such as fear the
Lord. Whether a man be rich or poor, a good heart maketh at all times a cheerful
countenance.

A Number Sonnet

Of three things my heart was afraid;
And concerning the fourth kind I made supplication:
The slander of a city,
And the assembly of a multitude,
And a false accusation,
(All these are more grievous than death:)
A grief of heart and sorrow is a woman that is jealous of another woman,
And the scourge of a tongue communicating to all.

A Sonnet

A wicked woman (*strophe*) 7
Is as a yoke of oxen shaken to and fro:
He that taketh hold of her is as one that graspeth a scorpion.
A drunken woman
Causeth great wrath:
And she will not cover her own shame.
The whoredom of a woman 9
Is in the lifting up of her eyes:
And it shall be known by her eyelids.

Keep strict watch on a headstrong daughter, 10
Lest she find liberty for herself, and use it.
Look well after an impudent eye;
And marvel not if it trespass against thee.

She will open her mouth as a thirsty traveller, 12
And drink of every water that is near:
At every post will she sit down,
And open her quiver against any arrow.

The grace of a wife (*antistrophe*) 13
Will delight her husband:
And her knowledge will fatten his bones.
A silent woman
Is a gift of the Lord:
And there is nothing so much worth as a well-instructed soul.
A shamefast woman 15
Is grace upon grace;
And there is no price worthy of a continent soul.

As the sun when it ariseth in the highest places of the Lord, 16
So is the beauty of a good wife in the ordering of a man's house.
As the lamp that shineth upon the holy candlestick,
So is the beauty of the face in ripe age.

As the golden pillars 18
Are upon a base of silver,
So are beautiful feet
With the breasts of one that is stedfast.

The Backslider. — A Number Sonnet

28 For two things my heart is grieved,
And for the third anger cometh upon me:
A man of war that suffereth for poverty;
And men of understanding that are counted as refuse;
One that turneth back from righteousness to sin:
The Lord shall prepare him for the sword.

Miscellaneous Sayings

29 *A merchant shall hardly keep himself from wrong doing;*
And a huckster shall not be acquitted of sin.

27 Many have sinned for a thing indifferent; and he that seeketh to multiply gain will turn his eye away. A nail will stick fast between the joinings of stones; and sin will thrust itself in between buying and selling.

*

3 Unless a man hold on diligently in the fear of the Lord,
His house shall soon be overthrown.

Reasoning the Test of Men. — An Epigram

4 In the shaking of a sieve the refuse remaineth:
So the filth of man in his reasoning.
The furnace will prove the potter's vessels:
And the trial of a man is in his reasoning.
The fruit of a tree declareth the husbandry thereof:
So is the utterance of the thought of the heart of a man.
7 Praise no man before thou hearest him reason;
For this is the trial of men.

Proverbs

8 If thou followest righteousness,
Thou shalt obtain her;
And put her on as a long robe of glory.

Birds will resort unto their like;
And truth will return unto them that practise her.

10 The lion lieth in wait for prey;
So doth sin for them that work iniquity.

Discourse of Wise Men and Fools

A Proverb Cluster

11 The discourse of a godly man is always wisdom:
But the foolish man changeth as the moon.

*

Among men void of understanding observe the opportunity; 12
But stay continually among the thoughtful.

*

The discourse of fools is an offence;
And their laughter is in the wantonness of sin.

*

The talk of a man of many oaths will make the hair stand upright; 14
And their strife maketh one stop his ears.

*

The strife of the proud is a shedding of blood;
And their reviling of each other is a grievous thing to hear.

Two Maxims

He that revealeth secrets destroyeth credit, 16
And shall not find a friend to his mind.

Love a friend, and keep faith with him: but if thou reveal his secrets, thou shalt not pursue after him; for as a man hath destroyed his enemy, so hast thou destroyed the friendship of thy neighbour. And as a bird which thou hast loosed out of thy hand, so hast thou let thy neighbour go, and thou wilt not catch him again: pursue him not, 20
for he is gone far away, and hath escaped as a gazelle out of the snare. For a wound may be bound up, and after reviling there may be a reconcilement; but he that revealeth secrets hath lost hope.

*

One that winketh with the eye contriveth evil things; 22
And no man will remove him from it.

When thou art present, he will speak sweetly, and will admire thy words; but afterward he will writhe his mouth, and set a trap for thee in thy words. I have hated many things, but nothing like him; and the Lord will hate him.

Retribution and Vengeance. — An Essay

One that casteth a stone on high casteth it on his own head; and a deceitful stroke 25
will open wounds. He that diggeth a pit shall fall into it; and he that setteth a snare shall be taken therein. He that doeth evil things, they shall roll upon him; and he shall not know whence they have come to him. Mockery and reproach are from the haughty; and vengeance, as a lion, shall lie in wait for him. They that rejoice at the fall of the godly shall be taken in a snare; and anguish shall consume them before they die. Wrath and anger, these also are abominations; and a sinful man shall possess them. He that taketh vengeance shall find vengeance from the Lord; and 28
he will surely make firm his sins.

Forgive thy neighbour the hurt that he hath done thee; and then thy sins shall be pardoned when thou prayest. Man cherisheth anger against man; and doth he seek healing from the Lord? Upon a man like himself he hath no mercy; and doth he make supplication for his own sins? He being himself flesh nourisheth wrath: who shall make atonement for his sins? Remember thy last end, and cease from 6
enmity; remember corruption and death, and abide in the commandments. Remember the commandments, and be not wroth with thy neighbour; and remember the covenant of the Highest, and wink at ignorance. Abstain from strife, and thou shalt diminish thy sins: for a passionate man will kindle strife; and a man that is a sinner will trouble friends, and will make debate among them that be at peace.

10 As is the fuel of the fire,
So will it burn;
And as the stoutness of the strife is,
So will it burn.

As is the strength of the man,
So will be his wrath;
And as is his wealth,
So will he exalt his anger.

11 A contention begun in haste kindleth a fire; and a hasty fighting sheddeth blood.

On the Tongue.—An Essay

12 If thou blow a spark, it shall burn; and if thou spit upon it, it shall be quenched:
and both these shall come out of thy mouth. Curse the whisperer and double-
tongued: for he hath destroyed many that were at peace. A third person's tongue
hath shaken many, and dispersed them from nation to nation; and it hath pulled
down strong cities, and overthrown the houses of great men. A third person's
tongue hath cast out brave women, and deprived them of their labours. He that
17 hearkeneth unto it shall not find rest, nor shall he dwell quietly. The stroke of a
whip maketh a mark in the flesh; but the stroke of a tongue will break bones. Many
have fallen by the edge of the sword; yet not so many as they that have fallen because
of the tongue. Happy is he that is sheltered from it, that hath not passed through the
wrath thereof; that hath not drawn its yoke, and hath not been bound with its bands.
20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. The
death thereof is an evil death; and Hades were better than it. It shall not have
rule over godly men; and they shall not be burned in its flame. They that forsake
the Lord shall fall into it; and it shall burn among them, and shall not be quenched:
it shall be sent forth upon them as a lion, and as a leopard it shall destroy them.
24 Look that thou hedge thy possession about with thorns; bind up thy silver and thy
gold; and make a balance and a weight for thy words; and make a door and a bar
for thy mouth. Take heed lest thou slip therein; lest thou fall before one that lieth
in wait.

On Lending and Suretiship.—An Essay

29 He that sheweth mercy will lend unto his neighbour; and he that strengtheneth
him with his hand keepeth the commandments. Lend to thy neighbour in time of his
need; and pay thou thy neighbour again in due season. Confirm thy word, and
keep faith with him; and at all seasons thou shalt find what thou needest.
4 Many have reckoned a loan as a windfall, and have given trouble to those that
helped them. Till he hath received, he will kiss a man's hands; and for his neigh-
bour's money he will speak submissly: and when payment is due, he will prolong
the time, and return words of heaviness, and complain of the times. If he prevail,
he shall hardly receive the half, and he will count it as a windfall; if not, he hath
deprived him of his money, and he hath gotten him for an enemy without cause; he
will pay him with cursings and railings, and for honour he will pay him disgrace.
7 Many on account of men's ill-dealing have turned away; they have feared to be
defrauded for nought.

Howbeit with a man in poor estate be longsuffering; and let him not wait for thine
alms. Help a poor man for the commandment's sake; and according to his need
send him not empty away. Lose thy money for a brother and a friend; and let it not
11 rust under the stone to be lost. Bestow thy treasure according to the command-

ments of the Most High; and it shall profit thee more than gold. Shut up alms in thy store-chambers; and it shall deliver thee out of all affliction: it shall fight for thee against thine enemy better than a mighty shield and a ponderous spear.

A good man will be surety for his neighbour; and he that hath lost shame will fail him. Forget not the good offices of thy surety; for he hath given his life for thee. A sinner will overthrow the good estate of his surety; and he that is of an unthankful mind will fail him that delivered him. Suretiship hath undone many that were prospering, and shaken them as a wave of the sea; mighty men hath it driven from their homes, and they wandered among strange nations. A sinner that falleth into suretiship, and undertaketh contracts for work, shall fall into lawsuits. Help thy neighbour according to thy power, and take heed to thyself that thou fall not to the same.

Essay: The Blessing of a House of One's Own

The chief thing for life is water, and bread, and a garment, and a house to cover shame. Better is the life of a poor man under a shelter of logs, than sumptuous fare in another man's house. With little or with much, be well satisfied. It is a miserable life to go from house to house; and where thou art a sojourner, thou shalt not dare to open thy mouth. Thou shalt entertain, and give to drink, and have no thanks; and besides this thou shalt hear bitter words.

Come hither, thou sojourner,
Furnish a table,
And if thou hast aught in thy hand,
Feed me with it.

Go forth, thou sojourner,
From the face of honour;
My brother is come to be my guest;
I have need of my house.

These things are grievous to a man of understanding — the upbraiding of house-room, and the reproaching of the money-lender.

On the Chastisement of Children. — An Essay

He that loveth his son will continue to lay stripes upon him, that he may have joy of him in the end. He that chastiseth his son shall have profit of him, and shall glory of him among his acquaintance. He that teacheth his son shall provoke his enemy to jealousy; and before friends he shall rejoice of him. His father dieth, and is as though he had not died, for he hath left one behind him like himself: in his life he saw and rejoiced in him, and when he died he sorrowed not; he left behind him an avenger against his enemies, and one to requite kindness to his friends. He that maketh too much of his son shall bind up his wounds; and his heart will be troubled at every cry. An unbroken horse becometh stubborn; and a son left at large becometh headstrong. Cocker thy child, and he shall make thee afraid; play with him, and he will grieve thee. Laugh not with him, lest thou have sorrow with him; and thou shalt gnash thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck in his youth, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee; and there shall be sorrow to thy soul. Chastise thy son, and take pains with him, lest his shameless behaviour be an offence unto thee.

On Health. — An Essay

14 Better is a poor man, being sound and strong of constitution, than a rich man that is plagued in his body. Health and a good constitution are better than all gold; and a strong body than wealth without measure. There is no riches better than health of body; and there is no gladness above the joy of the heart. Death is better than a bitter life, and eternal rest than a continual sickness. Good things poured out upon a mouth that is closed are as messes of meat laid upon a grave. What doth an offering profit an idol? for neither shall it eat nor smell; so is he that is afflicted of the Lord, seeing with his eyes and groaning, as an eunuch embracing a virgin and groaning.

21 Give not over thy soul to sorrow; and afflict not thyself in thine own counsel. Gladness of heart is the life of a man; and the joyfulness of a man is length of days. Love thine own soul, and comfort thy heart; and remove sorrow far from thee; for sorrow hath destroyed many, and there is no profit therein. Envy and wrath shorten a man's days; and care bringeth old age before the time. A cheerful and good heart will have a care of his meat and diet.

On Riches. — An Essay

31 Wakefulness that cometh of riches consumeth the flesh, and the anxiety thereof putteth away sleep. Wakeful anxiety will crave slumber; and in a sore disease sleep will be broken. A rich man toileth in gathering money together, and when he resteth he is filled with his good things; a poor man toileth in lack of substance, and when he resteth he becometh needy. He that loveth gold shall not be justified; and he that followeth destruction shall himself have his fill of it. Many have been given over to ruin for the sake of gold; and their perdition meeteth them face to face. It is a stumblingblock unto them that sacrifice unto it; and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish,
And that goeth not after gold.

Who is he?
And we will call him blessed:
For wonderful things hath he done among his people.

10 Who hath been tried thereby,
And found perfect?
Then let him glory.

Who hath had the power to transgress,
And hath not transgressed?
And to do evil,
And hath not done it?

11 His goods shall be made sure,
And the congregation shall declare his alms.

On Feasting. — An Essay

12 Sittest thou at a great table? be not greedy upon it, and say not, Many are the things upon it. Remember that an evil eye is a wicked thing.

What hath been created more evil than an eye?
Therefore it sheddeth tears from every face.

14 Stretch not thine hand whithersoever it looketh, and thrust not thyself with it into the dish. Consider thy neighbour's liking by thine own; and be discreet in every point. Eat, as becometh a man, those things which are set before thee; and eat not greedily,

lest thou be hated. Be first to leave off for manners' sake; and be not insatiable, lest thou offend. And if thou sittest among many, reach not out thy hand before them.

How sufficient to a well-mannered man is a very little, and he doth not breathe 19
hard upon his bed. Healthy sleep cometh of moderate eating; he riseth early and his wits are with him; the pain of wakefulness, and colic, and griping, are with an insatiable man. And if thou hast been forced to eat, rise up in the midst thereof, and thou shalt have rest. Hear me, my son, and despise me not, and at the last thou shalt find my words true: in all thy works be quick, and no disease shall come unto thee.

Him that is liberal of his meat the lips shall bless; and the testimony of his ex- 23
cellence shall be believed. Him that is a niggard of his meat the city shall murmur at; and the testimony of his niggardness shall be sure.

Shew not thyself valiant in wine, for wine hath destroyed many; the furnace proveth the temper of steel by dipping, so doth wine prove hearts in the quarreiling of the proud. Wine is as good as life to men, if thou drink it in its measure: what life is 27
there to a man that is without wine? and it hath been created to make men glad
Wine drunk in season and to satisfy is joy of heart, and gladness of soul: wine drunk largely is bitterness of soul, with provocation and conflict. Drunkenness increaseth the rage of a fool unto his hurt; it diminisheth strength, and addeth wounds.

Rebuke not thy neighbour at a banquet of wine, neither set him at nought in his 31
mirth; speak not unto him a word of reproach, and press not upon him by asking back a debt. Have they made thee ruler of a feast? be not lifted up, be thou among them **32**
as one of them; take thought for them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be gladdened on their account, and receive a crown for thy well ordering. Speak, thou that art the elder, for it becometh thee, but with sound knowledge. And hinder not music: pour not out talk where there is a performance of music, and display not thy wisdom out of season.

As a signet of carbuncle 5
In a setting of gold,
So is a concert of music in a banquet of wine.
As a signet of emerald
In a work of gold,
So is a strain of music with pleasant wine.

Speak, young man, if there be need of thee; yet scarcely if thou be twice asked: sum **7**
up thy speech, many things in few words; be as one that knoweth and yet holdeth his tongue. If thou be among great men, behave not as their equal; and when another is speaking, make not much babbling. Before thunder speedeth lightning; and, before a shamefast man favour shall go forth. Rise up betimes, and be not the last; get thee home quickly and loiter not; there take thy pastime, and do what is in thy heart; and sin not by proud speech. And for these things bless him that made thee, 13
and giveth thee to drink freely of his good things.

Miscellaneous Sayings

He that feareth the Lord will receive his discipline; 14
And they that seek him early shall find favour.

He that seeketh the law shall be filled therewith:
But the hypocrite shall stumble thereat.

They that fear the Lord shall find judgement, 16
And shall kindle righteous acts as a light.
A sinful man shunneth reproof,
And will find a judgement according to his will.

18 *A man of counsel will not neglect a thought;* a strange and proud man will not crouch in fear, even after he hath done a thing by himself without counsel.

Do nothing without counsel;
And when thou hast once done, repent not.

20 Go not in a way of conflict;
And stumble not in stony places.
Be not confident in a smooth way:
And beware of thine own children.

23 In every work trust thine own soul;
For this is the keeping of the commandments.

He that believeth the law giveth heed to the commandment;
And he that trusteth in the Lord shall suffer no loss.

33 There shall no evil happen unto him that feareth the Lord;
But in temptation once and again will he deliver him.

A wise man will not hate the law;
But he that is a hypocrite therein is as a ship in a storm.

3 A man of understanding will put his trust in the law;
And the law is faithful unto him, as when one asketh at the oracle.

Prepare thy speech, and so shalt thou be heard;
Bind up instruction and make thine answer.

5 The heart of a fool is as a cartwheel;
And his thoughts like a rolling axletree.

A stallion horse is as a mocking friend;
He neigheth under every one that sitteth upon him.

Essay: An Analogy

7 Why doth one day excel another, when all the light of every day in the year is of the sun? By the knowledge of the Lord they were distinguished; and he varied seasons and feasts: some of them he exalted and hallowed, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth. In the abundance of his knowledge the Lord distinguished them, and made their ways various: some of them he blessed and exalted, and some of them he hallowed and brought nigh to himself; some of them he cursed and brought low, and overthrew them from their place. As the clay of the potter in his hand, all his ways are according to his good pleasure: so men are in the hand of him that made them, to render unto them according to his judgement.

14 Good is set over against evil, and life over against death: so is the sinner over against the godly. And thus look upon all the works of the Most High; two and two, one against another.

BOOK III

And I awaked up last, as one that gleaneth after the grapegatherers: by the bless- 16
ing of the Lord I got before them, and filled my winepress as one that gathereth grapes.
Consider that I laboured not for myself alone, but for all them that seek instruction.
Hear me, ye great men of the people, and hearken with your ears, ye rulers of the con-
gregation.

On Giving and Bequeathing. — An Essay

To son and wife, to brother and friend, give not power over thee while thou livest; 19
and give not thy goods to another, lest thou repent and make supplication for them
again. Whilst thou yet livest, and breath is in thee, give not thyself over to anybody.
For better it is that thy children should supplicate thee, than that thou shouldest
look to the hand of thy sons. In all thy works keep the upper hand; bring not a 22
stain on thine honour. In the day that thou endest the days of thy life, and in the time
of death, distribute thine inheritance.

On Servants. — An Essay

Fodder, a stick, and burdens, 24
For an ass:
Bread, and discipline, and work,
For a servant.

Set thy servant to work, and thou shalt find rest: leave his hands idle, and he will 25
seek liberty. Yoke and thong will bow the neck: and for an evil servant there are racks
and tortures. Send him to labour that he be not idle; for idleness teacheth much mis-
chief. Set him to work, as is fit for him; and if he obey not, make his fetters heavy.
And be not excessive toward any; and without judgement do nothing. If thou 29
hast a servant, let him be as thyself, because thou hast bought him with blood. If
thou hast a servant, treat him as thyself; for as thine own soul wilt thou have need of
him: if thou treat him ill, and he depart and run away, which way wilt thou go to seek
him?

On Dreams. — An Essay

Vain and false hopes are for a man void of understanding; and dreams give wings 34
to fools. As one that catcheth at a shadow, and followeth after the wind, so is he that
setteth his mind on dreams. The vision of dreams is as this thing against that, the
likeness of a face over against a face. Of an unclean thing what shall be cleansed?
and of that which is false what shall be true? Divinations, and soothsayings, and
dreams, are vain: and the heart fancieth, as a woman's in travail. If they be not sent
from the Most High in thy visitation, give not thy heart unto them. For dreams have 7
led many astray: and they have failed by putting their hope in them. Without lying
shall the law be accomplished; and wisdom is perfection to a faithful mouth.

A Maxim

A well-instructed man knoweth many things; 9
And he that hath much experience will declare understanding.

He that hath no experience knoweth few things: but he that hath wandered shall
increase his skill. In my wandering I have seen many things; and more than my
words is my understanding. Ofttimes was I in danger even unto death; and I was
preserved because of these things.

The Fearers of the Lord. — A Sonnet

13 The spirit of those that fear the Lord
Shall live;
For their hope is upon him that saveth them.

Whoso feareth the Lord shall not be afraid,
And shall not play the coward;
For he is his hope.

15 Blessed is the soul of him that feareth the Lord:
To whom doth he give heed?
And who is his stay?

16 The eyes of the Lord are upon them that love him: —
A mighty protection,
And strong stay,
A cover from the hot blast,
And a cover from the noonday,
A guard from stumbling,
And a succour from falling: —
17 He raiseth up the soul, and enlighteneth the eyes,
He giveth healing, life, and blessing.

On Sacrifices Evil and Acceptable. — An Essay

18 He that sacrificeth of a thing wrongfully gotten, his offering is made in mockery; and the mockeries of wicked men are not well-pleasing. The Most High hath no pleasure in the offerings of the ungodly; neither is he pacified for sins by the multitude of sacrifices.

20 As one that killeth the son
Before his father's eyes
Is he that bringeth a sacrifice from the goods of the poor.

The bread of the needy is the life of the poor: he that depriveth him thereof is a man of blood. As one that slayeth his neighbour is he that taketh away his living; and as a shedder of blood is he that depriveth a hireling of his hire.

23 One building, and another pulling down, what profit have they had but toil? One praying, and another cursing, whose voice will the Lord listen to? He that washeth himself after touching a dead body, and toucheth it again, what profit hath he in his washing? Even so a man fasting for his sins, and going again, and doing the same, who will listen to his prayer? and what profit hath he in his humiliation?

35 He that keepeth the law multiplieth offerings; he that taketh heed to the commandments sacrificeth a peace offering. He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth a thank offering. To depart from wickedness is a thing pleasing to the Lord; and to depart from unrighteousness is a propitiation.

4 See that thou appear not in the presence of the Lord empty; for all these things are to be done because of the commandment. The offering of the righteous maketh the altar fat; and the sweet savour thereof is before the Most High. The sacrifice of a righteous man is acceptable; and the memorial thereof shall not be forgotten.

8 Glorify the Lord with a good eye, and stint not the firstfruits of thine hands. In every gift shew a cheerful countenance, and dedicate thy tithe with gladness. Give unto the Most High according as he hath given; and as thy hand hath found, give with a good eye. For the Lord recompenseth, and he will recompense thee sevenfold.

Think not to corrupt with gifts; for he will not receive them: and set not thy 12
mind on an unrighteous sacrifice; for the Lord is judge, and with him is no respect
of persons. He will not accept any person against a poor man; and he will listen
to the prayer of him that is wronged. He will in no wise despise the supplication of the
fatherless; nor the widow, when she poureth out her tale.

Do not the tears of the widow run down her cheek? 15
And is not her cry against him that hath caused them to fall?

He that serveth God according to his good pleasure shall be accepted, and his sup-
plication shall reach unto the clouds.

The prayer of the humble pierceth the clouds; and till it come nigh he will not be 17
comforted; and he will not depart, till the Most High shall visit; and he shall judge
righteously, and execute judgement. And the Lord will not be slack, neither will he
be longsuffering toward them, till he have crushed the loins of the unmerciful; and
he shall repay vengeance to the heathen; till he have taken away the multitude of the
haughty, and broken in pieces the sceptres of the unrighteous; till he have rendered to
every man according to his doings, and to the works of men according to their devices;
till he have judged the cause of his people; and he shall make them to rejoice in his
mercy. Mercy is seasonable in the time of his afflicting them, as clouds of rain in the 20
time of drought.

A Prayer for Mercy upon Israel

Have mercy upon us, O Lord the God of all, and behold; and send thy fear upon **36**
all the nations: lift up thy hand against the strange nations: and let them see thy
mighty power. As thou wast sanctified in us before them, so be thou magnified in
them before us; and let them know thee, as we also have known thee, that there is no
God but only thou, O God. Shew new signs, and work divers wonders; glorify thy 6
hand and thy right arm; raise up indignation, and pour out wrath; take away the
adversary, and destroy the enemy. Hasten the time and remember the oath; and
let them declare thy mighty works. Let him that escapeth be devoured by the rage
of fire, and may they that harm thy people find destruction; crush the heads of the
rulers of the enemies, that say, There is none but we. Gather all the tribes of Jacob 11
together, and take them for thine inheritance, as from the beginning. O Lord, have
mercy upon the people that is called by thy name, and upon Israel, whom thou didst
liken unto a firstborn. Have compassion upon the city of thy sanctuary, Jerusalem,
the place of thy rest; fill Sion, exalt thine oracles, and fill thy people with thy glory.
Give testimony unto those that were thy creatures in the beginning, and raise up the
prophecies that have been in thy name. Give reward unto them that wait for thee: 16
and men shall put their trust in thy prophets. Hearken, O Lord, to the prayer of thy
suppliants, according to the blessing of Aaron concerning thy people; and all they
that are on the earth shall know that thou art the Lord, the eternal God.

Sayings

The belly will eat any meat, 18
Yet is one meat better than another.
The mouth tasteth meats taken in hunting:
So doth an understanding heart false speeches.

*

A froward heart will cause heaviness: **20**
And a man of experience will recompense him.

On Wives. — An Essay

21 A woman will receive any man; but one daughter is better than another. The beauty of a woman cheereth the countenance, and a man desireth nothing so much; if there is on her tongue mercy and meekness, her husband is not like the sons of men. He that getteth a wife entereth upon a possession; a help meet for him, and a pillar of rest. Where no hedge is, the possession will be laid waste: and he that hath no wife
26 will mourn as he wandereth up and down. For who will trust a nimble robber, that skippeth from city to city? even so who shall trust a man that hath no nest, and lodgeth wheresoever he findeth himself at nightfall?

On False Friends. — An Essay

37 Every friend will say, I also am his friend: but there is a friend, which is only a friend in name. Is there not a grief in it, even unto death, when a companion and friend is turned to enmity? O wicked imagination, whence camest thou rolling in to cover the dry land with deceitfulness? There is a companion, which rejoiceth in the
5 gladness of a friend, but in time of affliction will be against him. There is a companion, which for the belly's sake laboureth with his friend, in the face of battle will take up the buckler. Forget not a friend in thy soul; and be not unmindful of him in thy riches.

On Counsel and Counsellors. — An Essay

7 Every counsellor extolleth counsel; but there is that counselleth for himself. Let thy soul beware of a counsellor, and know thou before what is his interest — for he will take counsel for himself — lest he cast the lot upon thee, and say unto thee, Thy way is good: and he will stand over against thee, to see what shall befall thee. Take not counsel with one that looketh askance at thee; and hide thy counsel from such as
11 are jealous of thee. Take not counsel with a woman about her rival; neither with a coward about war; nor with a merchant about exchange; nor with a buyer about selling; nor with an envious man about thankfulness; nor with an unmerciful man about kindliness; nor with a sluggard about any kind of work; nor with a hireling in thy house about finishing his work; nor with an idle servant about much business: give not heed to these in any matter of counsel. But rather be continually with a godly man, whom thou shalt have known to be a keeper of the commandments, who in his soul is as thine own soul, and who will grieve with thee, if thou shalt miscarry.
13 And make the counsel of thy heart to stand, for there is none more faithful unto thee than it; for a man's soul is sometime wont to bring him tidings, more than seven watchmen that sit on high on a watch-tower. And above all this intreat the Most High, that he may direct thy way in truth. Let reason be the beginning of every work, and let counsel go before every action.

17 As a token of the changing of the heart, four manner of things do rise up, good and evil, life and death; and that which ruleth over them continually is the tongue. There is one that is shrewd and the instructor of many, and yet is unprofitable to his own soul. There is one that is subtil in words, and is hated; he shall be destitute of all food; for grace was not given him from the Lord, because he is deprived of all wisdom.
22 There is one that is wise to his own soul; and the fruits of his understanding are trustworthy in the mouth. A wise man will instruct his own people; and the fruits of his understanding are trustworthy. A wise man shall be filled with blessing; and all they that see him shall call him happy. The life of man is numbered by days; and the days of Israel are innumerable. The wise man shall inherit confidence among his people, and his name shall live for ever.

On Disease and Physicians. — An Essay

My son, prove thy soul in thy life, and see what is evil for it, and give not that unto 27
it. For all things are not profitable for all men, neither hath every soul pleasure in
every thing. Be not insatiable in any luxury, and be not greedy on the things that thou
eatest. For in multitude of meats there shall be disease, and surfeiting shall come
nigh unto colic. Because of surfeiting many have perished; but he that taketh heed
shall prolong his life.

Honour a physician according to thy need of him with the honours due unto him; 38
for verily the Lord hath created him. For from the Most High cometh healing; and
from the king he shall receive a gift. The skill of the physician shall lift up his head;
and in the sight of great men he shall be admired. The Lord created medicines out
of the earth; and a prudent man will have no disgust at them. Was not water made
sweet with wood, that the virtue thereof might be known? And he gave men skill, 6
that they might be glorified in his marvellous works. With them doth he heal a man,
and taketh away his pain. With these will the apothecary make a confection; and
his works shall not be brought to an end; and from him is peace upon the face of the
earth.

My son, in thy sickness be not negligent; but pray unto the Lord, and he shall heal 9
thee. Put away wrong doing, and order thine hands aright, and cleanse thy heart
from all manner of sin. Give a sweet savour, and a memorial of fine flour; and make
fat thine offering, as one that is not. Then give place to the physician, for verily the
Lord hath created him; and let him not go from thee, for thou hast need of him.
There is a time when in their very hands is the issue for good. For they also shall 14
beseech the Lord, that he may prosper them in giving relief and in healing for the
maintenance of life. He that sinneth before his Maker, let him fall into the hands of
the physician.

On Mourning for the Dead. — An Essay

My son, let thy tears fall over the dead, and as one that suffereth grievously begin 16
lamentation; and wind up his body according to his due, and neglect not his burial;
make bitter weeping, and make passionate wailing, and let thy mourning be according
to his desert, for one day or two, lest thou be evil spoken of: — and so be comforted
for thy sorrow. For —

> Of sorrow cometh death;
> And sorrow of heart will bow down the strength.
> In calamity sorrow also remaineth;
> And the poor man's life is grievous to the heart.

Give not thy heart unto sorrow; put it away, remembering the last end; forget it not, 20
for there is no returning again; him thou shalt not profit, and thou wilt hurt thyself.
Remember the sentence upon him, for so also shall thine be: yesterday for me and
to-day for thee. When the dead is at rest, let his remembrance rest; and be comforted
for him, when his spirit departeth from him.

Essay: The Wisdom of Business and the Wisdom of Leisure

The wisdom of the scribe cometh by opportunity of leisure; and he that hath little 24
business shall become wise. How shall he become wise that holdeth the plow, that
glorieth in the shaft of the goad, that driveth oxen, and is occupied in their labours,
and whose discourse is of the stock of bulls? He will set his heart upon turning his
furrows; and his wakefulness is to give his heifers their fodder. So is every artificer

and workmaster, that passeth his time by night as by day; they that cut gravings of signets, and his diligence is to make great variety; he will set his heart to preserve
28 likeness in his portraiture, and will be wakeful to finish his work. So is the smith sitting by the anvil, and considering the unwrought iron; the vapour of the fire will waste his flesh, and in the heat of the furnace will he wrestle with his work; the noise of the hammer will be ever in his ear, and his eyes are upon the pattern of the vessel; he will set his heart upon perfecting his works, and he will be wakeful to adorn them
29 perfectly. So is the potter sitting at his work, and turning the wheel about with his feet, who is alway anxiously set at his work, and all his handywork is by number; he will fashion the clay with his arm, and will bend its strength in front of his feet; he will apply his heart to finish the glazing, and he will be wakeful to make clean the furnace. All these put their trust in their hands; and each becometh wise in his own work. Without these shall not a city be inhabited, and men shall not sojourn nor
33 walk up and down therein. They shall not be sought for in the council of the people, and in the assembly they shall not mount on high; they shall not sit on the seat of the judge, and they shall not understand the covenant of judgement; neither shall they declare instruction and judgement, and where parables are they shall not be found. But they will maintain the fabric of the world; and in the handywork of their craft is their prayer.

39 Not so he that hath applied his soul, and meditateth in the law of the Most High. He will seek out the wisdom of all the ancients, and will be occupied in prophecies. He will keep the discourse of the men of renown, and will enter in amidst the subtilties of parables. He will seek out the hidden meaning of proverbs, and be conversant in
4 the dark sayings of parables. He will serve among great men, and appear before him that ruleth. He will travel through the land of strange nations; for he hath tried good things and evil among men. He will apply his heart to resort early to the Lord that made him, and will make supplication before the Most High, and will open his
6 mouth in prayer, and will make supplication for his sins. If the great Lord will, he shall be filled with the spirit of understanding: he shall pour forth the words of his wisdom, and in prayer give thanks unto the Lord. He shall direct his counsel and knowledge, and in his secrets shall he meditate. He shall shew forth the instruction which he hath been taught, and shall glory in the law of the covenant of the Lord.
9 Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out; his memorial shall not depart, and his name shall live from generation to generation; nations shall declare his wisdom, and the congregation shall tell out his praise. If he continue, he shall leave a greater name than a thousand: and if he die, he addeth thereto.

BOOK IV

Preface (with Encomium): The Works of the Lord

12 *Yet more will I utter, which I have thought upon; and I am filled as the moon at the full. Hearken unto me, ye holy children, and bud forth as a rose growing by a brook of water; and give ye a sweet savour as frankincense, and put forth flowers as a lily; spread abroad a sweet smell, and sing a song of praise. Bless ye the Lord for all his works. Magnify his name, and give utterance to his praise with the songs of your lips, and with harps. And thus shall ye say when ye utter his praise: —*

16 All the works of the Lord are exceeding good, and every command shall be accomplished in his season. None can say, What is this? wherefore is that? for in his season they shall all be sought out. At his word the waters stood as a heap, and the receptacles of waters at the word of his mouth. At his command is all his good plea-

sure done; and there is none that shall hinder his salvation. The works of all flesh are before him; and it is not possible to be hid from his eyes. He beholdeth from everlasting to everlasting; and there is nothing wonderful before him.

None can say, What is this? wherefore is that? for all things are created for their 21
uses. His blessing covered the dry land as a river, and saturated it as a flood. As he hath turned the waters into saltness, so shall the heathen inherit his wrath. His ways are plain unto the holy; so are they stumblingblocks unto the wicked. Good things are created from the beginning for the good; so are evil things for sinners. The chief of all things necessary for the life of man are water, and fire, and iron, and salt, and flour of wheat, and honey, and milk, the blood of the grape, and oil, and clothing. All these things are for good to the godly; so to the sinners they shall be turned into 27
evil. There be winds that are created for vengeance, and in their fury lay on their scourges heavily; in the time of consummation they pour out their strength, and shall appease the wrath of him that made them. Fire, and hail, and famine, and death — all these are created for vengeance; teeth of wild beasts, and scorpions and adders, and a sword punishing the ungodly unto destruction. They shall rejoice in his com- 31
mandment, and shall be made ready upon earth, when need is; and in their seasons they shall not transgress his word.

Therefore from the beginning I was resolved, and I thought this, and left it in writ- 32
ing. All the works of the Lord are good: and he will supply every need in its season. And none can say, This is worse than that: for they shall all be well approved in their season. And now with all your heart and mouth sing ye praises, and bless the name of the Lord.

The Burden of Life. — An Essay

Great travail is created for every man, and a heavy yoke is upon the sons of Adam, **40**
from the day of their coming forth from their mother's womb, until the day for their burial in the mother of all things. The expectation of things to come, and the day of death, trouble their thoughts, and cause fear of heart; from him that sitteth upon a throne of glory even unto him that is humbled in earth and ashes; from him that weareth purple and a crown even unto him that is clothed with a hempen frock. There is wrath, and jealousy, and trouble, and disquiet, and fear of death, and anger, 5
and strife. And in the time of rest upon his bed his night sleep doth change his knowledge. A little or nothing is his resting, and afterward in his sleep, as in a day of keeping watch, he is troubled in the vision of his heart, as one that hath escaped from the front of battle; in the very time of his deliverance he awaketh, and marvelleth that the fear is nought. It is thus with all flesh, from man to beast; and upon sinners seven- 8
fold more. Death, and bloodshed, and strife, and sword, calamities, famine, tribulation, and the scourge: all these things were created for the wicked, and because of them came the Flood.

A Garden of Blessings

A Pair of Sonnets

I

All things that are of the earth turn to the earth again; **11**
And all things that are of the waters return into the sea.
All bribery and injustice shall be blotted out;
And good faith shall stand for ever.
The goods of the unjust shall be dried up like a river,
And like a great thunder in rain shall go off in noise.

In opening his hands a man shall be made glad;
So shall transgressors utterly fail.
The children of the ungodly shall not put forth many branches;
And are as unclean roots upon a sheer rock.
The sedge that groweth upon every water and bank of a river
Shall be plucked up before all grass.
Bounty is as a GARDEN OF BLESSINGS,
And almsgiving endureth for ever.

II

The life of one that laboureth and is contented
Shall be made sweet;
And he that findeth a treasure is above both.
Children, and the building of a city,
Establish a man's name;
And a blameless wife is counted above both.
Wine and music
Rejoice the heart;
And the love of wisdom is above both.
The pipe and the psaltery
Make pleasant melody;
And a pleasant tongue is above both.
Thine eyes shall desire
Grace and beauty;
And above both the green blade of corn.
A friend and a companion
Never meet amiss;
And a wife with her husband is above both.
Brethren and succour
Are for a time of affliction;
And almsgiving is a deliverer above both.
Gold and silver
Will make the foot stand sure;
And counsel is esteemed above them both.
Riches and strength
Will lift up the heart;
And the fear of the Lord is above both.

There is nothing wanting in the fear of the Lord,
And there is no need to seek help therein.
The fear of the Lord is as a GARDEN OF BLESSING,
And covereth a man above all glory.

A Maxim

My son, lead not a beggar's life;
Better it is to die than to beg.

A man that looketh unto the table of another, his life is not to be counted for a life; he will pollute his soul with another man's meats: but a man wise and well-instructed will beware thereof. In the mouth of the shameless begging will be sweet; and in his belly a fire shall be kindled.

On Death. — A Sonnet

O Death, 41
How bitter is the remembrance of thee
To a man that is at peace in his possessions,
Unto the man that hath nothing to distract him,
And hath prosperity in all things,
And that still hath strength to receive meat!

O Death, 2
Acceptable is thy sentence
Unto a man that is needy, and that faileth in strength,
That is in extreme old age,
And is distracted about all things,
And is perverse, and hath lost patience!

Fear not the sentence of Death; 3
Remember them that have been before thee,
And that come after.
This is the sentence from the Lord over all flesh:
And why dost thou refuse, 4
When it is the good pleasure of the Most High?
Whether it be ten, or a hundred,
Or a thousand years,
There is no inquisition of life in the grave.

The Posterity of Sinners. — An Essay

The children of sinners are abominable children, and they frequent the dwellings 5
of the ungodly. The inheritance of sinners' children shall perish, and with their posterity shall be a perpetual reproach. Children will complain of an ungodly father, because they shall be reproached for his sake.

Woe unto you, ungodly men, 8
Which have forsaken the law of the Most High God!
If ye be born,
Ye shall be born to a curse;
If ye die,
A curse shall be your portion.

All things that are of the earth shall go back to the earth: so the ungodly shall go 10
from a curse unto perdition. The mourning of men is about their bodies; but the name of sinners being evil shall be blotted out. Have regard to thy name; for it continueth with thee longer than a thousand great treasures of gold. A good life hath its number of days; and a good name continueth for ever.

Things to be ashamed of. — An Essay

My children, keep instruction in peace: but — 14

Wisdom that is hid,
And a treasure that is not seen,
What profit is in them both?
Better is a man that hideth his foolishness
Than a man that hideth his wisdom.

16 Wherefore shew reverence to my word: for it is not good to retain every kind of
shame; and not all things are approved by all in good faith. Be ashamed of whore-
dom before father and mother; and of a lie before a prince and a mighty man; of
an offence before a judge and ruler; of iniquity before the congregation and the people;
of unjust dealing before a partner and friend; and of theft, in regard of the place where
thou sojournest, and in regard of the truth of God and his covenant; and of leaning
20 with thine elbow at meat; and of scurrility in the matter of giving and taking; and of
silence before them that salute thee; and of looking upon a woman that is a harlot;
and of turning away thy face from a kinsman; of taking away a portion or a gift;
and of gazing upon a woman that hath a husband; of being over busy with his maid,
and come not near her bed; of upbraiding speeches before friends, and after thou hast
given upbraid not; of repeating and speaking what thou hast heard; and of revealing
of secrets. So shalt thou be truly shamefast, and find favour in the sight of every man.
42 Of these things be not ashamed, and accept no man's person to sin thereby:
of the law of the Most High, and his covenant; and of judgement to do justice to
the ungodly; of reckoning with a partner and with travellers; and of a gift from
the heritage of friends; of exactness of balance and weights; and of getting much or
little; of indifferent selling of merchants; and of much correction of children; and of
making the side of an evil servant to bleed. Sure keeping is good, where an evil wife
7 is; and where many hands are, shut thou close. Whatsoever thou handest over,
let it be by number and weight; and in giving and receiving let all be in writing. Be
not ashamed to instruct the unwise and foolish, and one of extreme old age that con-
tendeth with those that are young. And so shalt thou be well instructed indeed, and
approved in the sight of every man living.

Women as a Source of Trouble. — An Essay

9 A daughter is a secret cause of wakefulness to a father; and the care for her put-
teth away sleep: in her youth, lest she pass the flower of her age; and when she is
married, lest she should be hated; in her virginity, lest she should be defiled and be
with child in her father's house; and when she hath a husband, lest she should trans-
gress; and when she is married, lest she should be barren. Keep a strict watch over
a headstrong daughter, lest she make thee a laughingstock to thine enemies, a byword
in the city, and notorious among the people, and shame thee before the multitude.
12 Look not upon every body in regard of beauty, and sit not in the midst of women;
for from garments cometh a moth, and from a woman a woman's wickedness. Better
is the wickedness of a man than a pleasant-dealing woman, and a woman which put-
teth thee to shameful reproach.

BOOK V. — LONGER WORKS

The Works of the Lord. — A Rhetoric Encomium

15 *I will make mention now of the works of the Lord, and will declare the things that*
I have seen.

In the words of the Lord are his works. The sun that giveth light looketh upon
17 all things; and the work of the Lord is full of his glory. The Lord hath not given
power to the saints to declare all his marvellous works; which the Almighty Lord
firmly settled, that whatsoever is might be established in his glory. He searcheth out
the deep, and the heart, and he hath understanding of their cunning devices; for the
Most High knoweth all knowledge, and he looketh into the signs of the world, de-

claring the things that are past, and the things that shall be, and revealing the traces of hidden things. No thought escapeth him; there is not a word hid from him. The 20
mighty works of his wisdom he hath ordered, who is from everlasting to everlasting: nothing hath been added unto them, nor diminished from them; and he had no need of any counsellor. How desirable are all his works! One may behold this even unto a spark. All these things live and remain for ever in all manner of uses, and they are all obedient. All things are double one against another; and he hath made nothing imperfect. One thing establisheth the good things of another; and who shall be filled with beholding his glory?

The pride of the height is the firmament in its clearness, the appearance of heaven, 43
in the spectacle of its glory. The sun when he appeareth, bringing tidings as he goeth forth, is a marvellous instrument, the work of the Most High. At his noon he drieth up the country, and who shall stand against his burning heat? A man blowing a furnace is in works of heat, but the sun three times more, burning up the mountains: breathing out fiery vapours, and sending forth bright beams, he dimmeth the eyes. Great is the Lord that made him; and at his word he hasteneth his course.

The moon also is in all things for her season, for a declaration of times, and a sign 6
of the world.

From the moon is the sign of the feast day;
A light that waneth when she is come to the full.
The month is called after her name,
Increasing wonderfully in her changing;
An instrument of the hosts on high,
Shining forth in the firmament of heaven;
The beauty of heaven, the glory of the stars, 9
An ornament giving light in the highest places of the Lord.
At the word of the Holy One they will stand in due order,
And they will not faint in their watches.

Look upon the rainbow, and praise him that made it; exceeding beautiful in the brightness thereof. It compasseth the heaven round about with a circle of glory; the hands of the Most High have stretched it.

By his commandment he maketh the snow to fall apace, and sendeth swiftly the 13
lightnings of his judgement. By reason thereof the treasure-houses are opened; and clouds fly forth as fowls. By his mighty power he maketh strong the clouds, and the hailstones are broken small; and at his appearing the mountains will be shaken, and at his will the south wind will blow. The voice of his thunder maketh the earth to travail; so doth the northern storm and the whirlwind. As birds flying down he sprinkleth the snow, and as the lighting of the locust is the falling down thereof: the 18
eye will marvel at the beauty of its whiteness, and the heart will be astonished at the raining of it. The hoar frost also he poureth on the earth as salt; and when it is congealed, it is as points of thorns. The cold north wind shall blow, and the ice shall be congealed on the water: it shall lodge upon every gathering together of water, and the water shall put on as it were a breastplate. It shall devour the mountains, and 21
burn up the wilderness, and consume the green herb as fire. A mist coming speedily is the healing of all things; a dew coming after heat shall bring cheerfulness. By his counsel he hath stilled the deep, and planted islands therein. They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel. Therein be also those strange and wondrous works, variety of all that hath life, the race of sea-monsters.

By reason of him his end hath success, and by his word all things consist. We may 26
say many things, yet shall we not attain; and the sum of our words is, He is all. How shall we have strength to glorify him? for he is himself the great one above all his

works. The Lord is terrible and exceeding great; and marvellous is his power.
30 When ye glorify the Lord, exalt him as much as ye can, for even yet will he exceed: and when ye exalt him, put forth your full strength; be not weary, for ye will never attain. Who hath seen him that he may declare him? and who shall magnify him as he is? Many things are hidden greater than these; for we have seen but a few of his works. For the Lord made all things; and to the godly gave he wisdom.

Praise of Famous Men. — A Rhetoric Encomium

44 Let us now praise famous men, and our fathers that begat us. The Lord manifested in them great glory, even his mighty power from the beginning. Such as did bear rule in their kingdoms, and were men renowned for their power, giving counsel by their understanding; such as have brought tidings in prophecies; leaders of the people by their counsels, and by their understanding men of learning for the people — wise were their words in their instruction; such as sought out musical tunes, and
6 set forth verses in writing; rich men furnished with ability, living peaceably in their habitations: all these were honoured in their generations, and were a glory in their days. There be of them, that have left a name behind them, to declare their praises. And some there be which have no memorial; who are perished as though they had not been, and are become as though they had not been born; and their children after them. But these were men of mercy whose righteous deeds have not been forgotten.
11 With their seed shall remain continually a good inheritance; their children are within the covenants. Their seed standeth fast, and their children for their sakes. Their seed shall remain for ever, and their glory shall not be blotted out. Their bodies were buried in peace, and their name liveth to all generations. Peoples will declare their wisdom, and the congregation telleth out their praise.
16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations. Noah was found perfect and righteous; in the season of wrath he was taken in exchange for the world; therefore was there left a remnant unto the earth when the Flood came. Everlasting covenants were made with him, that all flesh should no more be blotted out by a flood.
19 Abraham was a great father of a multitude of nations, and there was none found like him in glory: who kept the law of the Most High, and was taken into covenant with him; in his flesh he established the covenant, and when he was proved he was found faithful. Therefore he assured him by an oath that the nations should be blessed in his seed; that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the River unto the utmost
22 part of the earth. In Isaac also did he establish likewise, for Abraham his father's sake, the blessing of all men, and the covenant. And he made it rest upon the head of Jacob; he acknowledged him in his blessings, and gave to him by inheritance, and divided his portions; among twelve tribes did he part them.
45 And he brought out of him a man of mercy, which found favour in the sight of all flesh; a man beloved of God and men, even Moses, whose memorial is blessed. He made him like to the glory of the saints, and magnified him in the fears of his enemies. By his words he caused the wonders to cease; he glorified him in the sight of kings; he gave him commandment for his people, and shewed him part of his glory.
4 He sanctified him in his faithfulness and meekness; he chose him out of all flesh. He made him to hear his voice, and led him into the thick darkness, and gave him commandments face to face, even the law of life and knowledge, that he might teach Jacob the covenant, and Israel his judgements.
6 He exalted Aaron, a holy man like unto him, even his brother, of the tribe of Levi. He established for him an everlasting covenant, and gave him the priesthood of the

people. He beautified him with comely ornaments, and girded him about with a robe of glory. He clothed him with the perfection of exultation; and strengthened 8
him with apparel of honour, the linen breeches, the long robe, and the ephod. And he compassed him with pomegranates of gold, and with many bells round about, to send forth a sound as he went, to make a sound that might be heard in the temple, for a memorial to the children of his people; with a holy garment, with gold and blue and 10
purple, the work of the embroiderer; with an oracle of judgement, even with the Urim and Thummim; with twisted scarlet, the work of the craftsman; with precious stones graven like a signet, in a setting of gold, the work of the jeweller, for a memorial engraved in writing, after the number of the tribes of Israel; with a crown of gold upon the mitre, having graven on it, as on a signet, HOLINESS, an ornament of honour, a work of might, the desires of the eyes, goodly and beautiful. Before him there never 13
have been any such; no stranger put them on, but his sons only and his offspring perpetually. His sacrifices shall be wholly consumed every day twice continually. Moses consecrated him, and anointed him with holy oil: it was unto him for an everlasting covenant, and to his seed, all the days of heaven, to minister unto him, and to execute also the priest's office, and bless his people in his name. He chose him out of all 16
living to offer sacrifice to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for thy people. He gave unto him in his commandments, yea, authority in the covenants of judgements, to teach Jacob the testimonies, and to enlighten Israel in his law. Strangers gathered themselves together against him, and 18
envied him in the wilderness, even Dathan and Abiram with their company, and the congregation of Korah, with wrath and anger. The Lord saw it, and it displeased him; and in the wrath of his anger they were destroyed: he did wonders upon them, to consume them with flaming fire. And he added glory to Aaron, and gave him a 20
heritage:

He divided unto him the firstfruits of the increase;
And first did he prepare bread in abundance:
For they shall eat the sacrifices of the Lord,
Which he gave unto him and to his seed.
Howbeit in the land of the people he shall have no inheritance;
And he hath no portion among the people:
For He himself is thy portion and inheritance.

And Phinehas the son of Eleazar is the third in glory, in that he was zealous in the 23
fear of the Lord, and stood fast in the good forwardness of his soul when the people turned away, and he made reconciliation for Israel. Therefore was there a covenant of peace established for him, that he should be leader of the saints and of his people; that he and his seed should have the dignity of the priesthood for ever. Also he made 25
a covenant with David the son of Jesse, of the tribe of Judah: the inheritance of the king is his alone from son to son. So the inheritance of Aaron is also unto his seed. God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory endure for all their generations.

Joshua the son of Nun was valiant in war, and was the successor of Moses in **46**
prophecies: who according to his name was made great for the saving of God's elect, to take vengeance of the enemies that rose up against them, that he might give Israel their inheritance. How was he glorified in the lifting up his hands, and in stretching out his sword against the cities! Who before him so stood fast? For the Lord him- 4
self brought his enemies unto him. Did not the sun go back by his hand? And did not one day become as two? He called upon the Most High and Mighty One, when his foes pressed him round about; and the great Lord heard him. With hailstones of mighty power he caused war to break violently upon the nation, and in the going down he destroyed them that resisted; that the nations might know his armour, how that he fought in the sight of the Lord; for he followed after the Mighty One. Also 7

in the time of Moses he did a work of mercy, he and Caleb the son of Jephunneh, in that they withstood the adversary, hindered the people from sin, and stilled the murmur-
8 ing of wickedness. And of six hundred thousand people on foot, they two alone were preserved to bring them into the heritage, even into a land flowing with milk and honey. Also the Lord gave strength unto Caleb, and it remained with him unto his old age; so that he entered upon the height of the land, and his seed obtained it for a heritage: that all the children of Israel might see that it is good to walk after the Lord.

11 Also the judges, every one by his name, all whose hearts went not a whoring, and who turned not away from the Lord, may their memorial be blessed. May their bones flourish again out of their place, and may the name of them that have been honoured be renewed upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people. By the law of the Lord he judged the congregation, and the Lord visited Jacob. By his faithfulness he was proved to be a prophet, and by his words he was known to be faithful in vision. Also when his enemies pressed him round about he called upon the Lord, the Mighty One, with the offering of the sucking lamb; and the Lord thundered from heaven, and with a mighty sound
18 made his voice to be heard. And he utterly destroyed the rulers of the Tyrians, and all the princes of the Philistines. Also before the time of his long sleep he made protestations in the sight of the Lord and his anointed; "I have not taken any man's goods, so much as a shoe:" and no man did accuse him. And after he fell asleep he prophesied, and showed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

47 And after him rose up Nathan to prophesy in the days of David. As is the fat when it is separated from the peace offering, so was David separated from the children of Israel. He played with lions as with kids, and with bears as with lambs of the flock. In his youth did he not slay a giant, and take away reproach from the people, when he lifted up his hand with a sling stone and beat down the boasting of Goliath?
5 For he called upon the Most High Lord; and he gave him strength in his right hand, to slay a man mighty in war, to exalt the horn of his people. So they glorified him for his ten thousands, and praised him for the blessings of the Lord, in that there was given him a diadem of glory. For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, brake their horn in pieces unto this day. In every work of his he gave thanks to the Holy One Most High with words of glory; with his whole heart he sang praise, and loved him that made him. Also he set
10 singers before the altar, and to make sweet melody by their music. He gave comeliness to the feasts, and set in order the seasons to perfection, while they praised his holy name, and the sanctuary sounded from early morning. The Lord took away his sins, and exalted his horn for ever; and gave him a covenant of kings, and a throne of glory in Israel.

12 After him rose up a son, a man of understanding; and for his sake he dwelt at large. Solomon reigned in days of peace; and to him God gave rest round about, that he might set up a house for his name, and prepare a sanctuary for ever.

14 How wise wast thou made in thy youth,
And filled as a river with understanding!
Thy soul covered the earth,
And thou filledst it with dark parables.
Thy name reached unto the isles afar off;
And for thy peace thou wast beloved.
For thy songs and proverbs and parables,
And for thine interpretations, the countries marvelled at thee.
18 By the name of the Lord God,
Which is called the God of Israel,

Thou didst gather gold as tin,
And didst multiply silver as lead.
Thou didst bow thy loins unto women,
And in thy body thou wast brought into subjection.
Thou didst blemish thine honour,
And profane thy seed,
To bring wrath upon thy children,
And I was grieved for thy folly:
So that the sovereignty was divided,
And out of Ephraim ruled a disobedient kingdom.
But the Lord will never forsake his mercy;
And he will not destroy any of his works,
Nor blot out the posterity of his elect;
And the seed of him that loved him he will not take away,
And he gave a remnant unto Jacob,
And unto David a root out of him.

And so rested Solomon with his fathers;. and of his seed he left behind him Rehoboam, even the foolishness of the people, and one that lacked understanding, who made the people to revolt by his counsel. Also Jeroboam the son of Nebat, who made Israel to sin, and gave unto Ephraim a way of sin. And their sins were multiplied exceedingly, to remove them from their land. For they sought out all manner of wickedness, till vengeance should come upon them.

Also there arose Elijah the prophet as fire, and his word burned like a torch: who brought a famine upon them, and by his zeal made them few in number. By the word of the Lord he shut up the heaven: thrice did he thus bring down fire.

How wast thou glorified, O Elijah, in thy wondrous deeds!
And who shall glory like unto thee?
Who did raise up a dead man from death,
And from the place of the dead by the word of the Most High;
Who brought down kings to destruction,
And honourable men from their bed;
Who heard rebuke in Sinai,
And judgements of vengeance in Horeb;
Who anointed kings for retribution,
And prophets to succeed after him;
Who was taken up in a tempest of fire,
In a chariot of fiery horses;
Who was recorded for reproofs in their seasons,
To pacify anger before it brake forth into wrath;
To turn the heart of the father unto the son,
And to restore the tribes of Jacob.

Blessed are they that saw thee
And they that have been beautified with love;
For we also shall surely live.

Elijah it was who was wrapped in a tempest: and Elisha was filled with his spirit; and in all his days he was not moved by the fear of any ruler, and no one brought him into subjection. Nothing was too high for him; and when he was laid on sleep his body prophesied. As in his life he did wonders, so in death were his works marvellous.

For all this the people repented not, and they departed not from their sins, till they were carried away as a spoil from their land, and were scattered through all the earth; and the people was left very few in number, and a ruler was left in the house of David. Some of them did that which was pleasing to God, and some multiplied sins.

17 Hezekiah fortified his city, and brought in water into the midst of them: he digged
the sheer rock with iron, and builded up wells for waters. In his days Sennacherib
came up, and sent Rabshakeh, and departed; and he lifted up his hand against Sion,
and boasted great things in his arrogancy. Then were their hearts and their hands
shaken, and they were in pain, as women in travail; and they called upon the Lord
which is merciful, spreading forth their hands unto him: and the Holy One heard
them speedily out of heaven, and delivered them by the hand of Isaiah. He smote
22 the camp of the Assyrians, and his angel utterly destroyed them. For Hezekiah did
that which was pleasing to the Lord, and was strong in the ways of David his father,
which Isaiah the prophet commanded, who was great and faithful in his vision. In
his days the sun went backward; and he added life to the king. He saw by an
excellent spirit what should come to pass at the last; and he comforted them that
mourned in Sion. He shewed the things that should be to the end of time, and the
hidden things or ever they came.

49 The memorial of Josiah is like the composition of incense prepared by the work of
the apothecary: it shall be sweet as honey in every mouth, and as music at a ban-
quet of wine. He behaved himself uprightly in the conversion of the people, and took
away the abominations of iniquity. He set his heart right toward the Lord: in the
days of wicked men he made godliness to prevail. Except David and Hezekiah
and Josiah, all committed trespass: for they forsook the law of the Most High; the
5 kings of Judah failed. For they gave their power unto others, and their glory to a
strange nation. They set on fire the chosen city of the sanctuary, and made her
streets desolate, as it was written by the hand of Jeremiah. For they entreated him
evil; and yet he was sanctified in the womb to be a prophet, to root out, and to afflict,
and to destroy; and in like manner to build and to plant.

8 It was Ezekiel who saw the vision of glory, which God shewed him upon the
chariot of the cherubim; —

For verily he remembered the enemies in storm,
And to do good to them that directed their ways aright. —

10 Also of the twelve prophets may the bones flourish again out of their place! —

And he comforted Jacob,
And delivered them by confidence of hope. —

11 How shall we magnify Zerubbabel? —

And he was as a signet on the right hand; —

12 so was Jesus, the son of Josedek: who in their days builded the house, and exalted a
people holy to the Lord, prepared for everlasting glory. Also of Nehemiah the
memorial is great; who raised up for us the walls that were fallen, and set up the
gates and bars, and raised up our homes again.

14 No man was created upon the earth such as was Enoch; for he was taken up from
the earth. Neither was there a man born like unto Joseph, a governor of his brethren,
a stay of the people; yea, his bones were visited. Shem and Seth were glorified
among men; and above every living thing in the creation is Adam.

50 It was Simon, the son of Onias, the great priest, who in his life repaired the house,
and in his days strengthened the temple; and by him was built from the foundation the
height of the double wall, the lofty underworks of the enclosure of the temple; in his
days the cistern of waters was diminished, the brasen vessel in compass as the sea. It
was he that took thought for his people that they should not fall, and fortified the city

against besieging. How glorious was he when the people gathered round him at 5
his coming forth out of the sanctuary: as the morning star in the midst of a cloud, as
the moon at the full, as the sun shining forth upon the temple of the Most High, and
as the rainbow giving light in clouds of glory; as the flower of roses in the days of new
fruits, as lilies at the waterspring, as the shoot of the frankincense tree in the time of
summer; as fire and incense in the censer, as a vessel all of beaten gold adorned with
all manner of precious stones; as an olive tree budding forth fruits, and as a cypress
growing high among the clouds! When he took up the robe of glory, and put on the 11
perfection of exultation, in the ascent of the holy altar, he made glorious the precinct
of the sanctuary. And when he received the portions out of the priests' hands, him-
self also standing by the hearth of the altar, his brethren as a garland round about him,
he was as a young cedar in Libanus; and as stems of palm trees compassed they him
round about, and all the sons of Aaron in their glory, and the Lord's offering in their
hands, before all the congregation of Israel. And finishing the service at the altars, 14
that he might adorn the offering of the Most High, the Almighty, he stretched out
his hand to the cup, and poured of the blood of the grape; he poured out at the foot
of the altar a sweet-smelling savour unto the Most High, the King of all. Then
shouted the sons of Aaron, they sounded the trumpets of beaten work, they made a
great noise to be heard, for a remembrance before the Most High. Then all the
people together hasted, and fell down upon the earth on their faces to worship their
Lord, the Almighty, God Most High. The singers also praised him with their voices; 18
in the whole house was there made sweet melody. And the people besought the Lord
Most High, in prayer before him that is merciful, till the worship of the Lord should
be ended. And so they accomplished his service. Then he went down, and lifted
up his hands over the whole congregation of the children of Israel, to give blessing
unto the Lord with his lips, and to glory in his name. And he bowed himself down in
worship the second time, to declare the blessing from the Most High.

And now bless ye the God of all, which everywhere doeth great things, which 22
exalteth our days from the womb, and dealeth with us according to his mercy. May
he grant us joyfulness of heart, and that peace may be in our days in Israel for the
days of eternity: to intrust his mercy with us; and let him deliver us in his time!

With two nations is my soul vexed,
And the third is no nation:
They that sit upon the mountain of Samaria,
And the Philistines,
And that foolish people that dwelleth in Sichem.

I have written in this book

The instruction of understanding and knowledge;

I Jesus

The son of Sirach Eleazar

Of Jerusalem

Who out of his heart

poured forth

Wisdom.

Blessed is he that shall be exercised in these things;
And he that layeth them up in his heart shall become wise.
For if he do them, he shall be strong to all things:
For the light of the Lord is his guide.

Ecclesiastes or The Preacher

A Suite of Essays with Miscellanea

PROLOGUE. — All is Vanity

ESSAY I (in the form of a Dramatic Monologue). — Solomon's Search for Wisdom

ESSAY II (with a Sonnet). — The Philosophy of Times and Seasons

MISCELLANEA

ESSAY III. — The Vanity of Desire

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MISCELLANEA

ESSAY V (with a Sonnet). — Life as a Joy shadowed by Vanity

EPILOGUE. — All is Vanity: Fear God

Prologue. — All is Vanity

1 2 Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity. What profit hath man of all his labour wherein he laboureth under the sun?

One generation goeth, and another generation cometh; and the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he ariseth. The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits. 7 All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again.

All things are full of weariness, man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun. Is there a thing whereof men say, See, this is new? it hath been already, in the ages which were before us.

11 There is no remembrance of the former generations; neither shall there be any remembrance of the latter generations that are to come among those that shall come after.

Essay I

(in form of a Dramatic Monologue)

Solomon's Search for Wisdom

12 "I the Preacher was king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity, and a striving after wind. That which is crooked cannot be made straight, and that which 16 is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge. And I applied my heart to know wisdom, and to know madness and folly: I perceived that this also was a striving after wind. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

2 "I said in mine heart, Go to now, I will prove thee with mirth: therefore enjoy pleasure. And, behold, this also was vanity. I said of laughter, It is mad; and of mirth, What doeth it? I searched in mine heart how to cheer my flesh with wine — mine heart yet guiding me with wisdom — and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under the heaven all the 4 days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and parks, and I planted trees in them of all kinds of fruit; I made me pools of water, to water therefrom the forest where trees were reared. I bought menservants and maidens, and had servants born in my house; also I had 8 great possessions of herds and flocks, above all that were before me in Jerusalem; I

gathered me also silver and gold, and the peculiar treasure of kings and of the provinces. I gat me men singers and women singers, and the delights of the sons of men, concubines very many. So I was great, and increased more than all that were before 9
me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy: for my heart rejoiced because of all my labour, and this was my portion from all my labour. Then 11
I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and a striving after wind, and there was no profit under the sun.

"And I turned myself to behold wisdom, and madness and folly. For what can the 12
man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly as far as light excelleth darkness: the wise man's eyes are in his head, and the fool walketh in darkness: and yet I perceived that one event happeneth to them all. Then said I in my heart, As it happeneth to the 15
fool, so will it happen even to me; and why was I then more wise? Then I said in my heart, that this also was vanity. For of the wise man, even as of the fool, there is no remembrance for ever; seeing that in the days to come all will have been already forgotten. And how doth the wise man die even as the fool! So I hated life; 17
because the work that is wrought under the sun was grievous unto me: for all is vanity and a striving after wind.

"And I hated all my labour wherein I laboured under the sun: seeing that I must 18
leave it unto the man that shall be after me, and who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed wisdom under the sun. This also is vanity. Therefore I turned about to cause my heart to despair concerning all the labour wherein I had laboured under the sun. For there is a man whose labour is with wisdom, and with 21
knowledge, and with skilfulness; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. For what hath a man of all his labour, and of the striving of his heart wherein he laboureth under the sun? For all his days are but sorrows, and his travail is grief: yea, even in the night his heart taketh no rest. This also is vanity.

"There is nothing better for a man than that he should eat and drink, and make his 24
soul enjoy good in his labour. This also I saw, that it is from the hand of God. For who can eat, or who can have enjoyment, more than I? For to the man that pleaseth him God giveth wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that pleaseth God. This also is vanity and a striving after wind."

Essay II. — The Philosophy of Times and Seasons

To every thing there is a season, 3
And a time to every purpose under the heaven:

A time to be born,
And a time to die;
A time to plant,
And a time to pluck up that which is planted;

A time to kill, 3
And a time to heal;
A time to break down,
And a time to build up;

4 A time to weep,
And a time to laugh;
A time to mourn,
And a time to dance;

5 A time to cast away stones,
And a time to gather stones together;
A time to embrace,
And a time to refrain from embracing;

6 A time to seek,
And a time to lose;
A time to keep,
And a time to cast away;

7 A time to rend,
And a time to sew;
A time to keep silence,
And a time to speak;

8 A time to love,
And a time to hate;
A time for war,
And a time for peace.

9 What profit hath he that worketh in that wherein he laboureth? I have seen the travail which God hath given to the sons of men to be exercised therewith. He hath made every thing beautiful in its time: also, he hath set the world in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end.
12 I know that there is nothing better for them, than to rejoice, and to get good so long as they live: and also, that every man should eat and drink, and enjoy good in all his labour, is the gift of God. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God hath done it, that men should fear before him. That which is hath been already; and that which is to be hath already been: and God seeketh again that which is passed away.
16 And moreover I saw under the sun, in the place of judgement, that wickedness was there; and in the place of righteousness, that wickedness was there. — I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work. — I said in mine heart, It is because of the sons of men, that God may prove them, and that they may see that they themselves are but
19 as beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them. As the one dieth, so dieth the other; yea, they have all one breath; and man hath no preeminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth? Wherefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him?

4 Then I returned and saw all the oppressions that are done under the sun: and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive; yea, better than them both did I esteem him which hath not yet been, who hath not
4 seen the evil work that is done under the sun. Then I saw all labour and every skilful work, that it cometh of a man's rivalry with his neighbour: this also is vanity and a striving after wind. — The fool foldeth his hands together, and eateth his own flesh.

— Better is an handful of quietness, than two handfuls of labour and striving after wind. Then I returned and saw vanity under the sun. There is one that is alone, 7
and he hath not a second; yea, he hath neither son nor brother; yet is there no end of all his labour, neither are his eyes satisfied with riches. For whom then, saith he, do I labour, and deprive my soul of good? This also is vanity, yea, it is a sore travail.

Miscellanea. — Four Maxims

Two are better than one: because they have a good reward for their labour. For 9
if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth, and hath not another to lift him up. Again, if two lie together, then they have warmth: but how can one be warm alone? And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.

*

Better is a poor and wise youth 13
Than an old and foolish king,

who knoweth not how to receive admonition any more. For out of prison he came 15
forth to be king; yea, even in his kingdom he was born poor. I saw all the living which walk under the sun, that they were with the youth, the second, that stood up in his stead. There was no end of all the people, even of all them over whom he was: yet they that come after shall not rejoice in him. Surely this also is vanity and a striving after wind.

*

Keep thy foot when thou goest to the house of God: for to draw nigh to hear is better 5
than to give the sacrifice of fools: for they know not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth, therefore let thy words be few. For a dream cometh with a multitude of business; and a fool's voice with a multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in 4
fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For thus it cometh to pass through the multitude of dreams and vanities and many words: but fear thou God.

*

If thou seest the oppression of the poor, and the violent taking away of judgement 8
and justice in a province, marvel not at the matter: for —

One higher than the high regardeth;
And there be higher than they.

But the profit of a land every way is a king that maketh himself servant to the field. 9

Essay III. — The Vanity of Desire

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance 10
with increase: this also is vanity. When goods increase, they are increased that eat them: and what advantage is there to the owner thereof, saving the beholding of them with his eyes?

The sleep of a labouring man is sweet, whether he eat little or much: but the fulness of the rich will not suffer him to sleep.

13 There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt; and those riches perish by evil adventure; and if he hath begotten a son, there is nothing in his hand. As he came forth of his mother's womb, naked shall he go again as he came, and shall take nothing for his labour, which he may carry away in his hand. And this also is a grievous evil, that in all points as he came, so shall he go: and what profit hath he that he laboureth for the 17 wind? All his days also he eateth in darkness, and he is sore vexed and hath sickness and wrath.

Behold, that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labour, wherein he laboureth under the sun, all 19 the days of his life which God hath given him: for this is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour: this is the gift of God. For he shall not much remember the days of his life; because God answereth him in **6** the joy of his heart. There is an evil which I have seen under the sun, and it is heavy upon men: a man to whom God giveth riches, wealth, and honour, so that he lacketh nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. If a man beget an hundred children, and live many years, so that the days of his years be many, but his soul be not filled with good, and moreover he have no burial: I say, that an 4 untimely birth is better than he. For it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness; moreover it hath not seen the sun nor known it: this hath rest rather than the other — yea, though he live a thousand years twice told, and yet enjoy no good: do not all go to one place?

7 All the labour of man is for his mouth, and yet the appetite is not filled. For what advantage hath the wise more than the fool, or the poor man that hath understanding, in walking before the living? Better is the sight of the eyes than the wandering of the desire: this also is vanity and a striving after wind. Whatsoever he be, his name was given him long ago, and it is known that he is MAN: neither can he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what is man the better? For who knoweth what is good for man in his life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

Miscellanea

7 *A good name is better than precious ointment;*
And the day of death than the day of one's birth.

It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men, and the living will lay it to his heart. Sorrow is better 4 than laughter: for by the sadness of the countenance the heart is made glad. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool: This also is vanity.

*

Surely extortion maketh a wise man foolish;
And a gift destroyeth the understanding. 7

*

Better is the end of a thing than the beginning thereof: 8
And the patient in spirit is better than the proud in spirit.

Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools. Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.

*

Wisdom is as good as an inheritance: yea, more excellent is it for them that see 11
the sun. For wisdom is a defence, even as money is a defence: but the excellency of knowledge is that wisdom preserveth the life of him that hath it.

*

Consider the work of God: 13
For who can make that straight
Which he hath made crooked?

In the day of prosperity be joyful, and in the day of adversity consider: God hath even made the one side by side with the other, to the end that man should not find out any thing that shall be after him.

*

All this have I seen in the days of my vanity: there is a righteous man that perish- 15
eth in his righteousness, and there is a wicked man that prolongeth his life in his evil-doing.

Be not righteous over much;
Neither make thyself over wise:
Why shouldest thou destroy thyself?
Be not over much wicked; 17
Neither be thou foolish:
Why shouldest thou die before thy time?

It is good that thou shouldest take hold of this; yea, also from that withdraw not thine hand: for he that feareth God shall come forth of them all.

*

Wisdom is a strength to the wise man 19
More than ten rulers which are in a city.

For there is not a righteous man upon earth that doeth good and sinneth not. Also take not heed unto all words that are spoken, lest thou hear thy servant curse thee; for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

Essay IV. — The Search for Wisdom with Notes by the Way

All this have I proved in wisdom. I said, I will be wise, but it was far from me: 23
that which is is far off, and exceeding deep: who can find it out? I turned about, and my heart was set to know and to search out, and to seek wisdom and the reason of things, and to know that wickedness is folly, and that foolishness is madness.

And I find a thing more bitter than death: even the woman whose heart is snares and nets, and her hands as bands; whoso pleaseth God shall escape from her, but the sinner shall be taken by her.

27 Behold, this have I found, saith the Preacher, laying one thing to another, to find
out the account, which my soul still seeketh, but I have not found: one man among a
thousand have I found; but a woman among all those have I not found.
Behold, this only have I found: that God made man upright, but they have sought
out many inventions.
8 Who is as the wise man? and who knoweth the interpretation of a thing? A
man's wisdom maketh his face to shine, and the hardness of his face is changed.
I counsel thee, Keep the king's command: and that in regard of the oath of God.
Be not hasty to go out of his presence; persist not in an evil thing: for he doeth
whatsoever pleaseth him. Because —

The king's word hath power;
And who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall know no evil thing; and a wise man's heart
discerneth time and judgement. For to every purpose there is a time and judgement;
because the misery of man is great upon him, for he knoweth not that which shall be.
For who can tell him how it shall be? There is no man that hath power over the
spirit to retain the spirit, neither hath he power over the day of death; and there is
no discharge in that war. Neither shall wickedness deliver him that is given to it.
9 All this have I seen, and applied my heart unto every work that is done under the
sun. There is a time wherein one man hath power over another to his hurt: and
withal I saw the wicked buried, and they came to the grave; and they that had done
right went away from the holy place, and were forgotten in the city. This also is
vanity. Because sentence against an evil work is not executed speedily, therefore
12 the heart of the sons of men is fully set in them to do evil. Though a sinner do evil
an hundred times, and prolong his days, yet surely I know that it shall be well with
them that fear God, which fear before him: but it shall not be well with the wicked,
neither shall he prolong his days, which are as a shadow; because he feareth not
before God.
14 There is a vanity which is done upon the earth: that there be righteous men,
unto whom it happeneth according to the work of the wicked; again, there be wicked
men, to whom it happeneth according to the work of the righteous. I said that this
also is vanity. Then I commended mirth, because a man hath no better thing under
the sun, than to eat and to drink and to be merry; and that this should accompany
him in his labour all the days of his life which God hath given him under the sun.
16 When I applied mine heart to know wisdom, and to see the business that is done
upon the earth — for also there is that neither day nor night seeth sleep with his
eyes — then I beheld all the work of God, that man cannot find out the work that is
done under the sun: because however much a man labour to seek it out, yet he shall
not find it; yea moreover, though a wise man think to know it, yet shall he not be
9 able to find it. For all this I laid to my heart, even to explore all this: that the
righteous and the wise, and their works, are in the hand of God; whether it be love
or hatred, man knoweth it not, all is before them. All things come alike to all: there
is one event to the righteous and to the wicked; to the good and to the clean and to
the unclean; to him that sacrificeth and to him that sacrificeth not: as is the good,
3 so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil
in all that is done under the sun, that there is one event unto all. Yea also, the
heart of the sons of men is full of evil, and madness is in their heart while they live,
and after that they go to the dead. For to him that is joined with all the living there
5 is hope — for a living dog is better than a dead lion — for the living know that they
shall die: but the dead know not any thing, neither have they any more a reward.
For the memory of them is forgotten: as well their love as their hatred and their

envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for 7
God hath already accepted thy works. Let thy garments be always white; and let not thy head lack ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, — all the days of thy vanity: for that is thy portion in life, and in thy labour wherein thou labourest under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle 11
to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falleth suddenly upon them.

I have also seen wisdom under the sun on this wise, and it seemed great unto me. 13
There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless 16
the poor man's wisdom is despised, and his words are not heard.

Miscellanea

The words of the wise spoken in quiet are heard 17
More than the cry of him that ruleth among fools.

*

Wisdom is better than weapons of war:
But one sinner destroyeth much good.

*

Dead flies cause the ointment of the perfumer to send forth a stinking savour: 10
So doth a little folly outweigh wisdom and honour.

*

A wise man's heart is at his right hand; 2
But a fool's heart at his left.

Yea also, when the fool walketh by the way, his understanding faileth him, and he saith to every one that he is a fool.

*

If the spirit of the ruler rise up against thee, leave not thy place; 4
For yielding allayeth great offences.

*

There is an evil which I have seen under the sun, as it were an error which proceedeth from the ruler:

Folly is set in great dignity, 6
And the rich sit in low place.

I have seen servants upon horses, and princes walking as servants upon the earth.

*

8 He that diggeth a pit shall fall into it;
And whoso breaketh through a fence, a serpent shall bite him.

*

Whoso heweth out stones shall be hurt therewith;
And he that cleaveth wood is endangered thereby.

*

10 If the iron be blunt,
And one do not whet the edge,
Then must he put to more strength:
But wisdom is profitable to direct.

*

11 If the serpent bite before it be charmed,
Then is there no advantage in the charmer.

*

12 *The words of a wise man's mouth are gracious;*
But the lips of a fool will swallow up himself.
The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness. A fool also multiplieth words: yet man knoweth not what shall be; and that which shall be after him, who can tell him?

*

The labour of fools wearieth every one of them;
For he knoweth not how to go to the city.

*

16 Woe to thee, O land, when thy king is a child,
And thy princes eat in the morning!
Happy art thou, O land, when thy king is the son of nobles,
And thy princes eat in due season,
For strength and not for drunkenness.

*

18 By slothfulness the roof sinketh in;
And through idleness of the hands the house leaketh.

*

A feast is made for laughter,
And wine maketh glad the life:
And money answereth all things.

*

20 Curse not the king, no, not in thy thought;
And curse not the rich in thy bedchamber:
For a bird of the air shall carry the voice,
And that which hath wings shall tell the matter.

*

11 Cast thy bread upon the waters:
For thou shalt find it after many days.

*

Divide a portion into seven,
Yea, even into eight:
For thou knowest not what evil shall be upon the earth.

*

If the clouds be full of rain, 3
They empty themselves upon the earth:
And if a tree fall toward the south or toward the north,
In the place where the tree falleth, there shall it be.

*

He that observeth the wind shall not sow; 4
And he that regardeth the clouds shall not reap.

*

As thou knowest not what is the way of the wind,
Nor how the bones do grow in the womb of her that is with child:
Even so thou knowest not the work of God who doeth all.

*

In the morning sow thy seed, 6
And in the evening withhold not thine hand:

for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.

Essay V. — Life as a Joy Shadowed by Vanity

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. 7
Yea, if a man live many years, let him rejoice in them all; and remember the days of darkness, for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgement. Therefore remove sorrow from 10
thy heart, and put away evil from thy flesh: for youth and the prime of life are vanity.

The Coming of the Evil Days. — *A Sonnet*

Remember also thy Creator in the days of thy youth: 12

Or ever the evil days come,
And the years draw nigh,
When thou shalt say, I have no pleasure in them:

Or ever the sun, 2
And the light,
And the moon,
And the stars,
Be darkened,
And the clouds return after the rain:

In the day when the keepers of the house shall tremble, 3
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
And the doors shall be shut in the street; 4

When the sound of the grinding is low,
And one shall rise up at the voice of a bird,
And all the daughters of music shall be brought low;

5 Yea, they shall be afraid of that which is high,
And terrors shall be in the way;

And the almond tree shall blossom,
And the grasshopper shall be a burden,
And the caper-berry shall burst:

Because man goeth to his long home,
And the mourners go about the streets:

6 Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern:

7 And the dust return to the earth,
As it was;
And the spirit return unto God
Who gave it.

Epilogue.— All is Vanity: Fear God

Vanity of vanities, saith the Preacher; all is vanity.
9 And further, because the Preacher was wise, he still taught the people knowledge; yea, he pondered, and sought out, and set in order many proverbs. The Preacher sought to find out acceptable words, and that which was written uprightly, even words
11 of truth. The words of the wise are as goads, and as nails well fastened are the words of the collectors of sentences, which are given from one shepherd. And as for more than these, my son, be warned: of making many books there is no end; and much study is a weariness of the flesh.
13 This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgement, with every hidden thing, whether it be good or whether it be evil.

The Wisdom of Solomon

A Suite of Discourses

i. Singleness of Heart

ii. Immortality and the Covenant with Death

iii. Solomon's Winning of Wisdom

iv. The World Saved through Wisdom

v. Judgements on the Wicked turning to Blessings on God's People

Discourse I. — Singleness of Heart

Love righteousness, ye that be judges of the earth, 1
Think ye of the Lord with a good mind,
And in singleness of heart seek ye him.

Because he is found of them that tempt him not, and is manifested to them that 2
do not distrust him. For crooked thoughts separate from God; and the supreme
Power, when it is brought to the proof, putteth to confusion the foolish. Because
wisdom will not enter into a soul that deviseth evil, nor dwell in a body that is held in
pledge by sin. For a holy spirit of discipline will flee deceit, and will start away from
thoughts that are without understanding, and will be put to confusion when unright-
eousness hath come in. For wisdom is a spirit that loveth man, and she will not hold 6
a blasphemer guiltless for his lips. Because God beareth witness of his reins, and
is a true overseer of his heart, and a hearer of his tongue; because the spirit of the
Lord hath filled the world, and that which holdeth all things together hath knowledge
of every voice. Therefore no man that uttereth unrighteous things shall be unseen;
neither shall Justice, when it convicteth, pass him by. For in the midst of his counsels 9
the ungodly shall be searched out, and the sound of his words shall come unto the
Lord to bring to conviction his lawless deeds; because there is an ear of jealousy that
listeneth to all things, and the noise of murmurings is not hid. Beware then of un-
profitable murmuring, and refrain your tongue from backbiting; because no secret
utterance shall go on its way void, and a mouth that belieth destroyeth a soul.

Discourse II

Immortality and the Covenant with Death

12 *Court not death in the error of your life;*
Neither draw upon yourselves destruction by the works of your hands.

13 Because God made not death: neither delighteth he when the living perish. For
he created all things that they might have being; and the generative powers of the
world are healthsome, and there is no poison of destruction in them, nor hath Hades
royal dominion upon earth: for righteousness is immortal. But ungodly men by
their hands and their words called death unto them; deeming him a friend they con-
sumed away, and they made a covenant with him because they are worthy to be of
his portion.

2 For they said within themselves, reasoning not aright: "Short and sorrowful
is our life; and there is no healing when a man cometh to his end, and none was ever
known that gave release from Hades. Because by mere chance were we born, and
hereafter we shall be as though we had never been; because the breath in our nos-
trils is smoke, and while our heart beateth reason is a spark, which being extinguished,
4 the body shall be turned into ashes, and the spirit shall be dispersed as thin air. And
our name shall be forgotten in time, and no man shall remember our works; and our
life shall pass away as the traces of a cloud, and shall be scattered as is a mist, when
it is chased by the beams of the sun, and overcome by the heat thereof. For our
allotted time is the passing of a shadow, and our end retreateth not; because it is
6 fast sealed, and none turneth it back. Come therefore and let us enjoy the good
things that now are; and let us use the creation with all our soul as youth's posses-
sion. Let us fill ourselves with costly wine and perfumes, and let no flower of spring
pass us by; let us crown ourselves with rosebuds before they be withered; let none
of us go without his share in our proud revelry; everywhere let us leave tokens of
10 our mirth: because this is our portion, and our lot is this. Let us oppress the right-
eous poor: let us not spare the widow, nor reverence the hairs of the old man gray
for length of years, but let our strength be to us a law of righteousness; for that which
is weak is found to be of no service. But let us lie in wait for the righteous man,
because he is of disservice to us, and is contrary to our works, and upbraideth us with
13 sins against the law, and layeth to our charge sins against our discipline. He pro-
fesseth to have knowledge of God, and nameth himself servant of the Lord. He
became to us a reproof of our thoughts. He is grievous unto us even to behold,
because his life is unlike other men's, and his paths are of strange fashion. We were
accounted of him as base metal, and he abstaineth from our ways as from uncleann-
nesses. The latter end of the righteous he calleth happy; and he vaunteth that
17 God is his father. Let us see if his words be true, and let us try what shall befall
in the ending of his life: for if the righteous man is God's son, he will uphold him, and
he will deliver him out of the hand of his adversaries. With outrage and torture
let us put him to the test, that we may learn his gentleness, and may prove his patience
under wrong. Let us condemn him to a shameful death; for he shall be visited
according to his words."

21 Thus reasoned they, and they were led astray. For their wickedness blinded
them; and they knew not the mysteries of God, neither hoped they for wages of holi-
ness, nor did they judge that there is a prize for blameless souls. Because God cre-
ated man for incorruption, and made him an image of his own proper being; but by
the envy of the devil death entered into the world, and they that are of his portion
make trial thereof.

3 But the souls of the righteous are in the hand of God, and no torment shall touch

them. In the eyes of the foolish they seemed to have died; and their departure was 2
accounted to be their hurt, and their journeying away from us to be their ruin; but
they are in peace. For even if in the sight of men they be punished, their hope is
full of immortality; and having borne a little chastening, they shall receive great good.
Because God made trial of them, and found them worthy of himself; as gold in the
furnace he proved them, and as a whole burnt offering he accepted them. And in 7
the time of their visitation they shall shine forth, and as sparks among stubble they
shall run to and fro. They shall judge nations, and have dominion over peoples;
and the Lord shall reign over them for evermore. They that trust on him shall
understand truth, and the faithful shall abide with him in love: because grace and
mercy are to his chosen.

But the ungodly shall be requited even as they reasoned, they which lightly 10
regarded the righteous man, and revolted from the Lord: for he that setteth at
nought wisdom and discipline is miserable. And void is their hope and their toils
unprofitable, and useless are their works. Their wives are foolish, and wicked are 12
their children; accursed is their begetting.* For good labours have fruit of great 15
renown; and the root of understanding cannot fail. But children of adulterers
shall not come to maturity, and the seed of an unlawful bed shall vanish away. For
if they live long they shall be held in no account, and at the last their old age shall
be without honour; and if they die quickly they shall have no hope, nor in the day
of decision shall they have consolation. For the end of an unrighteous generation
is alway grievous. Better than this is childlessness with virtue. For in the memory 4
of virtue is immortality, because it is recognised both before God and before men;
when it is present men imitate it, and they long after it when it is departed; and
throughout all time it marcheth crowned in triumph, victorious in the strife for the
prizes that are undefiled. But the multiplying brood of the ungodly shall be of no
profit, and with bastard slips they shall not strike deep root, nor shall they establish
a sure hold. For even if these put forth boughs and flourish for a season, yet, stand- 4
ing unsure, they shall be shaken by the wind, and by the violence of winds they shall
be rooted out. Their branches shall be broken off before they come to maturity;
and their fruit shall be useless, never ripe to eat, and fit for nothing. For children
unlawfully begotten are witnesses of wickedness against parents when God searcheth
them out.

But a righteous man, though he die before his time, shall be at rest. For honourable 7
old age is not that which standeth in length of time, nor is its measure given by num-
ber of years: but understanding is gray hairs unto men, and an unspotted life is
ripe old age. Being found well-pleasing unto God he was beloved of him, and while
living among sinners he was translated. He was caught away lest wickedness should 11
change his understanding, or guile deceive his soul; for the bewitching of naughtiness
bedimmeth the things which are good, and the giddy whirl of desire perverteth an
innocent mind. Being made perfect in a little while he fulfilled long years: for his
soul was pleasing unto the Lord; therefore hasted he out of the midst of wickedness.

But as for the peoples, seeing and understanding not, neither laying this to heart, 15
that grace and mercy are with his chosen, and that he visiteth his holy ones: † they 18
shall see, and they shall despise; but them the Lord shall laugh to scorn. And after

* Because happy is the barren that is undefiled, she who hath not conceived in transgression; she shall have fruit when God visiteth souls. And happy is the eunuch which hath wrought no lawless deed with his hands, nor imagined wicked things against the Lord; for there shall be given him for his faithfulness a peculiar favour, and a lot in the sanctuary of the Lord more delightsome than wife or children.

† But a righteous man that is dead shall condemn the ungodly that are living, and youth that is quickly perfected the many years of an unrighteous man's old age; for the ungodly shall see a wise man's end, and shall not understand what the Lord purposed concerning him, and for what he safely kept him.

this they shall become a dishonoured carcase, and a reproach among the dead for
19 ever. Because he shall dash them speechless to the ground, and shall shake them
from the foundations, and they shall lie utterly waste, and they shall be in anguish,
and their memory shall perish. They shall come, when their sins are reckoned
5 up, with coward fear; and their lawless deeds shall convict them to their face. Then
shall the righteous man stand in great boldness before the face of them that afflicted
him, and them that make his labours of no account. When they see it, they shall be
troubled with terrible fear, and shall be amazed at the marvel of God's salvation.
3 They shall say within themselves, repenting, and for distress of spirit shall they
groan: "This was he whom aforetime we had in derision, and made a parable of
reproach; we fools accounted his life madness and his end without honour. How
was he numbered among sons of God? and how is his lot among saints? Verily
we went astray from the way of truth; and the light of righteousness shined not for
7 us, and the sun rose not for us. We took our fill of the paths of lawlessness and
destruction, and we journeyed through trackless deserts; but the way of the Lord
we knew not. What did our arrogancy profit us? and what good have riches and
vaunting brought us? Those things all passed away as a shadow, and as a message
that runneth by; as a ship passing through the billowy water, whereof, when it is
11 gone by, there is no trace to be found, neither pathway of its keel in the billows; or
as when a bird flieth through the air, no token of her passage is found, but the light
wind, lashed with the stroke of her pinions, and rent asunder with the violent rush
of the moving wings, is passed through, and afterwards no sign of her coming is
12 found therein; or as when an arrow is shot at a mark, the air disparted closeth up
again immediately, so that men know not where it passed through: so we also, as
soon as we were born, ceased to be; and of virtue we had no sign to shew, but in our
wickedness we were utterly consumed."
14 Because the hope of the ungodly man is as chaff carried by the wind, and as
foam vanishing before a tempest; and is scattered as smoke is scattered by the wind;
and passeth by as the remembrance of a guest that tarrieth but a day. But the
righteous live for ever, and in the Lord is their reward, and the care for them with the
Most High. Therefore shall they receive the crown of royal dignity and the diadem
of beauty from the Lord's hand; because with his right hand shall he cover them,
17 and with his arm shall he shield them. He shall take his jealousy as complete ar-
mour, and shall make the whole creation his weapons for vengeance on his enemies;
he shall put on righteousness as a breastplate, and shall array himself with judgement
unfeigned as with a helmet: he shall take holiness as an invincible shield, and he
shall sharpen stern wrath for a sword. And the world shall go forth with him to
21 fight against his insensate foes. Shafts of lightning shall fly with true aim, and from
the clouds, as from a well drawn bow, shall they leap to the mark; and as from an
engine of war shall be hurled hailstones full of wrath; the water of the sea shall be
angered against them, and rivers shall sternly overwhelm them; a mighty blast shall
encounter them, and as a tempest shall it winnow them away. And so shall lawless-
ness make all the land desolate, and their evil-doing shall overturn the thrones of
princes.
6 Hear therefore, ye kings, and understand; learn, ye judges of the ends of the earth;
give ear, ye that have dominion over much people, and make your boast in mul-
titudes of nations. Because your dominion was given you from the Lord, and your
sovereignty from the Most High, who shall search out your works, and shall make
inquisition of your counsels; because being officers of his kingdom ye did not judge
5 aright, neither kept ye law, nor walked after the counsel of God. Awfully and swiftly
shall he come upon you, because a stern judgement befalleth them that be in high
place: for the man of low estate may be pardoned in mercy, but mighty men shall
be searched out mightily. For the Sovereign Lord of all will not refrain himself for

any man's person, neither will he reverence greatness, because it is he that made both small and great. And alike he taketh thought for all; but strict is the scrutiny 8 that cometh upon the powerful. Unto you therefore, O princes, are my words, that ye may learn wisdom and fall not from the right way. For they that have kept holily the things that are holy shall themselves be hallowed; and they that have been taught them shall find what to answer. Set your desire therefore on my words; 11 long for them, and ye shall be trained by their discipline.

Discourse III (in form of a Dramatic Monologue)

Solomon's Winning of Wisdom

Wisdom is radiant and fadeth not away; 12
And easily is she beheld of them that love her,
And found of them that seek her.

She forestalleth them that desire to know her, making herself first known. He 13 that riseth up early to seek her shall have no toil, for he shall find her sitting at his gates. For to think upon her is perfectness of understanding, and he that watcheth for her sake shall quickly be free from care. Because she goeth about, herself seeking them that are worthy of her; and in their paths she appeareth unto them graciously, and in every purpose she meeteth them. For her true beginning is desire 17 of discipline; and the care for discipline is love of her; and love of her is observance of her laws; and to give heed to her laws confirmeth incorruption; and incorruption bringeth near unto God: so then desire of Wisdom promoteth to a kingdom. If therefore ye delight in thrones and sceptres, ye princes of peoples, honour Wisdom, that ye may reign for ever.

But what Wisdom is, and how she came into being, I will declare, and I will not 22 hide mysteries from you; but I will trace her out from the beginning of creation, and bring the knowledge of her into clear light, and I will not pass by the truth. Neither indeed will I take pining envy for my companion in the way: because envy shall have no fellowship with wisdom, but a multitude of wise men is salvation to the world, 24 and an understanding king is tranquillity to his people. Wherefore be disciplined by my words, and thereby shall ye profit.

I myself also am mortal, like to all, and am sprung from one born of the earth, **7** the man first formed. And in the womb of a mother was I moulded into flesh in the time of ten months, being compacted in blood of the seed of man and pleasure that came with sleep. And I also, when I was born, drew in the common air, and fell upon the kindred earth, uttering, like all, for my first voice the selfsame wail; in swaddling clothes was I nursed, and with watchful cares. For no king had any 5 other first beginning; but all men have one entrance into life, and a like departure. For this cause I prayed, and understanding was given me; I called upon God, and there came to me a spirit of wisdom. I preferred her before sceptres and thrones, and riches I esteemed nothing in comparison of her; neither did I liken to her any 9 priceless gem, because all the gold of the earth in her presence is a little sand, and silver shall be accounted as clay before her. Above health and comeliness I loved her; and I chose to have her rather than light, because her bright shining is never laid to sleep.

But with her there came to me all good things together, and in her hands innumer- 11 able riches. And I rejoiced over them all because Wisdom leadeth them; though I

knew not that she was the mother of them. As I learned without guile, I impart
14 without grudging; I do not hide her riches. For she is unto men a treasure that faileth not; and they that use it obtain friendship with God, commended to him by the gifts which they through discipline present to him. But to me may God give to speak with judgement, and to conceive thoughts worthy of what hath been given me. Because himself is one that guideth even Wisdom, and that correcteth the wise; for in his hand are both we and our words, all understanding, and all acquaintance
17 with divers crafts. For himself gave me an unerring knowledge of the things that are: to know the constitution of the world, and the operation of the elements; the beginning and end and middle of times; the alternations of the solstices and the changes of seasons; the circuits of years and the positions of stars; the natures of living creatures and the ragings of wild beasts; the violences of winds and the thoughts of men; the diversities of plants and the virtues of roots. All things that are either
22 secret or manifest I learned: for she that is the artificer of all things taught me, even Wisdom.

For there is in her a spirit quick of understanding, holy, alone in kind, manifold, subtil, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered, beneficent, loving toward man, stedfast, sure, free from care, all-powerful, all-surveying, and penetrating through all spirits that are quick
24 of understanding, pure, most subtil. For Wisdom is more mobile than any motion; yea, she pervadeth and penetrateth all things by reason of her pureness. For she is a breath of the power of God, and a clear effluence of the glory of the Almighty; therefore can nothing defiled find entrance into her. For she is an effulgence from everlasting light, and an unspotted mirror of the working of God, and an image of
27 his goodness. And she, being one, hath power to do all things; and remaining in herself, reneweth all things;. and from generation to generation, passing into holy souls, she maketh men friends of God and prophets. For nothing doth God love save him that dwelleth with Wisdom. For she is fairer than the sun, and above all the constellations of the stars; being compared with light she is found to be before it: for to the light of day succeedeth night, but against Wisdom evil doth not prevail,
8 but she reacheth from one end of the world to the other with full strength, and ordereth all things graciously.

Her I loved and sought out from my youth, and I sought to take her for my bride, and I became enamoured of her beauty. She glorifieth her noble birth, in that it is given her to live with God, and the Sovereign Lord of all loved her. For she is
5 initiated into the knowledge of God, and she chooseth out for him his works. But if riches are a desired possession in life, what is richer than Wisdom, which worketh all things? And if understanding worketh, who more than Wisdom is an artificer of the things that are? And if a man loveth righteousness, the fruits of Wisdom's labour are virtues: for she teacheth soberness and understanding, righteousness and
8 courage; and there is nothing in life for men more profitable than these. And if a man longeth even for much experience, she knoweth the things of old, and divineth the things to come; she understandeth subtilties of speeches and interpretations of dark sayings; she foreseeth signs and wonders, and the issues of seasons and times. I determined therefore to take her unto me to live with me, knowing that she is one who would give me good thoughts for counsel, and encourage me in cares and grief.
10 Because of her I shall have glory among multitudes, and honour in the sight of elders though I be young. I shall be found of a quick conceit when I give judgement, and in the presence of princes I shall be admired. When I am silent, they shall wait for me; and when I open my lips, they shall give heed unto me; and if I continue speaking, they shall lay their hand upon their mouth. Because of her I shall have immor-
14 tality, and leave behind an eternal memory to them that come after me. I shall govern peoples, and nations shall be subjected to me. Dread princes shall fear me

when they hear of me; among my people I shall shew myself a good ruler, and in war courageous. When I am come into my house, I shall find rest with her; for con- 16
verse with her hath no bitterness, and to live with her hath no pain, but gladness and joy.

When I considered these things in myself, and took thought in my heart how that in 17
kinship unto Wisdom is immortality, and in her friendship is good delight, and in the labours of her hands is wealth that faileth not, and in assiduous communing with her is understanding, and great renown in having fellowship with her words, I went about seeking how to take her unto myself. Now I was a child of parts, and a good 19
soul fell to my lot; nay rather, being good, I came into a body undefiled. But perceiving that I could not otherwise possess Wisdom except God gave her me, — yea, and to know by whom the grace is given, this too came of understanding, — I pleaded with the Lord and besought him; and with my whole heart I said:

O God of the fathers, and Lord who keepest thy mercy, who madest all things by **9**
thy word; and by thy wisdom thou formedst man, that he should have dominion over the creatures that were made by thee, and rule the world in holiness and righteousness, and execute judgement in uprightness of soul: Give me Wisdom — her that sitteth by thee on thy throne — and reject me not from among thy servants; because I am thy bondman and the son of thy handmaid, a man weak and short-lived, and of small power to understand judgement and laws. For even if a man be perfect among the 6
sons of men, yet if the wisdom that cometh from thee be not with him, he shall be held in no account. Thou didst choose me before my brethren to be king of thy people, and to do judgement for thy sons and daughters. Thou gavest command to build a sanctuary in thy holy mountain, and an altar in the city of thy habitation: a copy of the holy tabernacle which thou preparedst aforehand from the beginning. And with 9
thee is Wisdom, which knoweth thy works, and was present when thou wast making the world, and which understandeth what is pleasing in thine eyes, and what is right according to thy commandments. Send her forth out of the holy heavens, and from the throne of thy glory bid her come; that being present with me she may toil with me, and that I may learn what is well-pleasing before thee. For she knoweth all things 11
and hath understanding thereof; and in my doings she shall guide me in ways of soberness, and she shall guard me in her glory. And so shall my works be acceptable, and I shall judge thy people righteously, and I shall be worthy of my father's throne. For what man shall know the counsel of God? or who shall conceive what the Lord willeth? For the thoughts of mortals are timorous, and our devices are prone to fail. For a corruptible body weigheth down the soul, and the earthy frame lieth heavy on 15
a mind that is full of cares. And hardly do we divine the things that are on earth, and the things that are close at hand we find with labour; but the things that are in the heavens who ever yet traced out? And whoever gained knowledge of thy counsel, except thou gavest Wisdom, and sentest thy holy spirit from on high? And it was thus 18
that the ways of them which are on earth were corrected, and men were taught the things that are pleasing unto thee; and *through Wisdom were they saved.*

Discourse IV. — The World Saved through Wisdom

Through Wisdom were they saved

Wisdom guarded to the end the first formed father of the world, that was created **10**
alone; and delivered him out of his own transgression, and gave him strength to get dominion over all things. But when an unrighteous man fell away from her in his anger, he perished himself in the rage wherewith he slew his brother. And when for

his cause the earth was drowning with a flood, Wisdom again saved it, guiding the righteous man's course by a poor piece of wood.

5 Moreover, when nations consenting together in wickedness had been confounded, Wisdom knew the righteous man, and preserved him blameless unto God, and kept him strong when his heart yearned toward his child.

6 While the ungodly were perishing, Wisdom delivered a righteous man, when he fled from the fire that descended out of heaven on Pentapolis: to whose wickedness a smoking waste still witnesseth, and plants bearing fair fruit that cometh not to ripeness. Yea, and a disbelieving soul hath a memorial there, a pillar of salt still stand-
8 ing. For having passed Wisdom by, not only were they disabled from recognising the things which are good, but they also left behind them for human life a monument of their folly; to the end that where they went astray they might fail even to be unseen. But Wisdom delivered out of troubles those that waited on her.

10 When a righteous man was a fugitive from a brother's wrath, Wisdom guided him in straight paths; she shewed him God's kingdom, and gave him knowledge of holy things; she prospered him in his toils, and multiplied the fruits of his labour; when in their covetousness men dealt hardly with him, she stood by him, and made him rich; she guarded him from enemies, and from those that lay in wait she kept him safe, and over his sore conflict she watched as judge: that he might know that godliness is more powerful than all.

13 When a righteous man was sold, Wisdom forsook him not, but from sin she delivered him; she went down with him into a dungeon, and in bonds she left him not till she brought him the sceptre of a kingdom, and authority over those that dealt tyrannously with him; she shewed them also to be false that had mockingly accused him, and gave him eternal glory.

15 Wisdom delivered a holy people and a blameless seed from a nation of oppressors. She entered into the soul of a servant of the Lord, and withstood terrible kings in wonders and signs. She rendered unto holy men a reward of their toils; she guided them along a marvellous way, and became unto them a covering in the daytime and a
18 flame of stars through the night. She brought them over the Red Sea, and led them through much water; but their enemies she drowned, and out of the bottom of the deep she cast them up. Therefore the righteous spoiled the ungodly; and they sang praise to thy holy name, O Lord, and extolled with one accord thy hand that fought for them: because Wisdom opened the mouth of the dumb, and made the tongues of babes to speak clearly.

11 She prospered their works in the hand of a holy prophet. They journeyed through a desert without inhabitant, and in trackless regions they pitched their tents. They withstood enemies, and repelled foes. They thirsted, and they called upon thee, and there was given them water out of the flinty rock, and healing of their thirst out of the
5 hard stone. *For by what things their foes were punished, by these they in their need were benefited.*

Discourse V

Judgements on the Wicked Turning to Blessings on God's People

By what things their foes were punished,
By these they in their need were benefited.

6 When the enemy were troubled with clotted blood instead of a river's ever-flowing fountain, to rebuke the decree for the slaying of babes, thou gavest them abundant water beyond all hope: having shewn them by the thirst which they had

suffered how thou didst punish the adversaries. For when they were tried, albeit but 9
in mercy chastened, they learned how the ungodly were tormented, being judged with
wrath: for these, as a father, admonishing them, thou didst prove; but those, as a
stern king, condemning them, thou didst search out. Yea, and whether they were far
off from the righteous or near them, they were alike distressed; for a double grief
took hold on them, and a groaning at the remembrance of things past. For when 13
they heard that through their own punishments the others had been benefited, they
felt the presence of the Lord. For him who long before was cast forth and exposed
they left off mocking. In the last issue of what came to pass they marvelled, having
thirsted in another manner than the righteous.

But in requital of the senseless imaginings of their unrighteousness, wherein they 15
were led astray to worship irrational reptiles and wretched vermin, thou didst send
upon them a multitude of irrational creatures for vengeance: —

— That they might learn, that by what things a man sinneth by these he is pun- 16
ished. For thine all-powerful hand, that created the world out of formless matter,
lacked not means to send upon them a multitude of bears or fierce lions, or new-
created wild beasts, full of rage, of unknown kind, either breathing out a blast of
fiery breath, or blowing forth from their nostrils noisome smoke, or flashing dreadful
sparkles from their eyes; which had power not only to consume them by their violence,
but to destroy them even by the terror of their sight. Yea, and without these might 20
they have fallen by a single breath, being pursued by Justice, and scattered abroad by
the breath of thy power. But by measure and number and weight thou didst order
all things.

For to be greatly strong is thine at all times; and the might of thine arm who shall 21
withstand? Because the whole world before thee is as a grain in a balance, and as a
drop of dew that at morning cometh down upon the earth. But thou hast mercy on
all men, because thou hast power to do all things; and thou overlookest the sins of
men to the end that they may repent. For thou lovest all things that are, and ab- 24
horrest none of the things which thou didst make. For never wouldest thou have
formed anything if thou didst hate it; and how would anything have endured, except
thou hadst willed it? or that which was not called by thee, how would it have been
preserved? But thou sparest all things, because they are thine, O Sovereign Lord,
thou lover of men's lives; for thine incorruptible spirit is in all things. Wherefore **12**
thou convictest by little and little them that fall from the right way, and, putting them
in remembrance by the very things wherein they sin, dost thou admonish them, that
escaping from their wickedness they may believe on thee, O Lord. For verily the old 3
inhabitants of thy holy land, hating them because they practised detestable works of
enchantments and unholy rites — merciless slaughters of children, and sacrificial
banquets of men's flesh and of blood — confederates in an impious fellowship, and
murderers of their own helpless babes, it was thy counsel to destroy by the hands of
our fathers; that the land which in thy sight is most precious of all lands might receive
a worthy colony of God's servants. Nevertheless even these thou didst spare as be- 8
ing men, and thou sentest hornets as forerunners of thy host, to cause them to perish
by little and little. Not that thou wast unable to subdue the ungodly under the hand
of the righteous in battle, or by terrible beasts or by one stern word to make away
with them at once; but judging them by little and little thou gavest them a place of 10
repentance, not being ignorant that their nature by birth was evil, and their wicked-
ness inborn, and that their manner of thought would in no wise ever be changed, for
they were a seed accursed from the beginning. Neither was it through fear of any
that thou didst leave them then unpunished for their sins. For who shall say, 12
What hast thou done? or who shall withstand thy judgement? And who shall
accuse thee for the perishing of nations which thou didst make? or who shall come
and stand before thee as an avenger for unrighteous men? For neither is there any

God beside thee that careth for all, that thou mightest shew unto him that thou didst not judge unrighteously; neither shall king or prince be able to look thee in
15 the face to plead for those whom thou hast punished. But being righteous thou rulest all things righteously, deeming it a thing alien from thy power to condemn one that doth not himself deserve to be punished. For thy strength is the beginning of righteousness, and thy sovereignty over all maketh thee to forbear all. For when men believe not that thou art perfect in power, thou shewest thy strength, and in
18 dealing with them that know it thou puttest their boldness to confusion. But thou, being sovereign over thy strength, judgest in gentleness, and with great forbearance dost thou govern us; for the power is thine whensoever thou hast the will. But thou didst teach thy people by such works as these how that the righteous must be a lover of men; and thou didst make thy sons to be of good hope, because thou
20 givest repentance when men have sinned. For if on them that were enemies of thy servants and due to death thou didst take vengeance with so great heedfulness and indulgence, giving them times and place whereby they might escape from their wickedness: with how great carefulness didst thou judge thy sons, to whose fathers thou gavest oaths and covenants of good promises! While therefore thou dost chasten us, thou scourgest our enemies ten thousand times more; to the intent that we may ponder thy goodness when we judge, and when we are judged may look for mercy.
23 Wherefore also the unrighteous that lived in folly of life thou didst torment through their own abominations. For verily they went astray very far in the ways of error, taking as gods those animals which even among their enemies were held in dishonour, deceived like foolish babes. Therefore as unto unreasoning children thou didst send
26 thy judgement to mock them. But they that would not be admonished by a mocking correction as of children shall have experience of a judgement worthy of God. For through the sufferings whereat they were indignant, being punished in these creatures which they supposed to be gods, they saw, and recognised as the true God him whom before they refused to know. Wherefore also the last end of condemnation came upon them.

13 For verily all men by nature were but vain who had no perception of God, and from the good things that are seen they gained not power to know him that is, neither by giving heed to the works did they recognise the artificer; but either fire, or wind, or swift air, or circling stars, or raging water, or luminaries of heaven, they thought to be
3 gods that rule the world. And if it was through delight in their beauty that they took them to be gods, let them know how much better than these is their Sovereign Lord; for the first author of beauty created them. But if it was through astonishment at their power and influence, let them understand from them how much more powerful is he that formed them; for from the greatness of the beauty even of created
6 things in like proportion does man form the image of their first maker. But yet for these men there is but small blame. For they too peradventure do but go astray while they are seeking God and desiring to find him; for living among his works they make diligent search, and they yield themselves up to sight, because the things that they look upon are beautiful. But again even they are not to be excused.
9 For if they had power to know so much, that they should be able to explore the course of things, how is it that they did not sooner find the Sovereign Lord of these his works? But miserable were they, and in dead things were their hopes, who called them gods which are works of men's hands — gold and silver, wrought with careful art, and likenesses of animals, or a useless stone, the work of an ancient hand.
11 Yea, and if some woodcutter, having sawn down a tree that is easily moved, skilfully strippeth away all its bark, and fashioning it in comely form maketh a vessel useful for the service of life; and burning the refuse of his handywork to dress his food eateth his fill; and taking the very refuse thereof which served to no use — a crooked piece of wood and full of knots — carveth it with the diligence of his

idleness, and shapeth it by the skill of his indolence; then he giveth it the semblance of the image of a man, or maketh it like some paltry animal, smearing it with vermilion, and with paint colouring it red, and smearing over every stain that is therein; and having made for it a chamber worthy of it, he setteth it in a wall, making it fast with iron: while then he taketh thought for it that it may not fall down, knowing that it is unable to help itself — for verily it is an image, and hath need of help — when he maketh his prayer concerning goods and his marriage and children, he is not ashamed to speak to that which hath no life; yea, for health he calleth upon that which is weak, and for life he beseecheth that which is dead, and for aid he supplicateth that which hath least experience, and for a good journey that which cannot so much as move a step, and for gaining and getting and good success of his hands he asketh ability of that which with its hands is most unable; again, one preparing to sail, and about to journey over raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.* For blessed hath been wood through which cometh righteousness. But the idol made with hands is accursed, itself and he that made it; because his was the working, and the corruptible thing was named a god. For both the ungodly doer and his ungodliness are alike hateful to God; for verily the deed shall be punished together with him that committed it. Therefore also among the idols of the nations shall there be a visitation; because, though formed of things which God created, they were made an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the foolish.

14 17 14 7 9

For the devising of idols was the beginning of fornication, and the invention of them the corruption of life. For neither were they from the beginning, neither shall they be for ever; for by the vaingloriousness of men they entered into the world, and therefore was a speedy end devised for them. For a father worn with untimely grief, making an image of the child quickly taken away, now honoured him as a god which was then a dead man, and delivered to those that were under him mysteries and solemn rites. Afterward the ungodly custom, in process of time grown strong, was kept as a law, and by the commandments of princes the graven images received worship. And when men could not honour them in presence because they dwelt far off, imagining the likeness from afar, they made a visible image of the king whom they honoured, that by their zeal they might flatter the absent as if present. But unto a yet higher pitch was worship raised even by them that knew him not, urged forward by the ambition of the artificer: for he, wishing peradventure to please one in authority, used his art to force the likeness toward a greater beauty; and the multitude, allured by reason of the grace of his handywork, now accounted as an object of devotion him that a little before was honoured as a man. And this became a hidden danger unto life, because men, in bondage either to calamity or to tyranny, invested stones and stocks with the incommunicable Name. Afterward it was not enough for them to go astray as touching the knowledge of God; but also, while they live in sore conflict through ignorance of him, that multitude of evils they call peace. For either slaughtering children in solemn rites, or celebrating secret mysteries, or holding frantic revels of strange ordinances, no longer do they guard either life or purity of marriage, but one brings upon another either death by treachery, or anguish by adulterate offspring. And all things confusedly are filled with blood and murder, theft and deceit, corruption, faithlessness, tumult, perjury, turmoil, ingratitude for benefits received, defiling

12 15 18 22 25

* For that vessel the hunger for gains devised, and an artificer, even Wisdom, built it. And thy providence, O Father, guideth it along. Because even in the sea thou gavest a way, and in the waves a sure path, shewing that thou canst save out of every danger, that so even without art a man may put to sea. And it is thy will that the works of thy wisdom should not be idle. Therefore also do men intrust their lives to a little piece of wood, and passing through the surge on a raft are brought safe to land. For in the old time also, when proud giants were perishing, the hope of the world, taking refuge on a raft, left to the race of men a seed of generations to come, thy hand guiding the helm.

2

27 of souls, confusion of sex, disorder in marriage, adultery and wantonness. For the worship of those nameless idols is a beginning and cause and end of every evil. For their worshippers either make merry unto madness, or prophesy lies, or live unrighteously; or lightly forswear themselves, for, putting their trust in lifeless idols,
30 when they have sworn a wicked oath they expect not to suffer harm. But for both sins shall the just doom pursue them, because they had evil thoughts of God by giving heed to idols, and swore unrighteously in deceit through contempt for holiness. For it is not the power of them by whom men swear, but it is that Justice which hath regard to them that sin, that visiteth always the transgression of the unrighteous.

15 But thou, our God, art gracious and true, longsuffering, and in mercy ordering all things. For even if we sin, we are thine, knowing thy dominion. But we shall not sin, knowing that we have been accounted thine; for to be acquainted with thee is perfect righteousness, and to know thy dominion is the root of immortality. For neither were we led astray by any evil device of men's art, nor yet by painters' fruitless labour, — a form stained with varied colours, the sight whereof leadeth fools into lust;
6 their desire is for the breathless form of a dead image. Lovers of evil things, and worthy of such hopes as these, are both they that do, and they that desire, and they that worship. For a potter, kneading soft earth, laboriously mouldeth each several vessel for our service, — nay, out of the same clay doth he fashion both the vessels that minister to clean uses, and those of a contrary sort, all in like manner: but what
8 shall be the use of each vessel of either sort, the craftsman himself is the judge. And also, labouring to an evil end, he mouldeth a vain god out of the same clay, — he who, having but a little before been made of earth, after a short space goeth his way to the earth out of which he was taken, when he is required to render back the soul which was
9 lent him: howbeit he hath anxious care, not because his powers must fail, nor because his span of life is short, but he matcheth himself against goldsmiths and silversmiths, and he imitateth moulders in brass, and esteemeth it glory that he mouldeth counterfeits. His heart is ashes, and his hope of less value than earth, and his life of less honour than clay: because he was ignorant of him that moulded him, and of him that
12 inspired into him an active soul, and breathed into him a vital spirit; but he accounted our very life to be a plaything, and our lifetime a gainful fair; for, saith he, one must get gain whence one can, though it be by evil. For this man beyond all others knoweth that he sinneth, out of earthy matter making brittle vessels and graven images.

14 But most foolish were they all, and of feebler soul than a babe, the enemies of thy people, who oppressed them. Because they even accounted all the idols of the nations to be gods — which have neither the use of eyes for seeing, nor nostrils for drawing breath, nor ears to hear, nor fingers for handling, and their feet are helpless
16 for walking; for a man made them, and one whose own spirit is borrowed moulded
18 them* — yea, and the creatures that are most hateful do they worship. For being compared as to want of sense, these are worse than all others; neither, as seen beside other creatures, are they beautiful so that one should desire them; but they have escaped both the praise of God and his blessing.

16 For this cause were these men worthily punished through creatures like those which they worship, and tormented through a multitude of vermin. Instead of which punishment, thou, bestowing benefits on thy people, preparedst quails for food, food of rare taste, to satisfy the desire of their appetite; to the end that thine enemies, desiring food, might for the hideousness of the creatures sent among them loathe even the necessary appetite; but these, thy people, having for a short space suffered want,
4 might even partake of food of rare taste. For it was needful that upon those should

* For no one hath power, being a man, to mould a god like unto himself, but being mortal he maketh a dead thing by the work of lawless hands; for he is better than the objects of his worship, forasmuch as he indeed had life, but they never,

come inexorable want in their tyrannous dealing, but that to these it should only be shewed how their enemies were tormented.

For even when terrible raging of wild beasts came upon thy people, and they were 5
perishing by the bites of crooked serpents, thy wrath continued not to the uttermost;
but for admonition were they troubled for a short space, having a token of salvation,
to put them in remembrance of the commandment of thy law. For he that turned
toward it was not saved because of that which was beheld, but because of thee, the
Saviour of all. Yea, and in this didst thou persuade our enemies, that thou art he
that delivereth out of every evil. For them verily the bites of locusts and flies did 9
slay, and there was not found a healing for their life, because they were worthy to be
punished by such as these; but thy sons not the very teeth of venomous dragons
overcame, for thy mercy passed by where they were, and healed them. For they were
bitten, to put them in remembrance of thine oracles; and were quickly saved lest,
falling into deep forgetfulness, they should become unable to be roused by thy benefi-
cence. For of a truth it was neither herb nor mollifying plaister that cured them, but 12
thy word, O Lord, which healeth all things; for thou hast authority over life and
death, and thou leadest down to the gates of Hades, and leadest up again. But
though a man may slay by his wickedness, yet the spirit that is gone forth he turneth
not again, neither giveth release to the soul that Hades hath received.

But thy hand it is not possible to escape; for ungodly men, refusing to know 15
thee, were scourged in the strength of thine arm, pursued with strange rains and hails
and showers inexorable, and utterly consumed with fire. For — what was most
marvellous of all — in the water which quencheth all things the fire wrought yet
more mightily.* Instead whereof thou gavest thy people angels' food to eat, and bread 20
ready for their use didst thou provide for them from heaven without their toil, bread
having the virtue of every pleasant savour, and agreeing to every taste: for thy nature
manifested thy sweetness toward thy children, while that bread, ministering to the
desire of the eater, tempered itself according to every man's choice. But snow and 22
ice endured fire, and melted not, that men might know that fire was destroying the
fruits of the enemies, burning in the hail and flashing in the rains. And this element
again, in order that righteous men may be nourished, hath even forgotten its own
power. For the creation, ministering to thee its maker, straineth its force against 24
the unrighteous for punishment, and slackeneth it in behalf of them that trust in thee
for beneficence. Therefore at that time also, converting itself into all forms, it minis-
tered to thine all-nourishing bounty, according to the desire of them that made
supplication; that thy sons, whom thou lovedst, O Lord, might learn that it is not
the growth of the earth's fruits that nourisheth a man, but that thy word preserveth
them that trust thee. For that which was not marred by fire, when it was simply 27
warmed by a faint sunbeam melted away; that it might be known that we must rise
before the sun to give thee thanks, and must plead with thee at the dawning of the
light. For the hope of the unthankful shall melt as the winter's hoar frost, and shall
flow away as water that hath no use.

For great are thy judgements, and hard to interpret; therefore souls undisciplined **17**
went astray. For when lawless men had supposed that they held a holy nation in
their power, they themselves, prisoners of darkness, and bound in the fetters of a
long night, close kept beneath their roofs, lay exiled from the eternal providence.
For while they thought that they were unseen in their secret sins, they were sundered 3
one from another by a dark curtain of forgetfulness, stricken with terrible awe, and

* For the world fighteth for the righteous. For at one time the flame lost its fierceness, that it might not burn up the creatures sent against the ungodly, but that these themselves as they looked might see that they were chased through the judgement of God; and at another time even in the midst of water it burneth above the power of fire, that it may destroy the fruits of an unrighteous land.

4 sore troubled by spectral forms. For neither did the dark recesses that held them
guard them from fears; but sounds rushing down rang around them, and phantoms
appeared, cheerless with unsmiling faces. And no force of fire prevailed to give them
light, neither were the brightest flames of the stars strong enough to illumine that
gloomy night: but only there appeared to them the glimmering of a fire self-kindled,
full of fear; and in terror they deemed the things which they saw to be worse than
7 that sight on which they could not gaze. And they lay helpless, made the sport of
magic art, and a shameful rebuke of their vaunts of understanding: for they that
promised to drive away terrors and troublings from a sick soul, these were themselves
sick with a ludicrous fearfulness. For even if no troublous thing affrighted them,
10 yet, scared with the creepings of vermin and hissings of serpents, they perished for
very trembling, refusing even to look on the air, which could on no side be escaped.*
14 But they, all through the night which was powerless indeed, and which came upon
them out of the recesses of powerless Hades, all sleeping the same sleep, now were
haunted by monstrous apparitions, and now were paralysed by their soul's surrender-
ing; for fear sudden and unlooked for came upon them. So then every man, who-
soever it might be, sinking down in his place, was kept in ward, shut up in that prison
which was barred not with iron: for whether he were a husbandman, or a shepherd,
or a labourer whose toils were in the wilderness, he was overtaken, and endured that
18 inevitable necessity; for with one chain of darkness were they all bound. Whether
there were a whistling wind, or a melodious noise of birds among the spreading
branches, or a measured fall of water running violently, or a harsh crashing of rocks
hurled down, or the swift course of animals bounding along unseen, or the voice of
wild beasts harshly roaring, or an echo rebounding from the hollows of the moun-
20 tains: all these things paralysed them with terror. For the whole world beside
was enlightened with clear light, and was occupied with unhindered works; while
over them alone was spread a heavy night, — an image of the darkness that should
afterward receive them. But yet heavier than darkness were they unto them-
selves.†

18 3 Whereas thou didst provide for thy people a burning pillar of fire, to be a guide
for their unknown journey, and withal a kindly sun for their proud exile. For well
did the Egyptians deserve to be deprived of light and imprisoned by darkness, they
who had kept in close ward thy sons, through whom the incorruptible light of the law
was to be given to the race of men.

5 After they had taken counsel to slay the babes of the holy ones, and when a single
child had been cast forth and saved to convict them of their sin, thou tookest away
from them their multitude of children, and destroyedst all their host together in a
mighty flood. Of that night were our fathers made aware beforehand, that, having
7 sure knowledge, they might be cheered by the oaths which they had trusted. So
by thy people was expected salvation of the righteous and destruction of the enemies;
for as thou didst take vengeance on the adversaries, by the same means, calling us
unto thyself, thou didst glorify us. For holy children of good men offered sacrifice
in secret, and with one consent they took upon themselves the covenant of the divine
law, that they would partake alike in the same good things and the same perils; the
10 fathers already leading the sacred songs of praise. But there sounded back in dis-

* For wickedness, condemned by a witness within, is a coward thing, and, being pressed hard by conscience, always forecasteth the worst lot. For fear is nothing else but a surrender of the succours which reason offereth; and from within the heart the expectation of them being less maketh of greater account the ignorance of the cause that bringeth the torment.

18 † But for thy holy ones there was great light; and the Egyptians, hearing their voice but seeing not their form, counted it a happy thing that they too had suffered; yet for that they do not hurt them now, though wronged by them before, they are thankful; and because they had been at variance with them, they made supplication to them.

cord the cry of the enemies, and a piteous voice of lamentation for children was borne abroad. And servant along with master punished with a like just doom, and com- 11
moner suffering the same as king, yea, all the people together, under one form of death, had with them corpses without number: for the living were not sufficient even to bury them, since at a single stroke their nobler offspring was consumed. For while they were disbelieving all things by reason of the enchantments, upon the destruction of the firstborn they confessed the people to be God's son. For while peace- 14
ful silence enwrapped all things, and night in her own swiftness was in mid course, thine all-powerful word leaped from heaven out of the royal throne, a stern warrior, into the midst of the doomed land, bearing as a sharp sword thine unfeigned commandment; and standing it filled all things with death; and while it touched the heaven it trode upon the earth. Then forthwith apparitions in dreams terribly troubled 17
them, and fears came upon them unlooked for: and each — one thrown here half dead, another there — made manifest wherefore he was dying; for the dreams, perturbing them, did foreshew this, that they might not perish without knowing why they were afflicted.

But it befell the righteous also to make trial of death, and a multitude were stricken 20
in the wilderness. Howbeit the wrath endured not for long. For a blameless man hasted to be their champion: bringing the weapon of his own ministry, even prayer and the propitiation of incense, he withstood the indignation, and set an end to the calamity, shewing that he was thy servant. And he overcame the anger, not by 22
strength of body, not by efficacy of weapons; but by word did he subdue the minister of punishment, by bringing to remembrance oaths and covenants made with the fathers. For when the dead were already fallen in heaps one upon another, standing between he stopped the advancing wrath, and cut off the way to the living. For 24
upon his long high-priestly robe was the whole world, and the glories of the fathers were upon the graving of the four rows of precious stones, and thy majesty was upon the diadem of his head. To these the destroyer gave place, and these the people feared; for it was enough only to make trial of the wrath.

But upon the ungodly there came unto the end indignation without mercy. For **19**
their future also God foreknew, how that, having changed their minds to let thy people go, and having speeded them eagerly on their way, they would repent themselves and pursue them. For while they were yet in the midst of their mourning, and making lamentation at the graves of the dead, they drew upon themselves another counsel of folly, and pursued as fugitives those whom with intreaties they had cast out. For the doom which they deserved was drawing them unto this 4
end, and it made them forget the things that had befallen them; that they might fill up the punishment which was yet wanting to their torments, and that thy people might journey on by a marvellous road, but they themselves might find a strange death.

For the whole creation, each part in its several kind, was fashioned again anew, 6
ministering to thy several commandments, that thy servants might be guarded free from hurt. Then was beheld the cloud that shadowed the camp, and dry land rising up out of what before was water, out of the Red Sea an unhindered highway, and a grassy plain out of the violent surge; by which they passed over with all their hosts, these that were covered with thy hand, having beheld strange marvels. For like 9
horses they roamed at large, and they skipped about like lambs, praising thee, O Lord, who wast their deliverer. For they still remembered the things that came to pass in the time of their sojourning, how that instead of bearing cattle the land brought forth lice, and instead of fish the river cast up a multitude of frogs. But afterwards they saw also a new race of birds, when, led on by desire, they asked for luxurious dainties; for, to solace them, there came up for them quails from the sea. And upon the sinners came the punishments not without the tokens that were given 13

18 beforehand by the force of the thunders.* For as the notes of a psaltery vary the
character of the rhythm, even so did the elements, changing their order one with
another, continuing always the same, each in its several sound: as may clearly be
19 divined from the sight of the things that are come to pass. For creatures of the dry
land were turned into creatures of the waters, and creatures that swim trode now
upon the earth; fire kept the mastery of its own power in the midst of water, and
water forgat its quenching nature; contrariwise, flames wasted not the flesh of perish-
able creatures that walked among them, neither melted they the ice-like grains of
22 ambrosial food that were of nature apt to melt. For in all things, O Lord, thou didst
magnify thy people, and thou didst glorify them and not lightly regard them; stand
ing by their side in every time and place.

* For justly did they suffer through their own wickednesses, for grievous indeed was the hatred which they practised toward guests. For whereas the men of Sodom received not the strangers when they came among them, the Egyptians made slaves of guests who were their benefactors. And not only so, but God shall visit the men of Sodom after another sort, since they received as enemies them that were aliens; whereas these first welcomed with feastings, and then afflicted with dreadful toils, them that had already shared with them in the same rights. And moreover they were stricken with loss of sight, even as were those others at the righteous man's doors, when, being compassed about with yawning darkness, they sought every one the passage through his own door.

The Book of Job

A Dramatic Poem framed in an Epic Story

STORY PROLOGUE

I. — THE CURSE

II. — THE DEBATE

III. — THE OATH OF CLEARING

IV. — THE INTERPOSITION OF ELIHU

V. — THE DIVINE INTERVENTION

STORY EPILOGUE

PERSONS OF THE STORY

The Lord
The Sons of God, or Guardian Spirits
The Adversary: Guardian Spirit of the Earth
Job
The Wife of Job
The Friends of Job
Messengers

The SCENE of the Story changes between Heaven and the House of Job in the Land of Uz.

PERSONS OF THE DRAMA

Job
Eliphaz the Temanite
Bildad the Shuhite
Zophar the Naamathite
} Friends of Job
Elihu the Buzite; a Young Man
Spectators (mute)

Voice out of the Whirlwind

SCENE of the Drama: The Ash-Mound outside a Village in the Land of Uz.

STORY PROLOGUE

THERE was a man in the land of Uz, whose name was Job; and that man was 1
perfect and upright, and one that feared God, and eschewed evil. And there were
born unto him seven sons and three daughters. His substance also was seven thou-
sand sheep, and three thousand camels, and five hundred yoke of oxen, and five
hundred she-asses, and a very great household; so that this man was the greatest of
all the children of the east. And his sons went and held a feast in the house of each 4
one upon his day; and they sent and called for their three sisters to eat and to drink
with them. And it was so, when the days of their feasting were gone about, that
Job sent and sanctified them, and rose up early in the morning, and offered burnt
offerings according to the number of them all; for Job said, It may be that my sons
have sinned, and renounced God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the 6
LORD, and the Adversary came also among them.

And the LORD said unto the Adversary, "Whence comest thou?"

Then the Adversary answered the LORD, and said, "From going to and fro in the
earth, and from walking up and down in it."

And the LORD said unto the Adversary, "Hast thou considered my servant Job? 8
for there is none like him in the earth, a perfect and an upright man, one that feareth
God, and escheweth evil."

Then the Adversary answered the LORD, and said, "Doth Job fear God for
nought? Hast not thou made an hedge about him, and about his house, and about
all that he hath, on every side? thou hast blessed the work of his hands, and his
substance is increased in the land. But put forth thine hand now, and touch all that 11
he hath, and he will renounce thee to thy face."

And the LORD said unto the Adversary, "Behold, all that he hath is in thy power;
only upon himself put not forth thine hand."

So the Adversary went forth from the presence of the LORD. And it fell on a day 13
when his sons and his daughters were eating and drinking wine in their eldest brother's
house, that there came a messenger unto Job, and said:

The oxen were plowing,
and the asses feeding beside them;
and the Sabeans fell upon them,
and took them away;
yea, they have slain the servants with the edge of the sword;
and I only am escaped alone to tell thee!

While he was yet speaking, there came also another, and said: 16

The fire of God is fallen from heaven,
and hath burned up the sheep, and the servants,
and consumed them;
and I only am escaped alone to tell thee!

While he was yet speaking, there came also another, and said: 17

The Chaldeans made three bands,
and fell upon the camels,
and have taken them away,
yea, and slain the servants with the edge of the sword;
and I only am escaped alone to tell thee!

18 While he was yet speaking, there came also another, and said:

Thy sons and thy daughters
were eating and drinking wine in their eldest brother's house;
and, behold,
there came a great wind from the wilderness,
and smote the four corners of the house,
and it fell upon the young men,
and they are dead;
and I only am escaped alone to tell thee!

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped; and he said:

Naked came I out of my mother's womb,
And naked shall I return thither!

The LORD gave, and the LORD hath taken away:
Blessed be the Name of the LORD!

22 In all this Job sinned not, nor charged God with foolishness.

2 Again there was a day when the sons of God came to present themselves before the LORD, and the Adversary came also among them to present himself before the LORD.
And the LORD said unto the Adversary, "From whence comest thou?"
And the Adversary answered the LORD, and said, "From going to and fro in the earth, and from walking up and down in it."
3 And the LORD said unto the Adversary, "Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."
4 And the Adversary answered the LORD, and said, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will renounce thee to thy face."
And the LORD said unto the Adversary, "Behold, he is in thine hand; only spare his life."
7 So the Adversary went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat among the ashes.
Then said his wife unto him, "Dost thou still hold fast thine integrity? renounce God, and die."
10 But he said unto her, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"
In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: and they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great.

3 After this opened Job his mouth, and cursed his day.

I. — THE CURSE

JOB

I

Let the day perish wherein I was born; 3
And the night which said, There is a man child conceived!

Let that day be darkness; 4
Let not God regard it from above,
Neither let the light shine upon it!
Let darkness and the shadow of death claim it for their own;
Let a cloud dwell upon it;
Let all that maketh black the day terrify it!

As for that night, let thick darkness seize upon it; 6
Let it not rejoice among the days of the year;
Let it not come into the number of the months!
Lo, let that night be barren;
Let no joyful voice come therein!
Let them curse it that curse the day, 8
Who are ready to rouse up leviathan!
Let the stars of the twilight thereof be dark!
Let it look for light, but have none;
Neither let it behold the eyelids of the morning:

Because it shut not up the doors of my mother's womb, 10
Nor hid trouble from mine eyes!

II

Why died I not from the womb? 11
Why did I not give up the ghost when I came out of the belly?
Why did the knees receive me?
Or why the breasts, that I should suck?

For now should I have lien down and been quiet; 13
I should have slept; then had I been at rest,
With kings and counsellors of the earth,
Which built solitary piles for themselves;
Or with princes that had gold,
Who filled their houses with silver;
Or as an hidden untimely birth I had not been;
As infants which never saw light.
There the wicked cease from troubling; 17
And there the weary be at rest.
There the prisoners are at ease together;
They hear not the voice of the taskmaster.
The small and great are there;
And the servant is free from his master.

Wherefore is light given to him that is in misery, 20
And life unto the bitter in soul?
Which long for death, but it cometh not;
And dig for it more than for hid treasures;

Which rejoice exceedingly,
And are glad when they can find the grave.
23 Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my roarings are poured out like water.
25 For the thing which I fear cometh upon me,
And that which I am afraid of cometh unto me.
I am not at ease, neither am I quiet,
Neither have I rest: but trouble cometh!

II. — THE DEBATE

4 ELIPHAZ

III

2 If one assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast confirmed the feeble knees.
But now it is come unto thee, and thou faintest;
It toucheth thee, and thou art troubled.

6 Is not thy fear of God thy confidence,
And thy hope the integrity of thy ways?
Remember, I pray thee, who ever perished, being innocent?
Or where were the upright cut off?

8 According as I have seen, they that plow iniquity,
And sow trouble, reap the same.
By the breath of God they perish,
And by the blast of his anger are they consumed.
The roaring of the lion, and the voice of the fierce lion,
And the teeth of the young lions are broken.
The old lion perisheth for lack of prey,
And the whelps of the lioness are scattered abroad.

12 Now a thing was secretly brought to me,
And mine ear received a whisper thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
15 Then a spirit passed before my face;
The hair of my flesh stood up.
It stood still, but I could not discern the appearance thereof;
A form was before mine eyes:
There was silence, and I heard a voice, saying,

"Shall mortal man be just before God? 17
Shall a man be pure before his Maker?
Behold, he putteth no trust in his servants;
And his angels he chargeth with folly:
How much more them that dwell in houses of clay,
Whose foundation is in the dust,
Which are crushed before the moth!
Betwixt morning and evening they are destroyed: 20
They perish for ever without any regarding it.
Is not their tent-cord plucked up within them?
They die, and that without wisdom."

Call now: is there any that will answer thee? 5
And to which of the holy ones wilt thou turn?
For vexation killeth the foolish man,
And jealousy slayeth the silly one.
I have seen the foolish taking root:
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate,
Neither is there any to deliver them.
Whose harvest the hungry eateth up, 5
And taketh it even out of the thorns,
And the snare gapeth for their substance.
For affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground;
But man is born unto trouble,
As the sparks fly upward.

But as for me, I would seek unto God, 8
And unto God would I commit my cause:

Which doeth great things and unsearchable;
Marvellous things without number:
Who giveth rain upon the earth,
And sendeth waters upon the fields:
So that he setteth up on high those that be low; 11
And those which mourn are exalted to safety.
He frustrateth the devices of the crafty,
So that their hands cannot perform their enterprise.
He taketh the wise in their own craftiness:
And the counsel of the froward is carried headlong.
They meet with darkness in the day-time, 14
And grope at noonday as in the night.
But he saveth from the sword of their mouth,
Even the needy from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth: 17
Therefore despise not thou the chastening of the Almighty.
For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.

19 He shall deliver thee in six troubles;
Yea, in seven there shall no evil touch thee.
In famine he shall redeem thee from death;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh.
22 At destruction and dearth thou shalt laugh:
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field;
And the beasts of the field shall be at peace with thee.
And thou shalt know that thy tent is in peace;
And thou shalt visit thy fold and shalt miss nothing.
Thou shalt know also that thy seed shall be great,
And thine offspring as the grass of the earth.
26 Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in its season.
Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.

6 JOB

IV

2 Oh that my vexation were but weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sand of the seas:
Therefore have my words been rash.
For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh up:
The terrors of God do set themselves in array against me.

5 Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?
Can that which hath no savour be eaten without salt?
Or is there any taste in the white of an egg?
What things my soul refused to touch,
These are as my loathsome meat.

8 Oh that I might have my request;
And that God would grant me the thing that I long for!
Even that it would please God to crush me;
That he would let loose his hand and cut me off!
Then should I yet have comfort;
Yea, I would exult in pain that spareth not:
For I have not denied the words of the Holy One.

11 What is my strength, that I should wait?
And what is mine end, that I should be patient?
Is my strength the strength of stones?
Or is my flesh of brass?
Is it not that I have no help in me,
And that sound wisdom is driven quite from me?

v

To him that is ready to faint kindness should be shewed from his friend; 14
Even to him that forsaketh the fear of the Almighty.
My brethren have dealt deceitfully as a brook,
As the channel of brooks that pass away;
Which are black by reason of the ice,
And wherein the snow hideth itself:
What time they wax warm, they vanish:
When it is hot, they are consumed out of their place.
The paths of their way are turned aside, 18
They go up into the waste and perish.
The caravans of Tema looked,
The companies of Sheba waited for them;
They were ashamed because they had hoped;
They came thither and were confounded.

For now ye are nothing; 21
Ye see a terror, and are afraid.
Did I say, Give unto me?
Or, Offer a present for me of your substance?
Or, Deliver me from the adversary's hand?
Or, Redeem me from the hand of the oppressors?
Teach me, and I will hold my peace;
And cause me to understand wherein I have erred.
How forcible are words of uprightness! 25
But what doth your arguing reprove?
Do ye imagine to reprove words?
Seeing that the speeches of one that is desperate are as wind.
Yea, ye would cast lots upon the fatherless,
And make merchandise of your friend.

Now therefore be pleased to look upon me; 28
For surely I shall not lie to your face.
Return, I pray you, let there be no injustice;
Yea, return again, my cause is righteous.
Is there injustice on my tongue?
Cannot my taste discern mischievous things?

Is there not a time of service to man upon earth? 7
And are not his days like the days of an hireling?
As a servant that earnestly desireth the shadow,
And as an hireling that looketh for his wages,
So am I made to possess months of vanity,
And wearisome nights are appointed to me.
When I lie down, I say, When shall I arise? 4
But the night is long;
And I am full of tossings to and fro
Unto the dawning of the day.
My flesh is clothed with worms and clods of dust;
My skin closeth up and breaketh out afresh.
My days are swifter than a weaver's shuttle, 6
And are spent without hope.

7 Oh remember that my life is wind:
Mine eye shall no more see good.
The eye of him that seeth me shall behold me no more:
Thine eyes shall be upon me, but I shall not be.
As the cloud is consumed and vanisheth away,
So he that goeth down to Sheol shall come up no more.
He shall return no more to his house,
Neither shall his place know him any more.

11 Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a sea-monster,
That thou settest a watch over me?
When I say, My bed shall comfort me,
My couch shall ease my complaint:
14 Then thou scarest me with dreams,
And terrifiest me through visions:
So that my soul chooseth strangling,
And death rather than these my bones.
I loathe my life;
I would not live alway;
Let me alone;
For my days are vanity.
17 What is man, that thou shouldest magnify him,
And that thou shouldest set thine heart upon him,
And that thou shouldest visit him every morning,
And try him every moment?
How long wilt thou not look away from me,
Nor let me alone till I swallow down my spittle?

20 If I have sinned, what can I do unto thee, O thou watcher of men?
Why hast thou set me as a mark for thee,
So that I am a burden to myself?
And why dost thou not pardon my transgression,
And take away mine iniquity?
For now shall I lie down in the dust;
And thou shalt seek me diligently, but I shall not be!

8 BILDAD

VI

2 How long wilt thou speak these things?
And how long shall the words of thy mouth be like a mighty wind?

Doth God pervert judgement?
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have delivered them into the hand of their transgression:
If thou wouldest seek diligently unto God,
And make thy supplication to the Almighty;
6 If thou wert pure and upright, surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.
And though thy beginning was small,
Yet thy latter end should greatly increase.

For inquire, I pray thee, of the former age, 8
And apply thyself to that which their fathers have searched out:
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow:)
Shall not they teach thee and tell thee,
And utter words out of their heart?

Can the rush grow up without mire? 11
Can the flag grow without water?
Whilst it is yet in its greenness, and not cut down,
It withereth before any other herb.
So are the paths of all that forget God;
And the hope of the godless man shall perish:

Whose confidence shall break in sunder, 14
And whose trust is a spider's web.
He shall lean upon his house, but it shall not stand:
He shall hold fast thereby, but it shall not endure.
He is green before the sun, and his shoots go forth over his garden;
His roots are wrapped about the heap, he beholdeth the place of stones. 17
If he be destroyed from his place,
Then it shall deny him, saying, I have not seen thee.
Behold, this is the joy of his way,
And out of the earth shall others spring.

Behold, God will not cast away a perfect man, 20
Neither will he uphold the evil-doers.
He will yet fill thy mouth with laughter,
And thy lips with shouting.
They that hate thee shall be clothed with shame,
And the tent of the wicked shall be no more.

JOB 9

VII

Of a truth I know that it is so: 2
But how can man be just with God?

If he be pleased to contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength:
Who hath hardened himself against him, and prospered?

Which removeth the mountains and they know it not, 5
When he overturneth them in his anger.
Which shaketh the earth out of her place,
And the pillars thereof tremble.
Which commandeth the sun and it riseth not;
And sealeth up the stars.

Which alone stretcheth out the heavens, 8
And treadeth upon the waves of the sea.

9 Which maketh the Bear, Orion, and the Pleiades,
And the chambers of the south.
Which doeth great things past finding out;
Yea, marvellous things without number.

11 Lo, he goeth by me, and I see him not:
He passeth on also, but I perceive him not.
Behold, he seizeth the prey, who can hinder him?
Who will say unto him, What doest thou?

13 God will not withdraw his anger;
The helpers of Rahab do stoop under him.
How much less shall I answer him,
And choose out my words to reason with him!

15 Whom, though I were righteous,
Yet would I not answer;
I would make supplication to mine adversary.

If I had called,
And he had answered me;
Yet would I not believe that he hearkened unto my voice.

17 For he breaketh me with a tempest,
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.

19 If we speak of the strength of the mighty,
Lo, he is there!
And if of judgement,
Who will appoint me a time?

20 Though I be righteous, mine own mouth shall condemn me;
Though I be perfect, it shall prove me perverse.
Though I be perfect, I will not regard myself;

I despise my life.
It is all one; therefore I say,
He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly,
He will mock at the trial of the innocent.
The earth is given into the hand of the wicked;
He covereth the faces of the judges thereof.

If it be not HE,
WHO then is it?

VIII

25 Now my days are swifter than a post:
They flee away, they see no good.
They are passed away as the swift ships:
As the eagle that swoopeth on the prey.

If I say,
"I will forget my complaint,
I will put off my sad countenance,
And be of good cheer:"
I am afraid of all my sorrows,
I know that thou wilt not hold me innocent;
I shall be condemned;
Why then do I labour in vain? 27

If I wash myself with snow water,
And make my hands never so clean:
Yet wilt thou plunge me in the ditch,
And mine own clothes shall abhor me. 30

For he is not a man as I am, that I should answer him,
That we should come together in judgement;
There is no daysman betwixt us,
That might lay his hand upon us both:
Let him take his rod away from me,
And let not his terror make me afraid,
Then would I speak and not fear him:
For I am not so in myself. 32

IX

My soul is weary of my life;
I will give free course to my complaint;
I will speak in the bitterness of my soul.
I will say unto God, Do not condemn me;
Shew me wherefore thou contendest with me. 10

Is it good unto thee that thou shouldest oppress,
That thou shouldest despise the work of thine hands,
And shine upon the counsel of the wicked?
Hast thou eyes of flesh,
Or seest thou as man seeth?
Are thy days as the days of man,
Or thy years as man's days,
That thou inquirest after mine iniquity,
And searchest after my sin,
Although thou knowest that I am not wicked;
And there is none that can deliver out of thine hand? 3

Thine hands have framed me
And fashioned me together round about;
Yet thou dost destroy me.
Remember, I beseech thee, that thou hast fashioned me as clay;
And wilt thou bring me into dust again? 8

Hast thou not poured me out as milk,
And curdled me like cheese?
Thou hast clothed me with skin and flesh,
And knit me together with bones and sinews.
Thou hast granted me life and favour,
And thy visitation hath preserved my spirit. 12

13 Yet these things thou didst hide in thine heart;
I know that this is with thee:
If I sin,
Then thou markest me,
And thou wilt not acquit me from mine iniquity.
15 If I be wicked,
Woe unto me;
And if I be righteous,
Yet shall I not lift up my head,
Being filled with ignominy,
And looking upon mine affliction.
16 And if my head exalt itself,
Thou huntest me as a lion,
And again thou shewest thyself marvellous upon me.
Thou renewest thy witnesses against me,
And increasest thine indignation upon me;
Host after host is against me.

X

18 Wherefore then hast thou brought me forth out of the womb?
I had given up the ghost, and no eye had seen me.
I should have been as though I had not been;
I should have been carried from the womb to the grave.

20 Are not my days few?
Cease then, and let me alone,
That I may take comfort a little,
Before I go whence I shall not return:

Even to the land of darkness and of the shadow of death:
22 A land of thick darkness, as darkness itself;
A land of the shadow of death, without any order;
And where the light is as darkness.

11 ZOPHAR

XI

2 Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee ashamed?
For thou sayest, My doctrine is pure,
And I am clean in thine eyes.

5 But Oh that God would speak,
And open his lips against thee;
And that he would shew thee the secrets of wisdom:
For sound wisdom is manifold.
Know therefore that God exacteth of thee
Less than thine iniquity deserveth.

7 Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?

It is high as heaven;
What canst thou do?
Deeper than Sheol;
What canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.
If he pass through, and shut up,
And call unto judgement, then who can hinder him?
For he knoweth vain men:
He seeth iniquity also, and him that considereth not.
But vain man is void of understanding,
Yea, man is born as a wild ass's colt.

If thou set thine heart aright,
And stretch out thine hands toward him;
If iniquity be in thine hand, put it far away,
And let not unrighteousness dwell in thy tents;
Surely then shalt thou lift up thy face without spot;
Yea, thou shalt be stedfast, and shalt not fear:

For thou shalt forget thy misery;
Thou shalt remember it as waters that are passed away:
And thy life shall be clearer than the noonday;
Though there be darkness, it shall be as the morning.
And thou shalt be secure,
Because there is hope;
Yea, thou shalt search about thee,
And shalt take thy rest in safety.
Also thou shalt lie down,
And none shall make thee afraid;
Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail,
And they shall have no way to flee,
And their hope shall be the giving up of the ghost.

JOB 12

XII

No doubt but ye are the people,
And wisdom shall die with you.

But I have understanding as well as you;
I am not inferior to you:
Yea, who knoweth not such things as these?

I am as one that is a laughing-stock to his neighbour,
A man that called upon God, and he answered him,
The just, the perfect man is a laughing-stock.

In the thought of him that is at ease there is contempt for misfortune,
It is ready for them whose foot slippeth.

6 The tents of robbers prosper,
And they that provoke God are secure,
That bring their god in their hand.

But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee;

8 Or, speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee:

Who knoweth not in all these that "the hand of the LORD hath wrought this?"
In whose hand is the soul of every living thing,
And the breath of all mankind.

XIII

11 "Doth not the ear try words
"Even as the palate tasteth its meat?
"With aged men is wisdom,
"And in length of days understanding."

13 With HIM is wisdom and might:
He hath counsel and understanding.
Behold, he breaketh down,
And it cannot be built again;
He shutteth up a man,
And there can be no opening.
Behold, he withholdeth the waters,
And they dry up.
Again he sendeth them out,
And they overturn the earth.

16 With HIM is strength and sound wisdom;
The deceived and the deceiver are His.
He leadeth counsellors away spoiled,
And judges maketh he fools.
He looseth the bond of kings,
And bindeth their loins with a girdle.
19 He leadeth priests away spoiled,
And overthroweth the mighty.
He removeth the speech of the trusty,
And taketh away the understanding of the elders.
He poureth contempt upon princes,
And looseth the belt of the strong.
He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.
23 He increaseth the nations,
And destroyeth them;
He spreadeth the nations abroad,
And bringeth them in.
He taketh away the heart of the chiefs of the people of the earth,
And causeth them to wander in a wilderness where there is no way.
They grope in the dark without light,
And he maketh them to stagger like a drunken man.

XIV

Lo, mine eye hath seen all this, 13
Mine ear hath heard and understood it.
What ye know, the same do I know also:
I am not inferior unto you.
Surely I would speak to the Almighty, 3
And I desire to reason with God.
But ye are forgers of lies,
Ye are all physicians of no value.
Oh that ye would altogether hold your peace!
And it should be your wisdom.
Hear now my reasoning, 6
And hearken to the pleadings of my lips.
Will ye speak unrighteously for God,
And talk deceitfully for him?
Will ye respect his person?
Will ye contend for God?
Is it good that he should search you out?
Or as one deceiveth a man, will ye deceive him?
He will surely reprove you, 10
If ye do secretly respect persons.
Shall not his excellency make you afraid,
And his dread fall upon you?
Your memorable sayings are proverbs of ashes,
Your defences are defences of clay.

Hold your peace, let me alone, that I may speak, 13
And let come on me what will.
At all adventures I will take my flesh in my teeth,
And put my life in mine hand.
Though he slay me, yet will I wait for him:
Nevertheless I will maintain my ways before him.
He also shall be my salvation; 16
For a godless man shall not come before him.
Hear diligently my speech,
And let my declaration be in your ears.
Behold now, I have ordered my cause;
I know that I shall be justified.
Who is he that will contend with me?
For now if I hold my peace I shall give up the ghost.
Only do not two things unto me, 20
Then will I not hide myself from thy face:
Withdraw thine hand far from me;
And let not thy terror make me afraid:
Then call thou, and I will answer;
Or let me speak, and answer thou me.
How many are mine iniquities and sins? 23
Make me to know my transgression and my sin.
Wherefore hidest thou thy face,
And holdest me for thine enemy?
Wilt thou harass a driven leaf? 25
And wilt thou pursue the dry stubble?

For thou writest bitter things against me,
27 And makest me to inherit the inquities of my youth:
Thou puttest my feet also in the stocks,
And markest all my paths;
Thou drawest thee a line about the soles of my feet:
Though I am like a rotten thing that consumeth,
Like a garment that is moth-eaten.

XV

14 Man that is born of a woman
Is of few days, and full of trouble;
He cometh forth like a flower, and is cut down,
He fleeth also as a shadow and continueth not.

And dost thou open thine eyes upon such an one,
And bringest me into judgement with thee?

4 Who can bring a clean thing out of an unclean? Not one!
Seeing his days are determined,
The number of his months is with thee,
And thou hast appointed his bounds that he cannot pass;

Look away from him, that he may rest,
Till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down,
That it will sprout again,
And that the tender branch thereof will not cease;

Though the root thereof wax old in the earth,
And the stock thereof die in the ground,
Yet through the scent of water it will bud,
And put forth boughs like a plant.

10 But man dieth, and wasteth away:
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the river decayeth and drieth up,

So man lieth down and riseth not;
Till the heavens be no more they shall not awake,
Nor be roused out of their sleep.

13 Oh that thou wouldest hide me in Sheol,
That thou wouldest keep me secret, until thy wrath be past,
That thou wouldest appoint me a set time and remember me!
—— If a man die, shall he live again? ——
All the days of my warfare would I wait, till my release should come;
Thou shouldest call, and I would answer thee:
Thou wouldest have a desire to the work of thine hands.

16 But now thou numberest my steps:
Dost thou not watch over my sin?

My transgression is sealed up in a bag,
And thou fastenest up mine iniquity.

And surely the mountain falling cometh to nought, 18
And the rock is removed out of its place,
The waters wear the stones,
The overflowings thereof wash away the dust of the earth:

And thou destroyest the hope of man:
Thou prevailest for ever against him, and he passeth; 20
Thou changest his countenance, and sendest him away;
His sons come to honour, and he knoweth it not;
And they are brought low, but he perceiveth it not of them;
Only for himself his flesh hath pain,
And for himself his soul mourneth.

ELIPHAZ 15

XVI

Should a wise man make answer with vain knowledge, 2
And fill his belly with the east wind?
Should he reason with unprofitable talk,
Or with speeches wherewith he can do no good?

Yea, thou doest away with fear, 4
And restrainest devotion before God.
For thine iniquity teacheth thy mouth,
And thou choosest the tongue of the crafty.
Thine own mouth condemneth thee, and not I;
Yea, thine own lips testify against thee.

Art thou the first man that was born? 7
Or wast thou brought forth before the hills?
Hast thou heard the secret counsel of God?
And dost thou restrain wisdom to thyself?

What knowest thou, that we know not?
What understandest thou, which is not in us?
With us are both the grayheaded and the very aged men,
Much elder than thy father.

Are the consolations of God too small for thee, 11
And the word that dealeth gently with thee?
Why doth thine heart carry thee away?
And why do thine eyes wink?
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth.

What is man, that he should be clean? 14
And he which is born of a woman, that he should be righteous?
Behold, he putteth no trust in his holy ones;
Yea, the heavens are not clean in his sight:
How much less one that is abominable and corrupt,
A man that drinketh iniquity like water!

XVII

17 I will shew thee, hear thou me;
And that which I have seen I will declare:
(Which wise men have told from their fathers, and have not hid it;
Unto whom alone the land was given,
And no stranger passed among them:)

20 The wicked man travaileth with pain all his days,
Even the number of years that are laid up for the oppressor.
A sound of terrors is in his ears;
In prosperity the spoiler shall come upon him:
He believeth not that he shall return out of darkness,
And he is waited for of the sword:
He wandereth abroad for bread, saying, Where is it?
He knoweth that the day of darkness is ready at his hand:
Distress and anguish make him afraid;
They prevail against him, as a king ready to the battle:
25 Because he hath stretched out his hand against God,
And behaveth himself proudly against the Almighty;
He runneth upon him with a stiff neck,
With the thick bosses of his bucklers:
Because he hath covered his face with his fatness,
And made collops of fat on his flanks;
And he hath dwelt in desolate cities,
In houses which no man inhabited,
Which were ready to become heaps.
29 He shall not be rich, neither shall his substance continue,
Neither shall their produce bend to the earth.
He shall not depart out of darkness;
The flame shall dry up his branches,
And by the breath of his mouth shall he go away.
Let him not trust in vanity, deceiving himself:
For vanity shall be his recompence.
It shall be accomplished before his time,
And his branch shall not be green.
He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.

34 For the company of the godless shall be barren,
And fire shall consume the tents of bribery.
They conceive mischief,
And bring forth iniquity,
And their belly prepareth deceit.

16 JOB

XVIII

2 I have heard many such things:
Miserable comforters are ye all.
Shall vain words have an end?
Or what provoketh thee that thou answerest?
I also could speak as ye do;
If your soul were in my soul's stead,

I could join words together against you,
And shake mine head at you.
But I would strengthen you with my mouth,
And the solace of my lips should assuage your grief.

Though I speak, my grief is not assuaged:
And though I forbear, what am I eased?
But now he hath made me weary:
Thou hast made desolate all my company.
And thou hast laid fast hold on me, which is a witness against me:
And my leanness riseth up against me, it testifieth to my face.
He hath torn me in his wrath, and persecuted me;
He hath gnashed upon me with his teeth:
Mine adversary sharpeneth his eyes upon me.
They have gaped upon me with their mouth;
They have smitten me upon the cheek reproachfully:
They gather themselves together against me.
God delivereth me to the ungodly,
And casteth me into the hands of the wicked.
I was at ease, and he brake me asunder;
Yea, he hath taken me by the neck, and dashed me to pieces:
He hath also set me up for his mark.
His archers compass me round about,
He cleaveth my reins asunder, and doth not spare;
He poureth out my gall upon the ground.
He breaketh me with breach upon breach;
He runneth upon me like a giant.
I have sewed sackcloth upon my skin,
And have laid my horn in the dust.
My face is foul with weeping,
And on my eyelids is the shadow of death;
Although there is no violence in mine hands,
And my prayer is pure.
O earth, cover not thou my blood,
And let my cry have no resting place.
Even now, behold, my Witness is in heaven,
And He that voucheth for me is on high.
My friends scorn me:
But mine eye poureth out tears unto God,
That one might plead for a man with God,
As a son of man pleadeth for his neighbour.
For when a few years are come,
I shall go the way whence I shall not return.
My spirit is consumed, my days are extinct,
The grave is ready for me.
Surely there are mockers with me,
And mine eye abideth in their provocation.
Give now a pledge, be surety for me with thyself;
Who is there that will strike hands with me?
For thou hast hid their heart from understanding:
Therefore shalt thou not exalt them.
He that denounceth his friends for a prey,
Even the eyes of his children shall fail.

He hath made me also a byword of the people;
And I am become an open abhorring.
Mine eye also is dim by reason of sorrow,
And all my members are as a shadow.
Upright men shall be astonied at this,
And the innocent shall stir up himself against the godless.
Yet shall the righteous hold on his way,
And he that hath clean hands shall wax stronger and stronger.
But return ye, all of you, and come now!
And I shall not find a wise man among you.
My days are past, my purposes are broken off,
Even the thoughts of my heart.
They change the night into day:
The light, say they, is near unto the darkness.
If I look for Sheol as mine house;
If I have spread my couch in the darkness;
If I have said to corruption, Thou art my father;
To the worm, Thou art my mother, and my sister;
Where then is my hope?
And as for my hope, who shall see it?
It shall go down to the bars of Sheol,
When once there is rest in the dust.

BILDAD

XIX

How long will ye lay snares for words?
Consider, and afterwards we will speak.
Wherefore are we counted as beasts,
And are become unclean in your sight?

Thou that tearest thyself in thine anger,
Shall the earth be forsaken for thee?
Or shall the rock be removed out of its place?

Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.
The light shall be dark in his tent,
And his lamp above him shall be put out.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
For he is cast into a net by his own feet,
And he walketh upon the toils.
A gin shall take him by the heel,
And a snare shall lay hold on him.
A noose is hid for him in the ground,
And a trap for him in the way.
Terrors shall make him afraid on every side,
And shall chase him at his heels.
His strength shall be hungerbitten,
And calamity shall be ready for his halting.
It shall devour the members of his body,
Yea, the firstborn of death shall devour his members.

He shall be rooted out of his tent wherein he trusteth; 14
And he shall be brought to the king of terrors.
There shall dwell in his tent that which is none of his:
Brimstone shall be scattered upon his habitation.
His roots shall be dried up beneath,
And above shall his branch be cut off.
His remembrance shall perish from the earth, 17
And he shall have no name in the street.
He shall be driven from light into darkness,
And chased out of the world.
He shall have neither son nor son's son among his people,
Nor any remaining where he sojourned.
They that come after shall be astonied at his day, 20
As they that went before were affrighted.
Surely such are the dwellings of the unrighteous,
And this is the place of him that knoweth not God.

JOB 19

XX

How long will ye vex my soul, 2
And break me in pieces with words?
These ten times have ye reproached me;
Ye are not ashamed that ye deal hardly with me.
And be it indeed that I have erred,
Mine error remaineth with myself.
If indeed ye will magnify yourselves against me, 5
And plead against me my reproach:
Know now that God hath subverted me in my cause,
And hath compassed me with his net.

Behold, I cry out of wrong, 7
But I am not heard;
I cry for help,
But there is no judgement.
He hath fenced up my way that I cannot pass,
And hath set darkness in my paths.
He hath stripped me of my glory, 9
And taken the crown from my head.
He hath broken me down on every side, and I am gone:
And mine hope hath he plucked up like a tree.
He hath also kindled his wrath against me,
And he counteth me unto him as one of his adversaries.
His troops come on together, and cast up their way against me, 12
And encamp round about my tent.
He hath put my brethren far from me,
And mine acquaintance are wholly estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.
They that dwell in mine house, and my maids, count me for a stranger; 15
I am an alien in their sight.
I call unto my servant, and he giveth me no answer,
Though I intreat him with my mouth.

My breath is strange to my wife,
And my supplication to the children of my body.
18 Even young children despise me;
If I arise, they speak against me.
All my inward friends abhor me:
And they whom I loved are turned against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends,
For the hand of God hath touched me!
Why do ye persecute me as God,
And are not satisfied with my flesh?

23 Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock for ever!

25 For I know that MY VINDICATOR LIVETH,
And that He shall stand up at the last upon the earth;
And after my skin hath been thus destroyed,
Yet without my flesh shall I see God!

27 Whom I shall see on my side,
And mine eyes shall behold, and not another.
— My reins are consumed within me —
[*He nearly faints. A pause.*

28 If ye say, How we will persecute him!
And that the root of the matter is found in him;
Be ye afraid of the sword:
For wrathful are the punishments of the sword,
That ye may know there is a judgement —

20 ZOPHAR (*interrupting*)

XXI

2 Therefore do my thoughts give answer to me,
Even by reason of my haste that is in me.
I have heard the reproof which putteth me to shame,
And the spirit of my understanding answereth me.

4 Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?

6 Though his excellency mount up to the heavens,
And his head reach unto the clouds;
Yet he shall perish for ever like his own dung:
They which have seen him shall say, Where is he?

He shall fly away as a dream, and shall not be found: 8
Yea, he shall be chased away as a vision of the night.
The eye which saw him shall see him no more;
Neither shall his place any more behold him.
His children shall seek the favour of the poor,
And his hands shall give back his wealth.
His bones are full of his youth, 11
But it shall lie down with him in the dust.
Though wickedness be sweet in his mouth,
Though he hide it under his tongue;
Though he spare it, and will not let it go,
But keep it still within his mouth;
Yet his meat in his bowels is turned, 14
It is the gall of asps within him.
He hath swallowed down riches,
And he shall vomit them up again;
God shall cast them out of his belly.
He shall suck the poison of asps:
The viper's tongue shall slay him.
He shall not look upon the rivers, 17
The flowing streams of honey and butter.
That which he laboured for
Shall he restore,
And shall not swallow it down;
According to the substance that he hath gotten,
He shall not rejoice.
For he hath oppressed and forsaken the poor; 19
He hath violently taken away an house which he builded not.
Because he knew no quietness in his greed,
He shall not save aught of that wherein he delighteth.
There was nothing left that he devoured not,
Therefore his prosperity shall not endure.
In the fulness of his sufficiency 22
He shall be in straits:
The hand of every one that is in misery shall come upon him.
When he is about to fill his belly,
God shall cast the fierceness of his wrath upon him,
And shall rain it upon him while he is eating.
He shall flee from the iron weapon, 24
And the bow of brass shall strike him through;
He draweth it forth and it cometh out of his body:
Yea, the glittering point cometh out of his gall;
Terrors are upon him;
All darkness is laid up for his treasures: 26
A fire not blown by man shall devour him;
It shall consume that which is left in his tent.
The heavens shall reveal his iniquity,
And the earth shall rise up against him.
The increase of his house shall depart,
His goods shall flow away in the day of his wrath.

This is the portion of a wicked man from God, 29
And the heritage appointed unto him by God.

JOB

XXII

Hear diligently my speech,
And let this be your consolations.
Suffer me, and I also will speak:
And after that I have spoken, mock on.
As for me, is my complaint to man?
And why should I not be impatient?
Mark me, and be astonished,
And lay your hand upon your mouth.
Even when I remember I am troubled,
And horror taketh hold on my flesh.

Wherefore do the wicked live,
Become old, yea, wax mighty in power?
Their seed is established with them in their sight,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
Their bull gendereth, and faileth not;
Their cow calveth, and casteth not her calf.
They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the pipe.
They spend their days in prosperity,
And in a moment they go down to Sheol.
Yet they said unto God, "Depart from us,
For we desire not the knowledge of thy ways.
What is the Almighty that we should serve him?
And what profit should we have if we pray unto him?"

ELIPHAZ (*interrupting*)

XXIII

Lo, their prosperity is not in their hand:
The counsel of the wicked is far from me.

JOB

How oft is it that the lamp of the wicked is put out?
That their calamity cometh upon them?
That God distributeth sorrows in his anger?
That they are as stubble before the wind,
And as chaff that the storm carrieth away?

BILDAD (*interrupting*)

God layeth up his iniquity for his children.

JOB

Let Him recompense it unto himself, that he may know it.
Let his own eyes see his destruction,

And let him drink of the wrath of the Almighty.
For what pleasure hath he in his house after him, 21
When the number of his months is cut off in the midst?

ZOPHAR (*interrupting*)

Shall any teach God knowledge, 22
Seeing he judgeth those that are high?

JOB

One dieth in his full strength, 23
Being wholly at ease and quiet;
His breasts are full of milk,
And the marrow of his bones is moistened.
And another dieth in bitterness of soul,
And never tasteth of good.
They lie down alike in the dust,
And the worm covereth them.

[*The Friends offer to interrupt.*

Behold, I know your thoughts, 27
And the devices which ye wrongfully imagine against me.
For ye say, "Where is the house of the prince?
And where is the tent wherein the wicked dwelt?"

Have ye not asked them that go by the way? 29
And do ye not know their tokens?
That the evil man is spared in the day of calamity?
That they are led away in the day of wrath?
Who shall declare his way to his face?
And who shall repay him what he hath done?
Moreover he is borne to the grave, 32
And they shall keep watch over his tomb;
The clods of the valley are sweet unto him,
And all men draw after him,
As there were innumerable before him.

How then comfort ye me in vain,
Seeing in your answers there remaineth only falsehood?

ELIPHAZ 22

XXIV

Can a man be profitable unto God? 2
Surely he that is wise is profitable unto himself.
Is it any pleasure to the Almighty that thou art righteous?
Or is it gain to him that thou makest thy ways perfect?
Is it for thy fear of him that he reproveth thee,
That he entereth with thee into judgement?

Is not thy wickedness great? 5
Neither is there any end to thine iniquities.

6 For thou hast taken pledges of thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.
But as for the mighty man, he had the land,
And the honourable man, he dwelt in it.
Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
10 Therefore snares are round about thee,
And sudden fear troubleth thee,
Or darkness, that thou canst not see,
And abundance of waters cover thee.

12 Is not God in the height of heaven?
And behold the height of the stars, how high they are!
And thou sayest, "What doth God know?
Can he judge through the thick darkness?
Thick clouds are a covering to him, that he seeth not;
And he walketh in the circuit of heaven."

15 Wilt thou keep the old way
Which wicked men have trodden?
Who were snatched away before their time,
Whose foundation was poured out as a stream:
Who said unto God, Depart from us;
And, What can the Almighty do for us?
Yet he filled their houses with good things:
But the counsel of the wicked is far from me.
19 The righteous see it, and are glad;
And the innocent laugh them to scorn:
Saying, Surely they that did rise up against us are cut off,
And the remnant of them the fire hath consumed.

XXV

21 Acquaint now thyself with him and be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, the law from his mouth,
And lay up his words in thine heart.

23 If thou return to the Almighty,
Thou shalt be built up;
If thou put away unrighteousness far from thy tents.
And lay thou thy treasure in the dust,
And the gold of Ophir among the stones of the brooks;
25 And the Almighty shall be thy treasure,
And precious silver unto thee.
For then shalt thou delight thyself in the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him,
And he shall hear thee;
And thou shalt pay thy vows.
28 Thou shalt also decree a thing,
And it shall be established unto thee:
And light shall shine upon thy ways.

When they cast thee down, 29
Thou shalt say, There is lifting up;
And the humble person he shall save.
He shall deliver even him that is not innocent:
Yea, he shall be delivered through the cleanness of thine hands.

JOB 23

XXVI

Even to-day is my complaint rebellious: 2
My stroke is heavier than my groaning.

Oh that I knew where I might find him, 3
That I might come even to his seat!

I would order my cause before him,
And fill my mouth with arguments.
I would know the words which he would answer me,
And understand what he would say unto me.
Would he contend with me in the greatness of his power? 6
Nay, but he would give heed unto me;
There the upright might reason with him;
So should I be delivered for ever from my judge.

Behold, I go forward, 8
But he is not there;
And backward,
But I cannot perceive him:
On the left hand, when he doth work,
But I cannot behold him;
He hideth himself on the right hand,
That I cannot see him.

But he knoweth the way that I take; 10
When he hath tried me, I shall come forth as gold.

XXVII

My foot hath held fast to his steps; 11
His way have I kept, and turned not aside.
I have not gone back from the commandment of his lips;
I have treasured up the words of his mouth more than my necessary food.

But he is in one mind, 13
And who can turn him?
And what his soul desireth,
Even that he doeth.

For he performeth that which is appointed for me: 14
And many such things are with him.
Therefore am I troubled at his presence;
When I consider, I am afraid of him.

16 For God hath made my heart faint,
And the Almighty hath troubled me;
Because I was not cut off before the darkness,
Neither did he cover the thick darkness from my face.

XXVIII

24 Why are times not laid up by the Almighty?
And why do not they which know him see his days?

There are that remove the landmarks;
They violently take away flocks, and feed them.
They drive away the ass of the fatherless,
They take the widow's ox for a pledge.
They turn the needy out of the way:
The poor of the earth hide themselves together.

5 Behold, as wild asses in the desert they go forth to their work,
Seeking diligently for meat;
The wilderness yieldeth them food for their children.

They cut his provender in the field;
And they glean the vintage of the wicked.
They lie all night naked without clothing,
And have no covering in the cold.
They are wet with the showers of the mountains,
And embrace the rock for want of a shelter.

9 There are that pluck the fatherless from the breast,
And take in pledge that which is on the poor;
So that they go about naked without clothing:

And being an-hungred they carry the sheaves;
They make oil within the walls of these men;
They tread their winepresses, and suffer thirst.

12 From out of the populous city men groan,
And the soul of the wounded crieth out:
Yet God imputeth it not for folly.

These are of them that rebel against the light;
They know not the ways thereof,
Nor abide in the paths thereof.

14 The murderer riseth with the light,
He killeth the poor and needy;
And in the night he is as a thief.

The eye also of the adulterer waiteth for the twilight:
Saying, No eye shall see me;
And he putteth a covering on his face.

16 In the dark they dig through houses:
They shut themselves up in the daytime,
They know not the light.

For the morning is to all of them 17
As the shadow of death;
For they know the terrors of the shadow of death.

XXIX

"He is swift upon the face of the waters; 18
"Their portion is cursed in the earth;
"He turneth not by the way of the vineyards:
"Drought and heat consume the snow waters,
"So doth Sheol those which have sinned;
"The womb shall forget him, the worm shall feed sweetly on him:
"He shall be no more remembered,
"And unrighteousness shall be broken as a tree:

"Even he that devoureth the barren that beareth not, 21
"And doeth not good to the widow."

Yet God by his power maketh the mighty to continue:
They rise up, when they believed not that they should live.

God giveth them to be in security, 23
And they rest thereon;
And his eyes are upon their ways.
They are exalted; yet a little while, and they are gone:
Yea, they are brought low, they are gathered in, as all other;
And are cut off as the tops of the ears of corn.
And if it be not so now, who will prove me a liar, 25
And make my speech nothing worth?

BILDAD 25

XXX

Dominion and fear are with him; 2
He maketh peace in his high places.
Is there any number of his armies?
And upon whom doth not his light arise?
How then can man be just before God?
Or how can he be clean that is born of a woman?
Behold, even the moon hath no brightness, 5
And the stars are not pure in his sight:
How much less man, that is a worm!
And the son of man, which is a worm!
The Shades tremble beneath the waters and the inhabitants thereof: 26[5]
Sheol is naked before him,
And Destruction hath no covering.
He stretcheth out the north over empty space,
And hangeth the earth upon nothing.
He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
He closeth in the face of his throne, 9
And spreadeth his cloud upon it.

He hath described a boundary upon the face of the waters,
Unto the confines of light and darkness.
The pillars of heaven tremble
And are astonished at his rebuke.
He stirreth up the sea with his power,
And by his understanding he smiteth through Rahab.
By his spirit the heavens are garnished;
His hand hath pierced the swift serpent.
Lo, these are but the outskirts of his ways;
And how small a whisper do we hear of him!
But the thunder of his power who can understand?

JOB

XXXI

How hast thou helped him that is without power!
How hast thou saved the arm that hath no strength!
How hast thou counselled him that hath no wisdom,
And plentifully declared sound knowledge!
To whom hast thou uttered words?
And whose spirit came forth from thee?

As God liveth,
Who hath taken away my right;
And the Almighty,
Who hath vexed my soul;
All the while my breath is in me,
And the Spirit of God is in my nostrils:
Surely my lips shall not speak unrighteousness,
Neither shall my tongue utter deceit.
God forbid that I should justify you;
Till I die I will not put away mine integrity from me;
My righteousness I hold fast, and will not let it go:
My heart shall not reproach me, so long as I live.

ZOPHAR

XXXII

Let mine enemy be as the wicked,
And let him that riseth up against me be as the unrighteous!
For what is the hope of the godless, when God cutteth him off,
When he taketh away his soul?
Will God hear his cry,
When trouble cometh upon him?
Will he delight himself in the Almighty,
And call upon God at all times?
I will teach you concerning the hand of God;
That which is with the Almighty will I not conceal.
Behold, all ye yourselves have seen it;
Why then are ye become altogether vain?
This is the portion of a wicked man with God,
And the heritage of oppressors, which they receive from the Almighty.

If his children be multiplied, it is for the sword; 14
And his offspring shall not be satisfied with bread.
Those that remain of him shall be buried in death,
And his widows shall make no lamentation.

Though he heap up silver as the dust,
And prepare raiment as the clay;
He may prepare it, but the just shall put it on,
And the innocent shall divide the silver.

He buildeth his house as the moth, 18
And as a booth which the keeper maketh.
He lieth down rich, but he shall not be gathered;
He openeth his eyes, and he is not.

Terrors overtake him like waters;
A tempest stealeth him away in the night;
The east wind carrieth him away, and he departeth,
And it sweepeth him out of his place.

For God shall hurl at him, and not spare: 22
He would fain flee out of his hand.
Men shall clap their hands at him,
And shall hiss him out of his place.

XXXIII

Surely there is a mine for silver, 28
And a place for gold which they refine.
Iron is taken out of the earth,
And brass is molten out of the stone.
Man setteth an end to darkness, 3
And searcheth out to the furthest bound
The stones of thick darkness and of the shadow of death.
He breaketh open a shaft away from where men sojourn;
They are forgotten of the foot that passeth by;
They hang afar from men, they swing to and fro.
As for the earth, out of it cometh bread;
And underneath it is turned up as it were by fire.
The stones thereof are the place of sapphires, 6
And it hath dust of gold.
That path no bird of prey knoweth,
Neither hath the falcon's eye seen it:
The proud beasts have not trodden it,
Nor hath the fierce lion passed thereby.
He putteth forth his hand upon the flinty rock; 9
He overturneth the mountains by the roots.
He cutteth out passages among the rocks;
And his eye seeth every precious thing.
He bindeth the streams that they trickle not;
And the thing that is hid bringeth he forth to light.

But where shall wisdom be found? 12
And where is the place of understanding?

13 Man knoweth not the price thereof;
Neither is it found in the land of the living.
The deep saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
17 Gold and glass cannot equal it,
Neither shall the exchange thereof be jewels of fine gold;
No mention shall be made of coral or of crystal:
Yea, the price of wisdom is above rubies;
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
20 Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and Death say,
We have heard a rumour thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof.

24 For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make a weight for the wind;
Yea, he meteth out the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder:
Then did he see it and declare it;
He established it, yea, and searched it out.
28 And unto man he said,
BEHOLD, THE FEAR OF THE LORD, THAT IS WISDOM:
AND TO DEPART FROM EVIL IS UNDERSTANDING.

29 ## JOB

XXXIV

2 Oh that I were as in the months of old,
As in the days when God watched over me,
When his lamp shined upon my head,
And by his light I walked through darkness;
As I was in the ripeness of my days,
When the secret of God was upon my tent;
When the Almighty was yet with me,
And my children were about me;
When my steps were washed with butter,
And the rock poured me out rivers of oil!

7 When I went forth to the gate unto the city,
When I prepared my seat in the street,
The young men saw me and hid themselves,
And the aged rose up and stood;

The princes refrained talking,
And laid their hand on their mouth;
The voice of the nobles was hushed,
And their tongue cleaved to the roof of their mouth.

For when the ear heard me, then it blessed me;
And when the eye saw me, it gave witness unto me:
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.

I put on righteousness and it clothed me:
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy,
And the cause of him that I knew not I searched out.
And I brake the jaws of the unrighteous,
And plucked the prey out of his teeth.

Then I said, I shall die in my nest,
And I shall multiply my days as the phœnix:
My root is spread out to the waters,
And the dew lieth all night upon my branch:
My glory is fresh in me,
And my bow is renewed in my hand.

Unto me men gave ear and waited,
And kept silence for my counsel.
After my words they spake not again;
And my speech dropped upon them;
And they waited for me as for the rain;
And they opened their mouth wide as for the latter rain.
If I laughed on them, they believed it not;
And the light of my countenance they cast not down.
I chose out their way, and sat as chief,
And dwelt as a king in the army, as one that comforteth the mourners.

XXXV

But now they that are younger than I have me in derision,
Whose fathers I disdained to set with the dogs of my flock:
—— Yea, the strength of their hands, whereto should it profit me,
Men in whom ripe age is perished?
They are gaunt with want and famine;
They gnaw the dry ground,
In the gloom of wasteness and desolation.
They pluck salt-wort by the bushes;
And the roots of the broom are their meat.
They are driven forth from the midst of men;
They cry after them as after a thief.
In the clefts of the valleys must they dwell,

In holes of the earth and of the rocks.
7 Among the bushes they bray;
Under the nettles they are gathered together.
They are children of fools, yea, children of base men;
They were scourged out of the land: ——
9 And now I am become their song,
Yea, I am a byword unto them.
They abhor me, they stand aloof from me,
And spare not to spit in my face.
For he hath loosed his cord and afflicted me,
And they have cast off the bridle before me.
Upon my right hand rise the rabble; they thrust aside my feet,
And they cast up against me their ways of destruction:
13 They mar my path, they set forward my calamity,
—— Even men that have no helper ——
As through a wide breach they come:
In the midst of the ruin they roll themselves upon me.
Terrors are turned upon me,
They chase mine honour as the wind;
And my welfare is passed away as a cloud.

XXXVI

16 And now my soul is poured out within me;
Days of affliction have taken hold upon me.
In the night season my bones are pierced in me,
And the pains that gnaw me take no rest.
By the great force of my disease is my garment disfigured:
It bindeth me about as the collar of my coat.
He hath cast me into the mire,
And I am become like dust and ashes.
I cry unto thee, and thou dost not answer me:
I stand up, and thou lookest at me.

21 Thou art turned to be cruel to me:
With the might of thy hand thou persecutest me.
Thou liftest me up to the wind, thou causest me to ride upon it:
And thou dissolvest me in the storm.

For I know that thou wilt bring me to death,
And to the house appointed for all living.
Howbeit doth not one stretch out the hand in his fall?
Or in his calamity therefore cry for help?

25 Did not I weep for him that was in trouble?
Was not my soul grieved for the needy?
When I looked for good, then evil came;
And when I waited for light, there came darkness.

My bowels boil and rest not;
Days of affliction are come upon me.
I go mourning without the sun:
I stand up in the assembly, and cry for help.
I am a brother to jackals,

And a companion to ostriches.
My skin is black, and falleth from me,
And my bones are burned with heat.
Therefore is my harp turned to mourning,
And my pipe into the voice of them that weep.

III. — THE OATH OF CLEARING

JOB (*rising and lifting his hands*)

XXXVII

I made a covenant with mine eyes;
How then should I look upon a maid?
For what is the portion of God from above,
And the heritage of the Almighty from on high?
Is it not calamity to the unrighteous,
And disaster to the workers of iniquity?
Doth not he see my ways,
And number all my steps?
If I have walked with vanity,
And my foot hath hasted to deceit;
(Let me be weighed in an even balance,
That God may know mine integrity;)
If my step hath turned out of thy way,
And mine heart walked after mine eyes,
And if any spot hath cleaved to mine hands:
THEN LET ME SOW, AND LET ANOTHER EAT;
YEA, LET THE PRODUCE OF MY FIELD BE ROOTED OUT.
If mine heart have been enticed unto a woman,
And I have laid wait at my neighbour's door:
THEN LET MY WIFE GRIND UNTO ANOTHER,
AND LET OTHERS BOW DOWN UPON HER.
For that were an heinous crime;
Yea, it were an iniquity to be punished by the judges:
For it is a fire that consumeth unto Destruction,
And would root out all mine increase.
If I did despise the cause of my manservant,
Or of my maidservant, when they contended with me:
What then shall I do when God riseth up?
And when he visiteth, what shall I answer him?
Did not he that made me in the womb make him?
And did not one fashion us in the womb?
If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel alone,
And the fatherless hath not eaten thereof;
(Nay, from my youth he grew up with me as with a father,
And I have been her guide from my mother's womb;)
If I have seen any perish for want of clothing,
Or that the needy had no covering;
If his loins have not blessed me,
And if he were not warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless,
Because I saw my help in the gate:
THEN LET MY SHOULDER FALL FROM THE SHOULDER BLADE,
AND MINE ARM BE BROKEN FROM THE BONE.
For calamity from God was a terror to me,
And by reason of his excellency I could do nothing.
24 If I have made gold my hope,
And have said to the fine gold, Thou art my confidence;
If I rejoiced because my wealth was great,
And because mine hand had gotten much;
If I beheld the sun when it shined,
Or the moon walking in brightness;
And my heart hath been secretly enticed,
And my mouth hath kissed my hand:
28 This also were an iniquity to be punished by the judges:
For I should have lied to God that is above.
If I rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him;
(Yea, I suffered not my mouth to sin
By asking his life with a curse;)
31 If the men of my tent said not,
Who can find one that hath not been satisfied with his flesh?
The stranger did not lodge in the street;
But I opened my doors to the traveller;
If, like Adam, I covered my trangressions,
By hiding mine iniquity in my bosom;
Because I feared the great multitude,
And the contempt of families terrified me,
So that I kept silence, and went not out of the door:
35 —— Oh that I had one to hear me!
Lo, here is my signature, let the Almighty answer me;
And that I had the indictment which mine adversary hath written!
Surely I would carry it upon my shoulder;
I would bind it unto me as a crown!
I would declare unto him the number of my steps;
As a prince would I go near unto him! —
38 If my land cry out against me,
And the furrows thereof weep together;
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their life:
LET THISTLES GROW INSTEAD OF WHEAT,
AND COCKLE INSTEAD OF BARLEY!

The words of Job are ended! [*He sits down.*

IV.—INTERPOSITION OF ELIHU

32 So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found

no answer, and yet had condemned Job. Now Elihu had waited to speak unto Job, 4
because they were elder than he. And when Elihu saw that there was no answer in
the mouth of these three men, his wrath was kindled.

ELIHU 6

XXXVIII

I am young,
And ye are very old:
Wherefore I held back,
And durst not shew you mine opinion.

I said, Days should speak,
And multitude of years should teach wisdom.
But there is a spirit in man,
And the breath of the Almighty giveth them understanding.
It is not the great that are wise,
Nor the aged that understand judgement.
Therefore I say, Hearken to me;
I also will shew mine opinion.

Behold, I waited for your words, 11
I listened for your reasons,
Whilst ye searched out what to say.
Yea, I attended unto you,
And, behold, there was none that convinced Job,
Or that answered his words, among you.
Beware lest ye say, "We have found wisdom;
God may vanquish him, not man:"
For he hath not directed his words against me; 14
Neither will I answer him with your speeches.
They are amazed, they answer no more:
They have not a word to say.
And shall I wait because they speak not,
Because they stand still, and answer no more?
I also will answer my part,
I also will shew mine opinion.

For I am full of words; 18
The spirit within me constraineth me;
Behold, my belly is as wine which hath no vent;
Like new bottles which are ready to burst.
I will speak that I may find relief;
I will open my lips and answer.
Let me not, I pray you, respect any man's person; 21
Neither will I give flattering titles unto any man.
For I know not to give flattering titles;
Else would my Maker soon take me away.
Howbeit, Job, I pray thee, hear my speech, 33
And hearken to all my words.
Behold now, I have opened my mouth,
My tongue hath spoken in my mouth.
My words shall utter the uprightness of my heart:
And that which my lips know they shall speak sincerely.

4 The spirit of God hath made me,
And the breath of the Almighty giveth me life.
If thou canst, answer thou me;
Set thy words in order before me, stand forth.
Behold, I am according to thy wish in God's stead.
I also am formed out of the clay:
Behold, my terror shall not make thee afraid,
Neither shall my pressure be heavy upon thee.

XXXIX

8 Surely thou hast spoken in mine hearing,
And I have heard the voice of thy words, saying,
"I am clean, without transgression;
"I am innocent, neither is there iniquity in me:
"Behold, he findeth occasions against me,
"He counteth me for his enemy;
"He putteth my feet in the stocks,
"He marketh all my paths."
12 Behold, I will answer thee, in this thou art not just;
For God is greater than man.
Why dost thou strive against him,
For that he giveth not account of any of his matters?

XL

14 For God speaketh once,
Yea twice, though man regardeth it not.

In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;

16 Then he openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his purpose,
And hide pride from man;
He keepeth back his soul from the pit,
And his life from perishing by the sword.

19 He is chastened also with pain upon his bed,
And with continual strife in his bones:
So that his life abhorreth bread,
And his soul dainty meat.
His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the pit,
And his life to the destroyers.

23 If there be with him an angel,
An interpreter, one among a thousand,
To shew unto man what is right for him;
Then he is gracious unto him, and saith,
"Deliver him from going down to the pit,
I have found a ransom."
25 His flesh shall be fresher than a child's;

He returneth to the days of his youth:
He prayeth unto God, 26
And he is favourable unto him;
So that he seeth his face with joy:
And he restoreth unto man his righteousness.
He singeth before men, and saith, "I have sinned,
And perverted that which was right, and it profited me not:
He hath redeemed my soul from going into the pit,
And my life shall behold the light."

Lo, all these things doth God work, 29
Twice, yea thrice, with a man;
To bring back his soul from the pit,
That he may be enlightened with the light of the living.

Mark well, O Job, hearken unto me:
Hold thy peace, and I will speak.
If thou hast any thing to say, answer me:
Speak, for I desire to justify thee.
If not, hearken thou unto me: 33
Hold thy peace, and I will teach thee wisdom.

[*He looks to Job: Job makes no sign. Elihu turns to the three Friends.*

ELIHU 34

XLI

Hear my words, ye wise men, 2
And give ear unto me, ye that have knowledge.
For the ear trieth words,
As the palate tasteth meat.
Let us choose for us that which is right:
Let us know among ourselves what is good.

For Job hath said, "I am righteous,
And God hath taken away my right:
Notwithstanding my right I am accounted a liar;
My wound is incurable, though I am without transgression."

What man is like Job, 7
Who drinketh up scorning like water?
Which goeth in company with the workers of iniquity,
And walketh with wicked men.
For he hath said,
"It profiteth a man nothing
That he should delight himself with God."

Therefore hearken unto me, 10
Ye men of understanding:

Far be it from God, that he should do wickedness;
And from the Almighty, that he should commit iniquity.
For the work of a man shall he render unto him,
And cause every man to find according to his ways.

12 Yea, of a surety, God will not do wickedly,
Neither will the Almighty pervert judgement.
Who gave him a charge over the earth?
Or who hath disposed the whole world?

If he set his heart upon man,
If he gather unto himself his spirit and his breath;
All flesh shall perish together,
And man shall turn again unto dust.

16 If now thou hast understanding, hear this:
Hearken to the voice of my words.
Shall even one that hateth right govern?
And wilt thou condemn him that is just and mighty?

Is it fit to say to a king, Thou art vile?
Or to nobles, Ye are wicked?
How much less to him that respecteth not the persons of princes,
Nor regardeth the rich more than the poor.

For they all are the work of his hands.
20 In a moment they die, even at midnight;
The people are shaken and pass away,
And the mighty are taken away without hand.

For his eyes are upon the ways of a man,
And he seeth all his goings.
There is no darkness, nor shadow of death,
Where the workers of iniquity may hide themselves.

23 For he needeth not further to consider a man,
That he should go before God in judgement.
He breaketh in pieces mighty men in ways past finding out,
And setteth others in their stead.

Therefore he taketh knowledge of their works;
And he overturneth them in the night, so that they are destroyed.
He striketh them as wicked men
In the open sight of others;

27 Because they turned aside from following him,
And would not have regard to any of his ways:
So that they caused the cry of the poor to come unto him,
And he heard the cry of the afflicted.

When he giveth quietness,
Who then can condemn?
And when he hideth his face,
Who then can behold him?

Whether it be done unto a nation,
Or unto a man, alike:
30 That the godless man reign not,
That there be none to ensnare the people.

For hath any said unto God, 31
"I have borne chastisement, though I offend not:
That which I see not teach thou me:
If I have done iniquity, I will do it no more?"
Shall his recompence be as thou wilt, that thou refusest it?
For thou must choose, and not I:
Therefore speak what thou knowest.

Men of understanding will say unto me, 34
Yea, every wise man that heareth me:

Job speaketh without knowledge,
And his words are without wisdom.
Would that Job were tried unto the end,
Because of his answering like wicked men.
For he addeth rebellion unto his sin, 37
He clappeth his hands among us,
And multiplieth his words against God.

[*Elihu looks to the three Friends: they give no sign.*
He looks upward and continues.

ELIHU 35

XLII

Thinkest thou this to be thy right, 2
Or sayest thou, My righteousness is more than God's,
That thou sayest, What advantage will it be unto thee?
And, What profit shall I have more than if I had sinned?
I will answer thee,
And thy companions with thee.

LOOK UNTO THE HEAVENS, AND SEE; 5
And behold the skies, which are higher than thou.

If thou hast sinned,
What doest thou against him?
And if thy transgressions be multiplied,
What doest thou unto him?

If thou be righteous, what givest thou him? 7
Or what receiveth he of thine hand?
Thy wickedness may hurt a man as thou art;
And thy righteousness may profit a son of man.

By reason of the multitude of oppressions they cry out; 9
They cry for help by reason of the arm of the mighty.
But none saith, "Where is God my Maker,
Who giveth songs in the night;
Who teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of heaven?"

There they cry, but none giveth answer, 12
Because of the pride of evil men.

13 Surely God will not hear vanity,
Neither will the Almighty regard it.
How much less when thou sayest thou beholdest him not,
The cause is before him, and thou waitest for him!

But now, because he hath not visited in his anger,
Neither doth he greatly regard arrogance;
Therefore doth Job open his mouth in vanity;
He multiplieth words without knowledge.

36 XLIII

2 Suffer me a little, and I will shew thee,
For I have yet somewhat to say on God's behalf.
I will fetch my knowledge from afar,
And will ascribe righteousness to my Maker.
For truly my words are not false:
One that is perfect in knowledge is with thee.

5 Behold, God is mighty,
And despiseth not any;
He is mighty in strength of understanding.
He preserveth not the life of the wicked:
But giveth to the afflicted their right.
He withdraweth not his eyes from the righteous;

But with kings upon the throne
He setteth them for ever,
And they are exalted:

8 And if they be bound in fetters,
And be taken in the cords of affliction;
Then he sheweth them their work and their transgressions,
That they have behaved themselves proudly.
He openeth also their ear to instruction,
And commandeth that they return from iniquity.

11 If they hearken and serve him,
They shall spend their days in prosperity,
And their years in pleasantness.

But if they hearken not,
They shall perish by the sword,
And they shall die without knowledge.

13 But they that are godless in heart lay up anger:
They cry not for help when he bindeth them.
They die in youth,
And their life perisheth among the unclean.
He delivereth the afflicted by his affliction,
And openeth their ear in oppression.

16 Yea, he would have led thee away out of distress
Into a broad place, where there is no straitness;
And that which is set on thy table should be full of fatness.

But thou art full of the judgement of the wicked:
Judgement and justice take hold on thee.
For beware lest wrath lead thee away into mockery.

Neither let the greatness of the ransom turn thee aside.
Will thy riches suffice that thou be not in distress,
Or all the forces of thy strength?

Desire not the night, when peoples are cut off in their place.
Take heed, regard not iniquity:
For this hast thou chosen rather than affliction.

[*From this point the signs of an approaching storm become visible in the sky.*

XLIV

Behold, God doeth loftily in his power:
Who is a teacher like unto him?
Who hath enjoined him his way?
Or who can say, Thou hast wrought unrighteousness?
Remember that thou magnify his work,
Whereof men have sung.
All men have looked thereon;
Man beholdeth it afar off.

Behold, God is great, and we know him not;
The number of his years is unsearchable.
For he draweth up the drops of water,
Which distil in rain from his vapour:
Which the skies pour down
And drop upon man abundantly.
Yea, can any understand the spreadings of the clouds,
The thunderings of his pavilion?
Behold, he spreadeth his light around him;
And he covereth the bottom of the sea.
For by these he judgeth the peoples;
He giveth meat in abundance.
He covereth his hands with the lightning;
And giveth it a charge that it strike the mark.
The noise thereof telleth concerning him,
The cattle also concerning the storm that cometh up.

[*A loud peal of thunder: the storm steadily increases.*

At this also my heart trembleth,
And is moved out of its place.
Hearken ye unto the noise of his voice,
And the sound that goeth out of his mouth.
He sendeth it forth under the whole heaven,
And his lightning unto the ends of the earth.
After it a voice roareth;
He thundereth with the voice of his majesty:
And he stayeth them not when his voice is heard.
God thundereth marvellously with his voice;
Great things doeth he,

Which we cannot comprehend.
6 For he saith to the snow,
Fall thou on the earth;
Likewise to the shower of rain,
And to the showers of his mighty rain.
He sealeth up the hand of every man;
That all men whom he hath made may know it.
Then the beasts go into coverts,
And remain in their dens.
9 Out of the chamber of the south cometh the storm:
And cold out of the north.
By the breath of God ice is given:
And the breadth of the waters is congealed.
Yea, he ladeth the thick cloud with moisture;
He spreadeth abroad the cloud of his lightning:
And it is turned round about by his guidance,
That they may do whatsoever he commandeth them
Upon the face of the habitable world:
13 Whether it be for correction,
Or for his land,
Or for mercy, that he cause it to come.

[*The storm has become a whirlwind; the whole scene is wrapped in thick darkness, broken by flashes of lightning.*

XLV

14 Hearken unto this, O Job:
Stand still, and consider the wondrous works of God.
Dost thou know how God layeth his charge upon them,
And causeth the lightning of his cloud to shine?
Dost thou know the balancings of the clouds,
The wondrous works of him which is perfect in knowledge?
Thou whose garments are warm
When he quieteth the earth by the south wind?
18 Canst thou with him spread out the sky,
Which is strong as a molten mirror?
Teach us what we shall say unto him;
For we cannot order our speech by reason of darkness.
Shall it be told him that I would speak?
If a man speak, surely he shall be swallowed up.

[*Supernatural brightness mingles strangely with the darkness of the storm.*

21 And now men cannot look on the light when it is bright in the skies,
When the wind hath passed, and cleansed them.
Out of the north cometh golden splendour:
God hath upon him terrible majesty.
Touching the Almighty, we cannot find him out; he is excellent in power;
And to judgement and plenteous justice he doeth no violence.
Men do therefore fear him:
He regardeth not any that are wise of heart.

[*The roar of the whirlwind gives place to a VOICE.*

V.—DIVINE INTERVENTION

VOICE OUT OF THE WHIRLWIND 38

XLVI

Who is this that darkeneth counsel by words without knowledge? 2
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.

Where wast thou when I laid the foundations of the earth? 4
—— Declare, if thou hast understanding ——
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors, 8
When it brake forth, and issued out of the womb;
When I made the cloud the garment thereof,
And thick darkness a swaddling band for it,
And prescribed for it my decree,
And set bars and doors,
And said, "Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?"
Hast thou commanded the morning since thy days began, 12
And caused the dayspring to know its place;
That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
It is changed as clay under the seal;
And all things stand forth as a garment:
And from the wicked their light is withholden,
And the high arm is broken.
Hast thou entered into the springs of the sea? 16
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
Hast thou comprehended the breadth of the earth?
—— Declare, if thou knowest it all ——
Where is the way to the dwelling of light, 19
And as for darkness, where is the place thereof;
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?
—— Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great! ——
Hast thou entered the treasuries of the snow, 22
Or hast thou seen the treasuries of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the waterflood, 25
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is;

On the wilderness, wherein there is no man;
To satisfy the waste and desolate ground;
And to cause the tender grass to spring forth?
28 Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hidden as with stone,
And the face of the deep is frozen.
31 Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the signs of the Zodiac in their season?
Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
35 Canst thou send forth lightnings, that they may go,
And say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
When the dust runneth into a mass,
And the clods cleave fast together?
39 Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food,
When his young ones cry unto God,
And wander for lack of meat?
39 Knowest thou the time when the wild goats of the rock bring forth?
Or canst thou mark when the hinds do calve?
Canst thou number the months that they fulfil?
Or knowest thou the time when they bring forth?
They bow themselves, they bring forth their young,
They cast out their sorrows.
Their young ones are in good liking,
They grow up in the open field;
They go forth, and return not again.
5 Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the salt land his dwelling place;
He scorneth the tumult of the city,
Neither heareth he the shoutings of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.
9 Will the wild-ox be content to serve thee?
Or will he abide by thy crib?
Canst thou bind the wild-ox with his band in the furrow?
Or will he harrow the valleys after thee?

Wilt thou trust him, because his strength is great? 11
Or wilt thou leave to him thy labour?
Wilt thou confide in him, that he will bring home thy seed,
And gather the corn of thy threshing-floor?
The wing of the ostrich rejoiceth;
But are her pinions and feathers kindly?
For she leaveth her eggs on the earth,
And warmeth them in the dust,
And forgetteth that the foot may crush them, 15
Or that the wild beast may trample them.
She is hardened against her young ones, as if they were not hers:
Though her labour be in vain, she is without fear;
Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.
Hast thou given the horse his might? 19
Hast thou clothed his neck with the quivering mane?
Hast thou made him to leap as a locust?
The glory of his snorting is terrible.
He paweth in the valley, and rejoiceth in his strength:
He goeth out to meet the armed men.
He mocketh at fear and is not dismayed;
Neither turneth he back from the sword.
The quiver rattleth against him, 23
The flashing spear and the javelin.
He swalloweth the ground with fierceness and rage;
Neither standeth he still at the voice of the trumpet.
As oft as the trumpet soundeth he saith, Aha!
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
Doth the hawk soar by thy wisdom, 26
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth on the rock, and hath her lodging there, 28
Upon the crag of the rock and the strong hold.
From thence she spieth out the prey;
Her eyes behold it afar off.
Her young ones also suck up blood:
And where the slain are, there is she.

Shall he that cavilleth contend with the Almighty? 40[2]
He that argueth with God, let him answer it.

[*A lull in the storm.*

JOB

XLVII

Behold, I am of small account; what shall I answer thee? 4
I lay mine hand upon my mouth.

Once have I spoken, and I will not answer;
Yea twice, but I will proceed no further.

[*The whirlwind continues.*

VOICE OUT OF THE WHIRLWIND

XLVIII

Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.

Wilt thou even disannul my judgement?
Wilt thou condemn me, that thou mayest be justified?
Or hast thou an arm like God?
And canst thou thunder with a voice like him?

Deck thyself now with excellency and dignity;
And array thyself with honour and majesty.
Pour forth the overflowings of thine anger:
And look upon every one that is proud, and abase him.

Look on every one that is proud, and bring him low;
And tread down the wicked where they stand.
Hide them in the dust together;
Bind their faces in the hidden place.

Then will I also confess of thee
That thine own right hand can save thee.

XLIX

Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo now, his strength is in his loins,
And his force is in the muscles of his belly.
He moveth his tail like a cedar:
The sinews of his thighs are knit together.
His bones are as tubes of brass;
His limbs are like bars of iron.
He is the chief of the ways of God;
He only that made him can make his sword to approach unto him.
Surely the mountains bring him forth food;
Where all the beasts of the field do play.
He lieth under the lotus trees,
In the covert of the reed, and the fen.
The lotus trees cover him with their shadow;
The willows of the brook compass him about.
Behold, if a river overflow, he trembleth not:
He is confident, though Jordan swell even to his mouth.
Shall any take him when he is on the watch,
Or pierce through his nose with a snare?

Canst thou draw out leviathan with a fish hook?
Or press down his tongue with a cord?
Canst thou put a rope into his nose?
Or pierce his jaw through with a hook?
Will he make many supplications unto thee?
Or will he speak soft words unto thee?

Will he make a covenant with thee,
That thou shouldest take him for a servant for ever?
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens?
Shall the bands of fishermen make traffic of him?
Shall they part him among the merchants?
Canst thou fill his skin with barbed irons,
Or his head with fish spears?

Lay thine hand upon him;
Remember the battle,
And do so no more.
Behold, the hope of him is in vain:
Shall not one be cast down even at the sight of him?
None is so fierce that he dare stir him up.
Who then is he that can stand before me?
Who hath first given unto me, that I should repay him?
Whatsoever is under the whole heaven is mine.

I will not keep silence concerning his limbs,
Nor his mighty strength, nor his comely proportion.
Who can strip off his outer garment?
Who shall come within his double bridle?
Who can open the doors of his face?
Round about his teeth is terror.
His strong scales are his pride,
Shut up together as with a close seal.
One is so near to another,
That no air can come between them.
They are joined one to another;
They stick together, that they cannot be sundered.
His neesings flash forth light,
And his eyes are like the eyelids of the morning.
Out of his mouth go burning torches,
And sparks of fire leap forth.
Out of his nostrils a smoke goeth,
As of a seething pot and burning rushes.
His breath kindleth coals,
And a flame goeth forth from his mouth.
In his neck abideth strength,
And terror danceth before him.
The flakes of his flesh are joined together:
They are firm upon him, they cannot be moved.
His heart is as firm as a stone;
Yea, firm as the nether millstone.
When he raiseth himself up, the mighty are afraid:
By reason of consternation they are beside themselves.
If one lay at him with the sword, it cannot avail;
Nor the spear, the dart, nor the pointed shaft.
He counteth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee:
Slingstones are turned with him into stubble.

Clubs are counted as stubble:
He laugheth at the rushing of the javelin.
His underparts are like sharp potsherds:
He spreadeth as it were a threshing wain upon the mire.
He maketh the deep to boil like a pot:
He maketh the sea like ointment.
He maketh a path to shine after him;
One would think the deep to be hoary.
Upon earth there is not his like,
That is made without fear.
He beholdeth everything that is high:
He is king over all the sons of pride.

[*The storm begins to abate.*

42

JOB

L

I know that thou canst do all things,
And that no purpose of thine can be restrained.

VOICE OUT OF THE WHIRLWIND (*retreating*)

Who is this that hideth counsel without knowledge?

JOB

Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak.

VOICE OUT OF THE WHIRLWIND (*more distant*)

I will demand of thee, and declare thou unto me.

JOB

I had heard of thee by the hearing of the ear;
But now mine eye seeth thee:
Wherefore I abhor myself, and repent
In dust and ashes.

[*The storm ceases.*

STORY EPILOGUE

And it was so, that after the Lord had spoken these words unto Job, the Lord 7
said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two
friends: for ye have not spoken of me the thing that is right, as my servant Job
hath. Now therefore, take unto you seven bullocks and seven rams, and go to my
servant Job, and offer up for yourselves a burnt offering; and my servant Job shall
pray for you; for him will I accept, that I deal not with you after your folly; for ye
have not spoken of me the thing that is right, as my servant Job hath."

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, 9
and did according as the Lord commanded them: and the Lord accepted Job.

And the Lord turned the captivity of Job, when he prayed for his friends: and the
Lord gave Job twice as much as he had before. Then came there unto him all his
brethren, and all his sisters, and all they that had been of his acquaintance before,
and did eat bread with him in his house: and they bemoaned him, and comforted him
concerning all the evil that the Lord had brought upon him: every man also gave him
a piece of money, and every one a ring of gold.

So the Lord blessed the latter end of Job more than his beginning: and he had 12
fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen,
and a thousand she-asses. He had also seven sons and three daughters. And he
called the name of the first Jemimah; and the name of the second, Keziah; and the
name of the third, Keren-happuch. And in all the land were no women found so
fair as the daughters of Job: and their father gave them inheritance among their
brethren.

And after this Job lived an hundred and forty years, and saw his sons, and his 16
sons' sons, even four generations. So Job died, being old and full of days.

BIBLE HISTORY

The New Testament

NEW TESTAMENT HISTORY

OR

THE HISTORY OF THE PRIMITIVE CHURCH AS PRESENTED BY ITSELF

The Gospel of St. Luke

I. The Birth and Childhood of Jesus

II. John the Baptist and the Appearance of Jesus in Public

III. The Ministry in Galilee up to the Full Recognition of Jesus by the Disciples

IV. The Way to Jerusalem and Growing Anticipation of the Kingdom

V. Jesus in Jerusalem

VI. The Passion and Resurrection of Jesus

The Acts of the Apostles

in which are inserted

The Epistles of St. Paul

I. The Commission to the Apostles

II. Opening of the Witness at Jerusalem

III. Stephen and Saul: Extension of the Witness to Samaria and Galilee

IV. Vision of Peter and Opening of the Gospel to the Gentiles

V. Paul's First Missionary Journey

VI. Question of the Circumcision of the Gentiles

VII. Further Missionary Journeying and Opening of the Gospel to Europe

The Two Epistles to the Thessalonians

The Epistle to the Galatians

The First Epistle to the Corinthians

VIII. Providential Circumstances bringing the Apostle of the Gentiles to Rome

The Second Epistle to the Corinthians

The Epistle to the Romans

IX. Epistles of Paul's First Imprisonment

The Epistle to the Ephesians

The Epistle to the Colossians

The Epistle to Philemon

The Epistle to the Philippians

X. Last Epistles of St. Paul

The First Epistle to Timothy

The Epistle to Titus

The Second Epistle to Timothy

Other New Testament Epistles

An Epistle to Hebrews

The Wisdom Epistle of St. James

The Epistles General of St. Peter

The Epistle General of St. Jude

The Wisdom (or First Epistle) of St. John

The Second and Third Epistles of St. John

The Gospel of St. Luke

Preface

1 *Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fully established among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word: it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things which thou wast taught by word of mouth.*

I

THE BIRTH AND CHILDHOOD OF JESUS

5 THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was
13 troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall
17 he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto
20 thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained
23 dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph,

of the house of David; and the virgin's name was Mary. And he came in unto her, 28
and said, Hail, thou that art highly favoured, the Lord is with thee. But she was
greatly troubled at the saying, and cast in her mind what manner of salutation this
might be. And the angel said unto her, Fear not, Mary: for thou hast found favour
with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and
shalt call his name JESUS. He shall be great, and shall be called the Son of the Most 32
High: and the Lord God shall give unto him the throne of his father David: and he
shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
And Mary said unto the angel, How shall this be, seeing I know not a man? And the
angel answered and said unto her, The Holy Ghost shall come upon thee, and the
power of the Most High shall overshadow thee: wherefore also that which is to be
born shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, 36
she also hath conceived a son in her old age: and this is the sixth month with her that
was called barren. For no word from God shall be void of power. And Mary said,
Behold, the handmaid of the Lord; be it unto me according to thy word. And the
angel departed from her.

And Mary arose in these days and went into the hill country with haste, into a 39
city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it
came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her
womb; and Elisabeth was filled with the Holy Ghost; and she lifted up her voice
with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of
thy womb. And whence is this to me, that the mother of my Lord should come unto 43
me? For behold, when the voice of thy salutation came into mine ears, the babe
leaped in my womb for joy. And blessed is she that believed; for there shall be a
fulfilment of the things which have been spoken to her from the Lord. And Mary
said:

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour. 47
For he hath looked upon the low estate of his handmaiden:
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things; and holy is his name.
And his mercy is unto generations and generations on them that fear him.
He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their heart.
He hath put down princes from their thrones, 52
And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away.
He hath holpen Israel his servant, that he might remember mercy
(As he spake unto our fathers) toward Abraham and his seed for ever.

And Mary abode with her about three months, and returned unto her house. 56

Now Elisabeth's time was fulfilled that she should be delivered; and she brought
forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified
his mercy towards her; and they rejoiced with her. And it came to pass on the eighth
day, that they came to circumcise the child; and they would have called him Zacha-
rias, after the name of his father. And his mother answered and said, Not so; but 60
he shall be called John. And they said unto her, There is none of thy kindred
that is called by this name. And they made signs to his father, what he would have
him called. And he asked for a writing tablet, and wrote, saying, His name is John.
And they marvelled all. And his mouth was opened immediately, and his tongue
loosed, and he spake, blessing God. And fear came on all that dwelt round about

them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying:

Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
And hath raised up a horn of salvation for us in the house of his servant David,
(As he spake by the mouth of his holy prophets which have been since the world began,)
71 Salvation from our enemies,
And from the hand of all that hate us;
To shew mercy towards our fathers, and to remember his holy covenant;
The oath which he sware unto Abraham our father, to grant unto us,
That we being delivered out of the hand of our enemies should serve him without fear,
In holiness and righteousness before him all our days.
76 Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people in the remission of their sins,
Because of the tender mercy of our God, whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

2 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being
6 great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall
13 find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest,
And on earth peace
Among men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with

haste, and found both Mary and Joseph, and the babe lying in the manger. And 17
when they saw it, they made known concerning the saying which was spoken to them
about this child. And all that heard it wondered at the things which were spoken
unto them by the shepherds. But Mary kept all these sayings, pondering them in her
heart. And the shepherds returned, glorifying and praising God for all the things
that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for circumcising him, his name was called 21
JESUS, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were ful-
filled, they brought him up to Jerusalem, to present him to the Lord (as it is written
in the law of the Lord, *Every male that openeth the womb shall be called holy to the
Lord*), and to offer a sacrifice according to that which is said in the law of the Lord,
A pair of turtledoves, or two young pigeons. And behold, there was a man in Jerusa- 25
lem, whose name was Simeon; and this man was righteous and devout, looking for
the consolation of Israel: and the Holy Spirit was upon him. And it had been
revealed unto him by the Holy Spirit, that he should not see death, before he had
seen the Lord's Christ. And he came in the Spirit into the temple: and when the 27
parents brought in the child Jesus, that they might do concerning him after the cus-
tom of the law, then he received him into his arms, and blessed God, and said:

Now lettest thou thy servant depart, O Lord, 29
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken 33
concerning him; and Simeon blessed them, and said unto Mary his mother, Behold,
this child is set for the falling and rising up of many in Israel; and for a sign which is
spoken against; yea and a sword shall pierce through thine own soul; that thoughts
out of many hearts may be revealed. And there was one Anna, a prophetess, the 36
daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with
a husband seven years from her virginity, and she had been a widow even for fourscore
and four years), which departed not from the temple, worshipping with fastings and
supplications night and day. And coming up at that very hour she gave thanks 38
unto God, and spake of him to all them that were looking for the redemption of
Jerusalem. And when they had accomplished all things that were according to the
law of the Lord, they returned into Galilee, to their own city Nazareth.

And the child grew, and waxed strong, filled with wisdom: and the grace of God
was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And 41
when he was twelve years old, they went up after the custom of the feast; and when
they had fulfilled the days, as they were returning, the boy Jesus tarried behind in
Jerusalem; and his parents knew it not; but supposing him to be in the company, they
went a day's journey; and they sought for him among their kinsfolk and acquaint-
ance: and when they found him not, they returned to Jerusalem, seeking for him.
And it came to pass, after three days they found him in the temple, sitting in the 46
midst of the doctors, both hearing them, and asking them questions: and all that
heard him were amazed at his understanding and his answers. And when they saw
him, they were astonished: and his mother said unto him, Son, why hast thou thus
dealt with us? behold, thy father and I sought thee sorrowing. And he said unto
them, How is it that ye sought me? wist ye not that I must be in my Father's house?

50 And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favour with God and men.

II

JOHN THE BAPTIST AND THE APPEARANCE OF JESUS IN PUBLIC

3 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about
4 Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet:

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
5 *Every valley shall be filled,*
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up
9 children unto Abraham. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath
12 none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Master, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ, John answered, saying unto them all: I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

18 With many other exhortations therefore preached he good tidings unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

Genealogy of Jesus Christ

And Jesus himself, when he began to teach, was about thirty years of age, being 23

the son (as was supposed) of Joseph,
the son of Heli
the son of Matthat
the son of Levi
the son of Melchi
the son of Jannai
the son of Joseph
the son of Mattathias
the son of Amos
the son of Nahum
the son of Esli
the son of Naggai
the son of Maath
the son of Mattathias
the son of Semein
the son of Josech
the son of Joda
the son of Joanan
the son of Rhesa
the son of Zerubbabel
the son of Shealtiel
the son of Neri
the son of Melchi
the son of Addi
the son of Cosam
the son of Elmadam
the son of Er
the son of Jesus
the son of Eliezer
the son of Jorim
the son of Matthat
the son of Levi
the son of Symeon
the son of Judas
the son of Joseph
the son of Jonam
the son of Eliakim
the son of Melea
the son of Menna
the son of Mattatha
the son of Nathan
the son of David
the son of Jesse
the son of Obed
the son of Boaz
the son of Salmon
the son of Nahshon
the son of Amminadab
the son of Arni
the son of Hezron
the son of Perez
the son of Judah
the son of Jacob
the son of Isaac
the son of Abraham
the son of Terah
the son of Nahor
the son of Serug
the son of Reu
the son of Peleg
the son of Eber
the son of Shelah
the son of Cainan
the son of Arphaxad
the son of Shem
the son of Noah
the son of Lamech
the son of Methuselah
the son of Enoch
the son of Jared
the son of Mahalaleel
the son of Cainan
the son of Enos
the son of Seth
the son of Adam
the son of God.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the 4
Spirit in the wilderness during forty days, being tempted of the devil. And he did
eat nothing in those days: and when they were completed, he hungered. And the
devil said unto him, If thou art the Son of God, command this stone that it become
bread. And Jesus answered unto him, It is written, *Man shall not live by bread alone.* 4
And he led him up, and shewed him all the kingdoms of the world in a moment of
time. And the devil said unto him, To thee will I give all this authority, and the glory
of them: for it hath been delivered unto me, and to whomsoever I will I give it;
if thou therefore wilt worship before me, it shall all be thine. And Jesus answered and 7
said unto him, It is written, *Thou shalt worship the Lord thy God, and him only shalt
thou serve.* And he led him to Jerusalem, and set him on the pinnacle of the temple,
and said unto him, If thou art the Son of God, cast thyself down from hence: for it is
written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, *Thou shalt not tempt the Lord thy God.*
13 And when the devil had completed every temptation, he departed from him for a season.

III

THE MINISTRY IN GALILEE UP TO THE FULL RECOGNITION OF JESUS BY THE DISCIPLES

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

Opening of the Ministry in Galilee

And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, *The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim*
20 *the acceptable year of the Lord.* And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, **To-day hath this scripture been fulfilled in your ears.** And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said unto them: **Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.**
24 And he said, **Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in**
27 **the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.** And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his word was with authority. And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy
35 One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour concerning him into every place of the region round about.

38 And he rose up from the synagogue, and entered into the house of Simon. And

Simon's wife's mother was holden with a great fever; and they besought him for her.
And he stood over her, and rebuked the fever; and it left her: and immediately she
rose up and ministered unto them.

And when the sun was setting, all they that had any sick with divers diseases 40
brought them unto him; and he laid his hands on every one of them, and healed them.
And devils also came out from many, crying out, and saying, Thou art the Son of
God. And rebuking them, he suffered them not to speak, because they knew that
he was the Christ.

And when it was day, he came out and went into a desert place: and the multitudes 42
sought after him, and came unto him, and would have stayed him, that he should not
go from them. But he said unto them, I must preach the good tidings of the kingdom
of God to the other cities also: for therefore was I sent.

And he was preaching in the synagogues of Galilee.

Now it came to pass, while the multitude pressed upon him and heard the word of 5
God, that he was standing by the lake of Gennesaret; and he saw two boats standing
by the lake: but the fishermen had gone out of them, and were washing their nets.
And he entered into one of the boats, which was Simon's, and asked him to put out a
little from the land. And he sat down and taught the multitudes out of the boat.
And when he had left speaking, he said unto Simon, Put out into the deep, and let 4
down your nets for a draught. And Simon answered and said, Master, we toiled all
night, and took nothing: but at thy word I will let down the nets. And when they
had this done, they inclosed a great multitude of fishes; and their nets were break-
ing; and they beckoned unto their partners in the other boat, that they should come
and help them. And they came, and filled both the boats, so that they began to sink.
But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; 8
for I am a sinful man, O Lord. For he was amazed, and all that were with him, at
the draught of the fishes which they had taken; and so were also James and John,
sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear
not; from henceforth thou shalt catch men. And when they had brought their boats
to land, they left all, and followed him.

And it came to pass, while he was in one of the cities, behold, a man full of leprosy: 12
and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou
wilt, thou canst make me clean. And he stretched forth his hand, and touched him,
saying, I will; be thou made clean. And straightway the leprosy departed from him.
And he charged him to tell no man: but go thy way, and shew thyself to the priest, 14
and offer for thy cleansing, according as Moses commanded, for a testimony unto
them. But so much the more went abroad the report concerning him: and great
multitudes came together to hear, and to be healed of their infirmities. But he
withdrew himself in the deserts, and prayed.

And it came to pass on one of those days, that he was teaching; and there were 17
Pharisees and doctors of the law sitting by, which were come out of every village of
Galilee and Judæa and Jerusalem: and the power of the Lord was with
him to heal. And behold, men bring on a bed a man that was palsied: **Rise of opposition**
and they sought to bring him in, and to lay him before him. And not
finding by what way they might bring him in because of the multitude, they went
up to the housetop, and let him down through the tiles with his couch into the midst
before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And 20
the scribes and the Pharisees began to reason, saying, Who is this that speaketh blas-
phemies? Who can forgive sins, but God alone? But Jesus perceiving their reason-
ings, answered and said unto them, What reason ye in your hearts? Whether is
easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye
may know that the Son of man hath power on earth to forgive sins (he said unto him
that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. And he forsook all, and rose up and followed him. And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye 31 eat and drink with the publicans and sinners? And Jesus answering said unto them, **They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance.** And they said unto him, The disciples of John fast often, and make supplications; likewise also the disciples of the Pharisees; but thine eat and drink. And Jesus said unto them, **Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they** 36 **fast in those days.** And he spake also a parable unto them: **No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. And no man having drunk old wine desireth new: for he saith, The old is good.**

6 Now it came to pass on a sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? And Jesus answering them said: **Have ye not read even this, what David did, when he was an hungred, he, and they that were with him; how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?** And he said unto them, **The Son of man is lord of the sabbath.**

6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he 9 arose and stood forth. And Jesus said unto them, **I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?** And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored. But they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, and Judas the son of James, and Judas Iscariot, which was 17 the traitor; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him: for power came forth from him, and healed them all.

Discourse to the disciples and multitude

And he lifted up his eyes on his disciples, and said:
Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.

But woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

And he spake also a parable unto them: Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his master: but every one when he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

After he had ended all his sayings in the ears of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the

4 Jews, asking him that he would come and save his servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to 8 come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these things he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole.

Further details of the Ministry in Galilee

11 And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I 15 say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

18 And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of diseases and plagues and evil spirits; and on many that 22 were blind he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John: **What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much** 27 **more than a prophet. This is he of whom it is written,** *Behold, I send my messenger before thy face, who shall prepare thy way before thee.* **I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.** And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. 31 **Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified of all her children.**

And one of the Pharisees desired him that he would eat with him. And he 36
entered into the Pharisee's house, and sat down to meat. And behold, a woman which
was in the city, a sinner; and when she knew that he was sitting at meat in the Phari-
see's house, she brought an alabaster cruse of ointment, and standing behind at his
feet, weeping, she began to wet his feet with her tears, and wiped them with the hair
of her head, and kissed his feet, and anointed them with the ointment. Now when 39
the Pharisee which had bidden him saw it, he spake within himself, saying, This
man, if he were a prophet, would have perceived who and what manner of woman this
is which toucheth him, that she is a sinner. And Jesus answering said unto him,
Simon, I have somewhat to say unto thee. And he saith, Master, say on. **A certain** 41
lender had two debtors: the one owed five hundred pence, and the
other fifty. When they had not wherewith to pay, he forgave them both.
Which of them therefore will love him most? Simon answered and said, Parable of the Two Debtors
He, I suppose, to whom he forgave the most. And he said unto him,
Thou hast rightly judged. And turning to the woman, he said unto Simon, **Seest** 44
thou this woman? I entered into thine house, thou gavest me no water for my feet:
but she hath wetted my feet with her tears, and wiped them with her hair. Thou
gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my
feet. My head with oil thou didst not anoint: but she hath anointed my feet with
ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for 47
she loved much: but to whom little is forgiven, the same loveth little. And he said
unto her, Thy sins are forgiven. And they that sat at meat with him began to say
within themselves, Who is this that even forgiveth sins? And he said unto the
woman, Thy faith hath saved thee; go in peace.

And it came to pass soon afterwards, that he went about through cities and villages, **8**
preaching and bringing the good tidings of the kingdom of God, and
with him the twelve, and certain women which had been healed of evil Institution of the Parable
spirits and infirmities, Mary that was called Magdalene, from whom
seven devils had gone out, and Joanna the wife of Chuza Herod's
steward, and Susanna, and many others, which ministered unto them of their substance.

And when a great multitude came together, and they of every city resorted unto 4
him, he spake by a parable: **The sower went forth to sow his seed: and as he sowed,**
some fell by the way side; and it was trodden under foot, and the birds
of the heaven devoured it. And other fell on the rock; and as soon as it Parable of the Sower
grew, it withered away, because it had no moisture. And other fell
amidst the thorns; and the thorns grew with it, and choked it. And other fell into
the good ground, and grew, and brought forth fruit a hundredfold. As he said
these things, he cried, **He that hath ears to hear, let him hear.**

And his disciples asked him what this parable might be. And he said: **Unto** 9
you it is given to know the mysteries of the kingdom of God: but to the rest in par-
ables; that seeing they may not see, and hearing they may not understand. Now
the parable is this: The seed is the word of God. And those by the way side are they
that have heard; then cometh the devil, and taketh away the word from their heart,
that they may not believe and be saved. And those on the rock are they which, 13
when they have heard, receive the word with joy; and these have no root, which for a
while believe, and in time of temptation fall away. And that which fell among the
thorns, these are they that have heard, and as they go on their way they are choked
with cares and riches and pleasures of this life, and bring no fruit to perfection.
And that in the good ground, these are such as in an honest and good heart, having
heard the word, hold it fast, and bring forth fruit with patience.

And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth 16
it under a bed; but putteth it on a stand, that they which enter in may see the light.
For nothing is hid, that shall not be made manifest; nor anything secret, that shall

18 not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

And there came to him his mother and brethren, and they could not come at him for the crowd. And it was told him, Thy mother and thy brethren stand without, desiring to see thee. But he answered and said unto them, **My mother and my brethren are these which hear the word of God, and do it.**

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

Incidents around the Lake of Galilee

26 And they arrived at the country of the Gerasenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had devils; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the 29 Most High God? I beseech thee, torment me not. For he commanded the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the devil into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many devils were entered into him. And they intreated 32 him that he would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the devils came out from the man, and entered into the swine: and the herd rushed down the steep 34 into the lake, and were choked. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with 37 devils was made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the devils were gone out prayed him that he might be with him: but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him. And behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the border of his garment: and immediately the issue of her blood stanched. And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, 46 Master, the multitudes press thee and crush thee. But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. And when the woman saw

that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of the synagogue's house, 49
saying, Thy daughter is dead; trouble not the Master. But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And all were weeping, and bewailing 52
her: but he said, Weep not; for she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up immediately: and he commanded that something be given her to eat. And her parents were amazed: but he charged them to tell no man what had been done.

And he called the twelve together, and gave them power and authority over all **9**
devils, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick. And he said unto them: **Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.**

Organization of Apostles

And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that was done: and he was much perplexed, 7
because that it was said by some, that John was risen from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

And the apostles, when they were returned, declared unto him what things they 10
had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to 13
eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, about fifty each. And they did so, and made them all sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

And it came to pass, as he was praying alone, the disciples were with him: and 18
he asked them, saying, Who do the multitudes say that I am? And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again. And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God. But he charged them, and commanded them to tell this to no man; saying, **The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.** And he said unto all: **If any man would come after me, let him deny himself,** 23
and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self?

Recognition of the Christ: Announcement of his Sufferings

26 **For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.**

28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. And behold, there talked with him two men, which were Moses and Elijah; 31 who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for 34 Moses, and one for Elijah: not knowing what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. And behold, a man from the multitude cried, saying, Master, I beseech thee to look upon my son; for he is mine only child: and behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, 40 and it hardly departeth from him, bruising him sorely. And I besought thy disciples to cast it out; and they could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. And as he was yet a coming, the devil dashed him down, and tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his 43 father. And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples, **Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men.** But they understood not his saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

46 And there arose a reasoning among them, which of them should be greatest. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, and said unto them: **Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.**

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. But Jesus said unto him, Forbid him not: **for he that is not against you is for you.**

IV

THE WAY TO JERUSALEM AND GROWING EXPECTATION OF THE KINGDOM

51 And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he turned, and rebuked them. And they went to another village.

Advance toward Jerusalem commenced

And as they went in the way, a certain man said unto him, I will follow thee 57
whithersoever thou goest. And Jesus said unto him, **The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.** And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, **Leave the dead to bury their own dead; but** 60
go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

Now after these things the Lord appointed seventy others, and sent them two and 10
two before his face into every city and place, whither he himself was about to come. And he said unto them: **The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter,** The Seventy sent forward to prepare the way
first say, Peace be to this house. And if a son of peace be there, your peace shall rest 6
upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city 10
ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe 13
unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

And the seventy returned with joy, saying, Lord, even the devils are subject unto 17
us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

In that same hour he rejoiced in the Holy Spirit, and said: **I thank thee, O Father,** 21
Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. And turning to the disciples, he said 23
privately: **Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.**

And behold, a certain lawyer stood up and tempted him, saying, Master, what shall 25
I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is

30 my neighbour? Jesus made answer and said: A certain man was going down from
Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat
him, and departed, leaving him half dead. And by chance a certain
Incident of the lawyer suggests Parable of the Good Samaritan
priest was going down that way: and when he saw him, he passed by on
the other side. And in like manner a Levite also, when he came to the
place, and saw him, passed by on the other side. But a certain Samari-
tan, as he journeyed, came where he was: and when he saw him, he
was moved with compassion, and came to him, and bound up his wounds,
pouring on them oil and wine; and he set him on his own beast, and brought him to
35 an inn, and took care of him. And on the morrow he took out two pence, and gave
them to the host, and said, Take care of him; and whatsoever thou spendest more,
I, when I come back again, will repay thee. Which of these three, thinkest thou,
proved neighbour unto him that fell among the robbers? And he said, He that
shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

38 Now as they went on their way, he entered into a certain village: and a certain
woman named Martha received him into her house. And she had a
The village of Martha and Mary
sister called Mary, which also sat at the Lord's feet, and heard his
word. But Martha was cumbered about much serving; and she came
up to him, and said, Lord, dost thou not care that my sister did leave
41 me to serve alone? bid her therefore that she help me. But the Lord answered and
said unto her, Martha, Martha, thou art anxious and troubled about many things:
but one thing is needful: for Mary hath chosen the good part, which shall not be
taken away from her.

11 And it came to pass, as he was praying in a certain place, that when he ceased,
one of his disciples said unto him, Lord, teach us to pray, even as John
Occasion of the Lord's Prayer and
also taught his disciples. And he said unto them: When ye pray,
say, Father, Hallowed be thy name. Thy kingdom come. Give us day
by day our daily bread. And forgive us our sins; for we ourselves
also forgive every one that is indebted to us. And bring us not into temptation.

5 And he said unto them: Which of you shall have a friend, and shall go unto him
at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is
come to me from a journey, and I have nothing to set before him; and he from within
shall answer and say, Trouble me not: the door is now shut, and my children are with
8 me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and
give him, because he is his friend, yet because of his importunity he will arise and
Parable of the Importunate Friend
give him as many as he needeth. And I say unto you, Ask, and it
shall be given you; seek, and ye shall find; knock, and it shall be
opened unto you. For every one that asketh receiveth; and he that
seeketh findeth; and to him that knocketh it shall be opened. And of
which of you that is a father shall his son ask a loaf, and he give him a stone? or a
12 fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him
a scorpion? If ye then, being evil, know how to give good gifts unto your children,
how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil which was dumb. And it came to pass, when the
devil was gone out, the dumb man spake; and the multitudes marvelled. But some
Clash with opposition
of them said, By Beelzebub the prince of the devils casteth he out devils.
And others, tempting him, sought of him a sign from heaven. But
he, knowing their thoughts, said unto them: Every kingdom divided
against itself is brought to desolation; and a house divided against a house falleth.
18 And if Satan also is divided against himself, how shall his kingdom stand? because
ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out devils, by
whom do your sons cast them out? therefore shall they be your judges. But if I by
the finger of God cast out devils, then is the kingdom of God come upon you. When

the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with 23
me is against me; and he that gathereth not with me scattereth. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

And it came to pass, as he said these things, a certain woman out of the multi- 27
tude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

And when the multitudes were gathering together unto him, he began to say: 29
This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, 33
but on the stand, that they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat 37
down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him: Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? Howbeit give for alms those things which ye can; and behold, all things are clean unto you.

Clash with Pharisees and lawyers

But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass 42
over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

And one of the lawyers answering saith unto him, Master, in saying this thou 45
reproachest us also. And he said: Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for 49
they killed them, and ye build their tombs. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye 52
took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth.

12 In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all: Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be 3 known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, 6 I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied 10 in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

13 And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them: Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying: The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

Vanity of worldly cares in a spiritual crisis

22 And he said unto his disciples: Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth 25 them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto his stature? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his 28 glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. How- 32 beit seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lamps burning; and be ye yourselves 35
like unto men looking for their lord, when he shall return from the marriage feast;
that, when he cometh and knocketh, they may straightway open unto him. Blessed
are those servants, whom the lord when he cometh shall find watching: verily I say
unto you, that he shall gird himself, and make them sit down to meat, and shall
come and serve them. And if he shall come in the second watch, and if in the third, 38
and find them so, blessed are those servants. But know this, that if the master of the
house had known in what hour the thief was coming, he would have watched, and
not have left his house to be broken through. Be ye also ready: for in an hour that
ye think not the Son of man cometh.

And Peter said, Lord, speakest thou this parable unto us, or even unto all? And 41
the Lord said: Who then is the faithful and wise steward, whom his lord shall set over
his household, to give them their portion of food in due season? Blessed is that
servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you,
that he will set him over all that he hath. But if that servant shall say in his heart, 45
My lord delayeth his coming; and shall begin to beat the menservants and the maid-
servants, and to eat and drink, and to be drunken; the lord of that servant shall come
in a day when he expecteth not, and in an hour when he knoweth not, and shall cut
him asunder, and appoint his portion with the unfaithful. And that servant, which 47
knew his lord's will, and made not ready, nor did according to his will, shall be beaten
with many stripes; but he that knew not, and did things worthy of stripes, shall be
beaten with few stripes. And to whomsoever much is given, of him shall much be
required: and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what will I, if it is already kindled? But I 49
have a baptism to be baptized with; and how am I straitened till it be accomplished!
Think ye that I am come to give peace in the earth? I tell you, Nay; but rather
division: for there shall be from henceforth five in one house divided, three against
two, and two against three. They shall be divided, father against son, and son against
father; mother against daughter, and daughter against her mother; mother in law
against her daughter in law, and daughter in law against her mother in law.

And he said to the multitudes also: When ye see a cloud rising in the west, straight- 55
way ye say, There cometh a shower; and so it cometh to pass. And when ye see a south
wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypo-
crites, ye know how to interpret the face of the earth and the heaven; but how is it that
ye know not how to interpret this time? And why even of yourselves judge ye not what
is right? For as thou art going with thine adversary before the magistrate, on the way 58
give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge
shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto
thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

Now there were some present at that very season which told him of the Galilæans, 13
whose blood Pilate had mingled with their sacrifices. And he answered and said
unto them: Think ye that these Galilæans were sinners above all the Galilæans,
because they have suffered these things? I tell you, Nay: but, except ye repent, ye
shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam
fell, and killed them, think ye that they were offenders above all the men that dwell
in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

And he spake this parable: A certain man had a fig tree planted in his vineyard; 6
and he came seeking fruit thereon, and found none. And he said unto
the vinedresser, Behold, these three years I come seeking fruit on this
fig tree, and find none: cut it down; why doth it also cumber the
ground? And he answering saith unto him, Lord, let it alone this year
also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but
if not, thou shalt cut it down.

Parable of the Barren Fig Tree

10 And he was teaching in one of the synagogues on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: 15 in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said: Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?

17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him. He said therefore: Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof. And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

Growing excitement of friends and foes

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. And one said unto him, Lord, are they few that be saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; 27 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are: depart from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

Questions as to the expected crisis

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

Attempt to stop the advance of Jesus

14 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things.

Pharisaic hospitality an occasion for parables

7 And he spake a parable unto those which were bidden, when he marked how they

chose out the chief seats; saying unto them: When thou art bidden of any man to a 8
marriage feast, sit not down in the chief seat; lest haply a more honourable man than
thou be bidden of him, and he that bade thee and him shall come and say to thee, Give
this man place; and then thou shalt begin with shame to take the lowest place. But
when thou art bidden, go and sit down in the lowest place; that when he that hath
bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have
glory in the presence of all that sit at meat with thee. For every one that exalteth
himself shall be humbled; and he that humbleth himself shall be exalted.

And he said to him also that had bidden him: When thou makest a dinner or a 12
supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours;
lest haply they also bid thee again, and a recompense be made thee. But when thou
makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be
blessed; because they have not wherewith to recompense thee: for thou shalt be
recompensed in the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto 15
him, Blessed is he that shall eat bread in the kingdom of God. But he said unto
him: A certain man made a great supper; and he bade many: and he sent forth his
servant at supper time to say to them that were bidden, Come; for all things are now
ready. And they all with one consent began to make excuse. The first said unto 18
him, I have bought a field, and I must needs go out and see it: I pray thee have me
excused. And another said, I have bought five yoke of oxen, and I go to prove them:
I pray thee have me excused. And another said, I have married a wife, and therefore
I cannot come. And the servant came, and told his lord these things. Then the
master of the house being angry said to his servant, Go out quickly into the streets and
lanes of the city, and bring in hither the poor and maimed and blind and lame. And 22
the servant said, Lord, what thou didst command is done, and yet there is room.
And the lord said unto the servant, Go out into the highways and hedges, and constrain
them to come in, that my house may be filled. For I say unto you, that none of those
men which were bidden shall taste of my supper.

Now there went with him great multitudes: and he turned, and said unto them: 26
If any man cometh unto me, and hateth not his own father, and mother, and wife, and
children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter 31
another king in war, will not sit down first and take counsel whether he is able
with ten thousand to meet him that cometh against him with twenty thousand?
Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh
conditions of peace. So therefore whosoever he be of you that renounceth not
all that he hath, he cannot be my disciple. Salt therefore is good: but if even
the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the
land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

Crowding of followers: Doctrine of the Cross

Now all the publicans and sinners were drawing near unto him for to hear him. 15
And both the Pharisees and the scribes murmured, saying, This man
receiveth sinners, and eateth with them. And he spake unto them
this parable, saying: What man of you, having a hundred sheep and
having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he
hath found it, he layeth it on his shoulders, rejoicing. And when he
cometh home, he calleth together his friends and his neighbours, saying unto them,

Character of the crowd suggests parables — especially

7 Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said: A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to 15 be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more 20 worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more 22 worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be 25 merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and 28 sound. But he was angry, and would not go in; and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted 31 calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Parable of the Prodigal Son

16 And he said also unto the disciples: There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am 5 put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteou

Mammon worship and the kingdom of God

steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves 9
friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that 12
which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees, who were lovers of money, heard all these things; and they 14
scoffed at him. And he said unto them: Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one 17
tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

Now there was a certain rich man, and he was clothed in purple and fine linen, 19
faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 24
Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that 26
they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They 29
have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

Parable of the Rich Man and Lazarus

And he said unto his disciples: It is impossible but that occasions of stumbling **17**
should come: but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

Offences — forgiveness — faith

And the apostles said unto the Lord, Increase our faith. And the Lord said: 5
If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat;

8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself,
and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
Doth he thank the servant because he did the things that were commanded? Even
so ye also, when ye shall have done all the things that are commanded you, say, We
are unprofitable servants; we have done that which it was our duty to do.

11 And it came to pass, as they were on the way to Jerusalem, that he was passing
through the midst of Samaria and Galilee. And as he entered into a certain village,
there met him ten men that were lepers, which stood afar off: and they
A wayside incident lifted up their voices, saying, Jesus, Master, have mercy on us. And
when he saw them, he said unto them, Go and shew yourselves unto the
15 priests. And it came to pass, as they went, they were cleansed. And one of them,
when he saw that he was healed, turned back, with a loud voice glorifying God; and
he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And
Jesus answering said, Were not the ten cleansed? but where are the nine? Were
there none found that returned to give glory to God, save this stranger? And he said
unto him, Arise, and go thy way: thy faith hath made thee whole.

20 And being asked by the Pharisees, when the kingdom of God cometh, he an-
swered them and said: The kingdom of God cometh not with observation: neither
Questions as to the revelation of the kingdom shall they say, Lo, here! or, There! for lo, the kingdom of God is within
you. And he said unto the disciples: The days will come, when ye
shall desire to see one of the days of the Son of man, and ye shall not
see it. And they shall say to you, Lo, there! Lo, here! go not away,
nor follow after them: for as the lightning, when it lighteneth out of
the one part under the heaven, shineth unto the other part under heaven; so shall
25 the Son of man be in his day. But first must he suffer many things and be rejected
of this generation. And as it came to pass in the days of Noah, even so shall it be
also in the days of the Son of man. They ate, they drank, they married, they were
given in marriage, until the day that Noah entered into the ark, and the flood came,
28 and destroyed them all. Likewise even as it came to pass in the days of Lot; they
ate, they drank, they bought, they sold, they planted, they builded; but in the day that
Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed
them all: after the same manner shall it be in the day that the Son of man is re-
vealed. In that day, he which shall be on the housetop, and his goods in the house,
let him not go down to take them away: and let him that is in the field likewise not
return back. Remember Lot's wife. Whosoever shall seek to gain his life shall
34 lose it: but whosoever shall lose his life shall preserve it. I say unto you, In
that night there shall be two men on one bed; the one shall be taken, and the
other shall be left. There shall be two women grinding together; the one shall
be taken, and the other shall be left. And they answering say unto him, Where,
Lord? And he said unto them, Where the body is, thither will the eagles also be
gathered together.

18 And he spake a parable unto them to the end that they ought always to pray,
and not to faint; saying: There was in a city a judge, which feared not God, and
Parable of the Unjust Judge regarded not man: and there was a widow in that city; and she came oft
unto him, saying, Avenge me of mine adversary. And he would not
for a while: but afterward he said within himself, Though I fear not God,
nor regard man; yet because this widow troubleth me, I will avenge her,
6 lest she wear me out by her continual coming. And the Lord said, Hear what the
unrighteous judge saith. And shall not God avenge his elect, which cry to him day
and night, and he is longsuffering over them? I say unto you, that he will avenge
them speedily. Howbeit when the Son of man cometh, shall he find faith on the
earth?

9 And he spake also this parable unto certain which trusted in themselves that they

were righteous, and set all others at nought: **Two men went up into the temple to** 10
pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed
thus with himself, God, I thank thee, that I am not as the rest of men,
extortioners, unjust, adulterers, or even as this publican. I fast twice Parable of the Pharisee and Publican
in the week; I give tithes of all that I get. But the publican, standing
afar off, would not lift up so much as his eyes unto heaven, but smote
his breast, saying, God, be merciful to me a sinner. I say unto you, This man went 14
down to his house justified rather than the other: for every one that exalteth him-
self shall be humbled; but he that humbleth himself shall be exalted.

And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him, 16
saying: **Suffer the little children to come unto me, and forbid them not: for of such**
is the kingdom of God. Verily I say unto you, Whosoever shall not receive the king-
dom of God as a little child, he shall in no wise enter therein.

And a certain ruler asked him, saying, Good Master, what shall I do to inherit 18
eternal life? And Jesus said unto him, Why callest thou me good? none is good,
save one, even God. Thou knowest the commandments, Do not com-
mit adultery, Do not kill, Do not steal, Do not bear false witness, Incident of the rich ruler
Honour thy father and mother. And he said, All these things have I
observed from my youth up. And when Jesus heard it, he said unto him, One 22
thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and
thou shalt have treasure in heaven: and come, follow me. But when he heard
these things, he became exceeding sorrowful; for he was very rich. And Jesus see-
ing him said: **How hardly shall they that have riches enter into the kingdom of God!**
For it is easier for a camel to enter in through a needle's eye, than for a rich man to
enter into the kingdom of God. And they that heard it said, Then who can be saved? 26
But he said, **The things which are impossible with men are possible with God.** And
Peter said, Lo, we have left our own, and followed thee. And he said unto them,
Verily I say unto you, There is no man that hath left house, or wife, or brethren, or
parents, or children, for the kingdom of God's sake, who shall not receive manifold
more in this time, and in the world to come eternal life.

And he took unto him the twelve, and said unto them, Behold, we go up to Jeru- 31
salem, and all the things that are written by the prophets shall be
accomplished unto the Son of man. For he shall be delivered up unto the Near approach to Jerusalem
Gentiles, and shall be mocked, and shamefully entreated, and spit upon:
and they shall scourge and kill him: and the third day he shall rise
again. And they understood none of these things; and this saying was hid from
them, and they perceived not the things that were said.

And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the 35
way side begging: and hearing a multitude going by, he inquired what this meant.
And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus,
thou son of David, have mercy on me. And they that went before rebuked him, that
he should hold his peace: but he cried out the more a great deal, Thou son of David,
have mercy on me. And Jesus stood, and commanded him to be brought unto him: 40
and when he was come near, he asked him, What wilt thou that I should do unto thee?
And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive
thy sight: thy faith hath made thee whole. And immediately he received his sight,
and followed him, glorifying God: and all the people, when they saw it, gave praise
unto God.

And he entered and was passing through Jericho. And behold, a man called by **19**
name Zacchæus; and he was a chief publican, and he was rich. And he sought to
see Jesus who he was; and could not for the crowd, because he was little of stature.
And he ran on before, and climbed up into a sycomore tree to see him: for he was

5 to pass that way. And when Jesus came to the place, he looked up, and said unto
him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.
And he made haste, and came down, and received him joyfully. And when they saw
it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I
give to the poor; and if I have wrongfully exacted aught of any man, I restore four-
fold. And Jesus said unto him, To-day is salvation come to this house, forasmuch
as he also is a son of Abraham. **For the Son of man came to seek and to save that
which was lost.**

11 And as they heard these things, he added and spake a parable, because he was
nigh to Jerusalem, and because they supposed that the kingdom of God was immedi-
ately to appear. He said therefore: **A certain nobleman went into a**

Expectation of a near crisis leads to

**far country, to receive for himself a kingdom, and to return. And he
called ten servants of his, and gave them ten pounds, and said unto
them, Trade ye herewith till I come. But his citizens hated him, and
sent an ambassage after him, saying, We will not that this man reign**
15 **over us. And it came to pass, when he was come back again, having received the
kingdom, that he commanded these servants, unto whom he had given the money,**

Parable of the Good and Evil Servants

**to be called to him, that he might know what they had gained by trad-
ing. And the first came before him, saying, Lord, thy pound hath made
ten pounds more. And he said unto him, Well done, thou good servant:
because thou wast found faithful in a very little, have thou authority
over ten cities. And the second came, saying, Thy pound, Lord, hath**
20 **made five pounds. And he said unto him also, Be thou also over five cities. And
another came, saying, Lord, behold, here is thy pound, which I kept laid up in a
napkin: for I feared thee, because thou art an austere man: thou takest up that thou
layedst not down, and reapest that thou didst not sow. He saith unto him, Out of
thine own mouth will I judge thee, thou wicked servant: thou knewest that I am an
austere man, taking up that I laid not down, and reaping that I did not sow; then
wherefore gavest thou not my money into the bank, and I at my coming should have**
24 **required it with interest? And he said unto them that stood by, Take away from
him the pound, and give it unto him that hath the ten pounds. And they said unto
him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall
be given; but from him that hath not, even that which he hath shall be taken away
from him. Howbeit these mine enemies, which would not that I should reign over
them, bring hither, and slay them before me.**

28 And when he had thus spoken, he went on before, going up to Jerusalem.

V

JESUS IN JERUSALEM

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount
that is called the mount of Olives, he sent two of the disciples, saying, Go your way

Entry into Jerusalem

into the village over against you; in the which as ye enter ye shall find a
colt tied, whereon no man ever yet sat: loose him, and bring him. And
if any one ask you, Why do ye loose him? thus shall ye say, The Lord
32 hath need of him. And they that were sent went away, and found even as he had
said unto them. And as they were loosing the colt, the owners thereof said unto
them, Why loose ye the colt? And they said, The Lord hath need of him. And
they brought him to Jesus: and they threw their garments upon the colt, and set
37 Jesus thereon. And as he went, they spread their garments in the way. And as he
was now drawing nigh, even at the descent of the mount of Olives, the whole multitude

of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, 'Blessed is the King that cometh in the name 38
of the Lord: peace in heaven, and glory in the highest.' And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

And when he drew nigh, he saw the city and wept over it, saying: **If thou hadst** 41
known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And he entered into the temple, and began to cast out them that sold, saying unto 45
them, **It is written,** *And my house shall be a house of prayer:* **but ye have made it a den of robbers.**

And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

And it came to pass, on one of the days, as he was teaching the people in the **20**
temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we shall say, From heaven; 5
he will say, Why did ye not believe him? But if we shall say, From men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

Challenge of Christ's Authority

And he began to speak unto the people this parable: **A man planted a vineyard,** 9
and let it out to husbandmen, and went into another country for a long time. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. But when the husbandmen saw him, 14
they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid. **But he looked upon them, and said, What then is this** 17
that is written,

Parable of the Husbandmen and the Heir

The stone which the builders rejected,
The same was made the head of the corner?

Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

And the scribes and the chief priests sought to lay hands on him in that very hour; 19
and they feared the people: for they perceived that he spake this parable against them. And they watched him, and sent forth spies, which feigned themselves to be

righteous, that they might take hold of his speech, so as to deliver him up to the
21 rule and to the authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: Is it lawful for us to give tribute unto Cæsar, or not? But he perceived their craftiness, and said unto them, Shew me a penny. Whose image and
25 superscription hath it? And they said, Cæsar's. And he said unto them, **Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.** And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

Jesus met by test questions

27 And there came to him certain of the Sadducees, they which say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise
33 the seven also left no children, and died. Afterward the woman also died. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife. And Jesus said unto them: **The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being**
37 **sons of the resurrection.** But that the dead are raised, even Moses shewed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. **Now he is not the God of the dead, but of the living: for all live unto him.** And certain of the scribes answering said, Master, thou hast well said. For they durst not any more ask him any question.

41 And he said unto them, How say they that the Christ is David's son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.

David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said unto his disciples: **Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.**

21 And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. And they asked him, saying, Master, when therefore shall these things be? and what shall be the sign when these
8 things are about to come to pass? And he said:

Revelation of the End of Things

Take heed that ye be not led astray: for many shall come in my name, saying, I am he; and, The time is at hand: go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first;

but the end is not immediately. Then said he unto them: Nation shall rise against 10
nation, and kingdom against kingdom: and there shall be great earthquakes, and in
divers places famines and pestilences; and there shall be terrors and great signs from
heaven. But before all these things, they shall lay their hands on you, and shall
persecute you, delivering you up to the synagogues and prisons, bringing you before
kings and governors for my name's sake. It shall turn unto you for a testimony. 13
Settle it therefore in your hearts, not to meditate beforehand how to answer: for I
will give you a mouth and wisdom, which all your adversaries shall not be able to
withstand or to gainsay. But ye shall be delivered up even by parents, and brethren,
and kinsfolk, and friends; and some of you shall they cause to be put to death. And
ye shall be hated of all men for my name's sake. And not a hair of your head shall
perish. In your patience ye shall win your souls.

But when ye see Jerusalem compassed with armies, then know that her desolation 20
is at hand. Then let them that are in Judæa flee unto the mountains; and let them
that are in the midst of her depart out; and let not them that are in the country enter
therein. For these are days of vengeance, that all things which are written may be
fulfilled. Woe unto them that are with child and to them that give suck in those 23
days! for there shall be great distress upon the land, and wrath unto this people.
And they shall fall by the edge of the sword, and shall be led captive into all the nations.
And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles
be fulfilled. And there shall be signs in sun and moon and stars; and upon the earth 25
distress of nations, in perplexity for the roaring of the sea and the billows; men faint-
ing for fear, and for expectation of the things which are coming on the world: for the
powers of the heavens shall be shaken. And then shall they see the Son of man coming
in a cloud with power and great glory. But when these things begin to come to pass,
look up, and lift up your heads; because your redemption draweth nigh.

And he spake to them a parable: Behold the fig tree, and all the trees: when they 29
now shoot forth, ye see it and know of your own selves that the summer is now nigh.
Even so ye also, when ye see these things coming to pass, know ye that the kingdom
of God is nigh. Verily I say unto you, This generation shall not pass away, till all
things be accomplished. Heaven and earth shall pass away: but my word shall
not pass away.

But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, 34
and drunkenness, and cares of this life, and that day come on you suddenly as a snare:
for so shall it come upon all them that dwell on the face of all the earth. But watch
ye at every season, making supplication, that ye may prevail to escape all these things
that shall come to pass, and to stand before the Son of man.

And every day he was teaching in the temple; and every night he went out, and 37
lodged in the mount that is called the mount of Olives. And all the people came early
in the morning to him in the temple, to hear him.

VI

THE PASSION AND RESURRECTION OF JESUS

Now the feast of unleavened bread drew nigh, which is called the Passover. 22
And the chief priests and the scribes sought how they might put him to death; for they
feared the people.

And Satan entered into Judas who was called Iscariot, being of the number of the 3
twelve. And he went away, and communed with the chief priests and captains, how
he might deliver him unto them. And they were glad, and covenanted to give him
money. And he consented, and sought opportunity to deliver him unto them in the
absence of the multitude.

7 And the day of unleavened bread came, on which the passover must be sacrificed.
And he sent Peter and John, saying, Go and make ready for us the passover, that we may
eat. And they said unto him, Where wilt thou that we make ready?
The Last Supper
And he said unto them, Behold, when ye are entered into the city, there
shall meet you a man bearing a pitcher of water; follow him into the house
11 whereinto he goeth. And ye shall say unto the goodman of the house, The Master saith
unto thee, Where is the guest-chamber, where I shall eat the passover with my dis-
ciples? And he will shew you a large upper room furnished: there make ready. And
they went, and found as he had said unto them: and they made ready the passover.
14 And when the hour was come, he sat down, and the apostles with him. And he
said unto them, With desire I have desired to eat this passover with you before I suffer:
for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. And he
received a cup, and when he had given thanks, he said, Take this, and divide it among
yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine,
19 until the kingdom of God shall come. And he took bread, and when he had given
thanks, he brake it, and gave to them, saying, This is my body which is given for you:
this do in remembrance of me. And the cup in like manner after supper, saying,
This cup is the new covenant in my blood, even that which is poured out for you.
21 But behold, the hand of him that betrayeth me is with me on the table. For the Son
of man indeed goeth, as it hath been determined: but woe unto that man through
whom he is betrayed! And they began to question among themselves, which of them
it was that should do this thing.
24 And there arose also a contention among them, which of them is accounted to be
greatest. And he said unto them: **The kings of the Gentiles have lordship over
them; and they that have authority over them are called Benefactors. But ye shall
not be so: but he that is the greater among you, let him become as the younger; and
27 he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat
or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he
that serveth. But ye are they which have continued with me in my temptations; and
I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat
and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve
31 tribes of Israel. Simon, Simon, behold, Satan asked to have you, that he might sift you
as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when
once thou hast turned again, stablish thy brethren.** And he said unto him, Lord, with
thee I am ready to go both to prison and to death. And he said, I tell thee, Peter,
the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.
35 And he said unto them, When I sent you forth without purse, and wallet, and shoes,
lacked ye anything? And they said, Nothing. And he said unto them, But now, he
that hath a purse, let him take it, and likewise a wallet; and he that hath none, let
him sell his cloke, and buy a sword. **For I say unto you, that this which is written
must be fulfilled in me,** *And he was reckoned with transgressors:* **for that which con-
cerneth me hath fulfilment.** And they said, Lord, behold, here are two swords. And
he said unto them, It is enough.
39 And he came out, and went, as his custom was, unto the mount of Olives; and
the disciples also followed him. And when he was at the place, he said unto them,
Pray that ye enter not into temptation. And he was parted from them about a
stone's cast; and he kneeled down and prayed, saying, Father, if thou be willing,
remove this cup from me: nevertheless not my will, but thine, be done. And there
44 appeared unto him an angel from heaven, strengthening him. And being in an
agony he prayed more earnestly: and his sweat became as it were great drops of
blood falling down upon the ground. And when he rose up from his prayer, he came
unto the disciples, and found them sleeping for sorrow, and said unto them, Why
sleep ye? rise and pray, that ye enter not into temptation.

While he yet spake, behold, a multitude, and he that was called Judas, one of 47
the twelve, went before them; and he drew near unto Jesus to kiss him. But Jesus
said unto him, Judas, betrayest thou the Son of man with a kiss? And
when they that were about him saw what would follow, they said, Lord, **Arrest of Jesus**
shall we smite with the sword? And a certain one of them smote the
servant of the high priest, and struck off his right ear. But Jesus answered and said, 51
Suffer ye thus far. And he touched his ear, and healed him. And Jesus said unto
the chief priests, and captains of the temple, and elders, which were come against
him, Are ye come out, as against a robber, with swords and staves? When I was
daily with you in the temple, ye stretched not forth your hands against me: but this
is your hour, and the power of darkness.

And they seized him, and led him away, and brought him into the high priest's 54
house. But Peter followed afar off. And when they had kindled a fire in the midst
of the court, and had sat down together, Peter sat in the midst of them. And a cer-
tain maid seeing him as he sat in the light of the fire, and looking stedfastly upon
him, said, This man also was with him. But he denied, saying, Woman, I know him 57
not. And after a little while another saw him, and said, Thou also art one of them.
But Peter said, Man, I am not. And after the space of about one hour another confi-
dently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan.
But Peter said, Man, I know not what thou sayest. And immediately, while he yet
spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter 61
remembered the word of the Lord, how that he said unto him, Before the cock crow
this day, thou shalt deny me thrice. And he went out, and wept bitterly.

And the men that held Jesus mocked him, and beat him. And they blindfolded
him, and asked him, saying, Prophesy: who is he that struck thee? And many
other things spake they against him, reviling him.

And as soon as it was day, the assembly of the elders of the people was gathered 66
together, both chief priests and scribes; and they led him away into their council,
saying, If thou art the Christ, tell us. But he said unto them, If I tell
you, ye will not believe: and if I ask you, ye will not answer. But **Trial of Jesus**
from henceforth shall the Son of man be seated at the right hand of the
power of God. And they all said, Art thou then the Son of God? And he said unto
them, Ye say that I am. And they said, What further need have we of witness?
for we ourselves have heard from his own mouth.

And the whole company of them rose up, and brought him before Pilate. And **23**
they began to accuse him, saying, We found this man perverting our nation, and
forbidding to give tribute to Cæsar, and saying that he himself is Christ a king. And
Pilate asked him, saying, Art thou the King of the Jews? And he answered him and
said, Thou sayest. And Pilate said unto the chief priests and the multitudes, I find
no fault in this man. But they were the more urgent, saying, He stirreth up the 5
people, teaching throughout all Judæa, and beginning from Galilee even unto this
place. But when Pilate heard it, he asked whether the man were a Galilæan. And
when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who
himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time 8
desirous to see him, because he had heard concerning him; and he hoped to see some
miracle done by him. And he questioned him in many words; but he answered him
nothing. And the chief priests and the scribes stood, vehemently accusing him.
And Herod with his soldiers set him at nought, and mocked him, and arraying him
in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends
with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and the rulers and the people, and said 13
unto them, Ye brought unto me this man, as one that perverteth the people: and

behold, I, having examined him before you, found no fault in this man touching those
things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and
16 behold, nothing worthy of death hath been done by him. I will therefore chastise
him, and release him. But they cried out all together, saying, Away with this man, and
release unto us Barabbas: one who for a certain insurrection made in the city, and
for murder, was cast into prison. And Pilate spake unto them again, desiring to
release Jesus; but they shouted, saying, Crucify, crucify him. And he said unto
them the third time, Why, what evil hath this man done? I have found no cause
23 of death in him: I will therefore chastise him and release him. But they were
instant with loud voices, asking that he might be crucified. And their voices pre-
vailed. And Pilate gave sentence that what they asked for should be done. And
he released him that for insurrection and murder had been cast into prison, whom
they asked for; but Jesus he delivered up to their will.

26 And when they led him away, they laid hold upon one Simon of Cyrene, coming
from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the people, and of women who be-
wailed and lamented him. But Jesus turning unto them said: **Daughters of Jeru-**
salem, weep not for me, but weep for yourselves, and for your children.
The Crucifixion **For behold, the days are coming, in which they shall say, Blessed are**
the barren, and the wombs that never bare, and the breasts that never
gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills,
Cover us. For if they do these things in the green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death.

33 And when they came unto the place which is called The skull, there they crucified
him, and the malefactors, one on the right hand and the other on the left. And Jesus
said, Father, forgive them; for they know not what they do. And parting his gar-
ments among them, they cast lots. And the people stood beholding. And the rulers
also scoffed at him, saying, He saved others; let him save himself, if this is the Christ
36 of God, his chosen. And the soldiers also mocked him, coming to him, offering him
vinegar, and saying, If thou art the King of the Jews, save thyself. And there was also
a superscription over him,

This is the King of the Jews

39 And one of the malefactors which were hanged railed on him, saying, Art not thou
the Christ? save thyself and us. But the other answered, and rebuking him said,
Dost thou not even fear God, seeing thou art in the same condemnation? And we
indeed justly; for we receive the due reward of our deeds: but this man hath done
nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom.
And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole land
until the ninth hour, the sun's light failing: and the veil of the temple was rent in the
midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands
I commend my spirit: and having said this, he gave up the ghost. And when the
centurion saw what was done, he glorified God, saying, Certainly this was a righteous
man. And all the multitudes that came together to this sight, when they beheld the
things that were done, returned smiting their breasts. And all his acquaintance, and
the women that followed with him from Galilee, stood afar off, seeing these things.

50 And behold, a man named Joseph, who was a councillor, a good man and a
righteous (he had not consented to their counsel and deed), a man of Arimathæa,
a city of the Jews, who was looking for the kingdom of God: this man went to Pilate,
and asked for the body of Jesus. And he took it down, and wrapped it in a linen
cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.
54 And it was the day of the Preparation, and the sabbath drew on. And the women,

which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment. But on the 24
first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he 6
spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Jo- 10
anna, and Mary the mother of James: and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk; and they disbelieved them. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

The Resurrection and Ascension

And behold, two of them were going that very day to a village named Emmaus, 13
which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said 16
unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And 19
they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our 22
company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Be- 26
hoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they 29
constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, 32
while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

And as they spake these things, he himself stood in the midst of them, and saith 36

unto them, Peace be unto you. But they were terrified and affrighted, and supposed
38 that they beheld a spirit. And he said unto them, Why are ye troubled? and where-
fore do reasonings arise in your heart? See my hands and my feet, that it is I myself:
handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.
And when he had said this, he shewed them his hands and his feet. And while they
still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?
And they gave him a piece of a broiled fish. And he took it, and did eat before them.
44 And he said unto them, These are my words which I spake unto you, while I was
yet with you, how that all things must needs be fulfilled, which are written in the law
of Moses, and the prophets, and the psalms, concerning me. Then opened he their
mind, that they might understand the scriptures; and he said unto them: **Thus it is**
written, that the Christ should suffer, and rise again from the dead the third day;
47 **and that repentance and remission of sins should be preached in his name unto all**
the nations, beginning from Jerusalem. Ye are witnesses of these things. And
behold, I send forth the promise of my Father upon you: but tarry ye in the city,
until ye be clothed with power from on high.
50 And he led them out until they were over against Bethany: and he lifted up his
hands, and blessed them. And it came to pass, while he blessed them, he parted
from them, and was carried up into heaven. And they worshipped him, and returned
to Jerusalem with great joy: and were continually in the temple, blessing God.

The Acts of the Apostles

in which are inserted

The Epistles of St. Paul

I

THE COMMISSION TO THE APOSTLES

1 The former treatise I made, O Theophilus, concerning all that Jesus began both
to do and to teach, until the day in which he was received up, after that he had given
commandment through the Holy Ghost unto the apostles whom he had chosen: to
whom he also shewed himself alive after his passion by many proofs, appearing unto
them by the space of forty days, and speaking the things concerning the kingdom of
4 God: and, being assembled together with them, he charged them not to depart from
Jerusalem, but to wait for the promise of the Father, which (said he) ye heard from
me: for John indeed baptized with water; but ye shall be baptized with the Holy
Ghost not many days hence.
6 They therefore, when they were come together, asked him, saying, Lord, dost thou
at this time restore the kingdom to Israel? And he said unto them: It is not for you
to know times or seasons, which the Father hath set within his own authority. But
ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my
witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost
9 part of the earth. And when he had said these things, as they were looking, he was
taken up; and a cloud received him out of their sight. And while they were looking
stedfastly into heaven as he went, behold, two men stood by them in white apparel;
which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus,
which was received up from you into heaven, shall so come in like manner as ye beheld
him going into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is nigh 12
unto Jerusalem, a sabbath day's journey off. And when they were come in, they went
up into the upper chamber, where they were abiding; both Peter and John and James
and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of
Alphæus, and Simon the Zealot, and Judas the son of James. These all with one
accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus,
and with his brethren.

And in these days Peter stood up in the midst of the brethren, and said (and there 15
was a multitude of persons gathered together, about a hundred and twenty): 'Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion in this ministry.* For it is written in the book of Psalms: 20

Let his habitation be made desolate,
And let no man dwell therein:

and,

His office let another take.

Of the men therefore which have companied with us all the time that the Lord Jesus 21
went in and went out among us, beginning from the baptism of John, unto the day
that he was received up from us, of these must one become a witness with us of his
resurrection.' And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take
the place in this ministry and apostleship, from which Judas fell away, that he might
go to his own place. And they gave lots for them; and the lot fell upon Matthias; 26
and he was numbered with the eleven apostles.

II

OPENING OF THE WITNESS AT JERUSALEM

And when the day of Pentecost was now come, they were all together in one place. 2
And suddenly there came from heaven a sound as of the rushing of a
mighty wind, and it filled all the house where they were sitting. And **The Day of Pentecost**
there appeared unto them tongues parting asunder, like as of fire; and
it sat upon each one of them. And they were all filled with the Holy Spirit, and
began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under 5
heaven. And when this sound was heard, the multitude came together, and were
confounded, because that every man heard them speaking in his own language. And
they were all amazed and marvelled, saying, Behold, are not all these which speak
Galilæans? And how hear we, every man in our own language, wherein we were 8
born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia,
in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt
and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and
proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty
works of God. And they were all amazed, and were perplexed, saying one to another, 12
What meaneth this? But others mocking said, They are filled with new wine.

* Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called *Akeldama*, that is, The field of blood.

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying:

'Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet
17 Joel: *And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy. And I will shew wonders in the heaven above, and signs on the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day: and it shall be,*
22 *that whosoever shall call on the name of the Lord shall be saved.* Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should
25 be holden of it. For David saith concerning him:

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:
27 *Because thou wilt not leave my soul in Hades,*
Neither wilt thou give thy Holy One to see corruption.
Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy
34 Ghost, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.

Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.'

37 Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.
41 They then that received his word were baptized: and there were added unto

them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And 43
fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to them day by day those that were being saved.

The Apostles' Fellowship

Now Peter and John were going up into the temple at the hour of prayer, being 3
the ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the 7
right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

Miracle, persecution and a second outpouring of the Spirit

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered 12
unto the people:

'Ye men of Israel why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked 14
for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, 17
brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even 20
Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. Moses indeed said: *A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. . . . And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.* Yea and all the 24
prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.'

And as they spake unto the people, the priests and the captain of the temple and 4

the Sadducees came upon them, being sore troubled because they taught the people,
3 and proclaimed in Jesus the resurrection from the dead. And they laid hands on
them, and put them in ward unto the morrow: for it was now eventide. But many
of them that heard the word believed; and the number of the men came to be about
five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were
gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas,
and John, and Alexander, and as many as were of the kindred of the high priest.
And when they had set them in the midst, they inquired, By what power, or in what
8 name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them:

'Ye rulers of the people, and elders, if we this day are examined concerning a
good deed done to an impotent man, by what means this man is made whole; be
it known unto you all, and to all the people of Israel, that in the name of Jesus Christ
of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth
11 this man stand here before you whole. He is the stone which was set at nought of
you the builders, which was made the head of the corner. And in none other is
there salvation: for neither is there any other name under heaven, that is given
among men, wherein we must be saved.'

13 Now when they beheld the boldness of Peter and John, and had perceived that
they were unlearned and ignorant men, they marvelled; and they took knowledge
of them, that they had been with Jesus. And seeing the man which was healed
standing with them, they could say nothing against it. But when they had com-
manded them to go aside out of the council, they conferred among themselves,
16 saying, What shall we do to these men? for that indeed a notable miracle hath been
wrought through them, is manifest to all that dwell in Jerusalem; and we cannot
deny it. But that it spread no further among the people, let us threaten them, that
they speak henceforth to no man in this name. And they called them, and charged
them not to speak at all nor teach in the name of Jesus. But Peter and John an-
swered and said unto them: Whether it be right in the sight of God to hearken unto
20 you rather than unto God, judge ye: for we cannot but speak the things which we saw
and heard. And they, when they had further threatened them, let them go, finding
nothing how they might punish them, because of the people; for all men glorified
God for that which was done. For the man was more than forty years old, on whom
this miracle of healing was wrought.

23 And being let go, they came to their own company, and reported all that the chief
priests and the elders had said unto them. And they, when they heard it, lifted up
their voice to God with one accord, and said:

'O Lord, thou that didst make the heaven and the earth and the sea, and all that
25 in them is: who by the Holy Ghost, by the mouth of our father David thy servant,
didst say —

Why did the Gentiles rage,
And the peoples imagine vain things?
The kings of the earth set themselves in array and the rulers were gathered together,
Against the Lord, and against his Anointed: —

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint,
both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were
gathered together, to do whatsoever thy hand and thy counsel foreordained to come
to pass: and now, Lord, look upon their threatenings: and grant unto thy servants
30 to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and
that signs and wonders may be done through the name of thy holy Servant Jesus.'

And when they had prayed, the place was shaken wherein they were gathered

together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and soul: and not one 32
of them said that aught of the things which he possessed was his own;
but they had all things common. And with great power gave the apostles
their witness of the resurrection of the Lord Jesus: and great grace was
upon them all. For neither was there among them any that lacked:
for as many as were possessors of lands or houses sold them, and brought
the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

Sin against the Apostles' Fellowship

And Joseph, who by the apostles was surnamed Barnabas (which is, being inter- 36
preted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it
and brought the money, and laid it at the apostles' feet. But a certain man named 5
Ananias, with Sapphira his wife, sold a possession, and kept back part of the price,
his wife also being privy to it, and brought a certain part, and laid it at the apostles'
feet. But Peter said: Ananias, why hath Satan filled thy heart to lie to the Holy
Ghost, and to keep back part of the price of the land? Whiles it remained, did it not
remain thine own? and after it was sold, was it not in thy power? How is it that thou
hast conceived this thing in thy heart? thou hast not lied unto men, but unto God.
And Ananias hearing these words fell down and gave up the ghost: and great fear 5
came upon all that heard it. And the young men arose and wrapped him round,
and they carried him out and buried him. And it was about the space of three hours
after, when his wife, not knowing what was done, came in. And Peter answered
unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so
much. But Peter said unto her, How is it that ye have agreed together to tempt 9
the Spirit of the Lord? behold, the feet of them which have buried thy husband
are at the door, and they shall carry thee out. And she fell down immediately at his
feet, and gave up the ghost: and the young men came in and found her dead, and they
carried her out and buried her by her husband. And great fear came upon the whole
church, and upon all that heard these things.

And by the hands of the apostles were many signs and wonders wrought among 12
the people; and they were all with one accord in Solomon's porch. But of the rest
durst no man join himself to them: howbeit the people magnified them; and believers
were the more added to the Lord, multitudes both of men and women; insomuch
that they even carried out the sick into the streets, and laid them on beds and couches,
that, as Peter came by, at the least his shadow might overshadow some one of them.
And there also came together the multitude from the cities round about Jerusalem,
bringing sick folk, and them that were vexed with unclean spirits: and they were
healed every one.

But the high priest rose up, and all they that were with him (which is the sect of 17
the Sadducees), and they were filled with jealousy, and laid hands on the apostles,
and put them in public ward. But an angel of the Lord by night opened
the prison doors, and brought them out, and said, Go ye, and stand and
speak in the temple to the people all the words of this Life. And when
they heard this, they entered into the temple about daybreak, and taught.
But the high priest came, and they that were with him, and called the
council together, and all the senate of the children of Israel, and sent
to the prison-house to have them brought. But the officers that came
found them not in the prison; and they returned, and told, saying, The prison-house 23
we found shut in all safety, and the keepers standing at the doors: but when we had
opened, we found no man within. Now when the captain of the temple and the
chief priests heard these words, they were much perplexed concerning them whereunto
this would grow. And there came one and told them, Behold, the men whom ye

Fresh interference of the authorities and pacification of Gamaliel

26 put in the prison are in the temple standing and teaching the people. Then went
the captain with the officers, and brought them, but without violence; for they
feared the people, lest they should be stoned. And when they had brought them,
they set them before the council. And the high priest asked them, saying, We
straitly charged you not to teach in this name: and behold, ye have filled Jerusalem
29 with your teaching, and intend to bring this man's blood upon us. But Peter and the
apostles answered and said: We must obey God rather than men. The God of our
fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt
with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and
remission of sins. And we are witnesses of these things; and so is the Holy Ghost,
whom God hath given to them that obey him.
33 But they, when they heard this, were cut to the heart, and were minded to slay
them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of
the law, had in honour of all the people, and commanded to put the men forth a little
while. And he said unto them:

'Ye men of Israel, take heed to yourselves as touching these men, what ye are
36 about to do. For before these days rose up Theudas, giving himself out to be some-
body; to whom a number of men, about four hundred, joined themselves: who was
slain; and all, as many as obeyed him, were dispersed, and came to nought. After
this man rose up Judas of Galilee in the days of the enrolment, and drew away some
of the people after him: he also perished; and all, as many as obeyed him, were scat-
tered abroad. And now I say unto you, Refrain from these men, and let them alone; for
if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will
not be able to overthrow them; lest haply ye be found even to be fighting against God.'
40 And to him they agreed: and when they had called the apostles unto them, they
beat them and charged them not to speak in the name of Jesus, and let them go.
They therefore departed from the presence of the council, rejoicing that they were
counted worthy to suffer dishonour for the Name. And every day, in the temple
and at home, they ceased not to teach and to preach Jesus as the Christ.

III

STEPHEN AND SAUL: EXTENSION OF THE WITNESS TO SAMARIA AND GALILEE

6 Now in these days, when the number of the disciples was multiplying, there arose
a murmuring of the Grecian Jews against the Hebrews, because their widows were
neglected in the daily ministration. And the twelve called the multi-
Division of Grecian and Hebrew begins to appear
tude of the disciples unto them, and said, It is not fit that we should
forsake the word of God, and serve tables. Look ye out therefore, breth-
ren, from among you seven men of good report, full of the Spirit and of
wisdom, whom we may appoint over this business. But we will con-
tinue stedfastly in prayer, and in the ministry of the word. And the
saying pleased the whole multitude: and they chose Stephen, a man full of faith
and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and
5 Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles:
and when they had prayed, they laid their hands on them.

And the word of God increased; and the number of the disciples multiplied in
Jerusalem exceedingly; and a great company of the priests were obedient to the faith.
8 And Stephen, full of grace and power, wrought great wonders and signs among
the people. But there arose certain of them that were of the synagogue called the
synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and
of them of Cilicia and Asia, disputing with Stephen. And they were not able to
withstand the wisdom and the Spirit by which he spake. Then they suborned men,

which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, 12
and came upon him, and seized him, and brought him into the council,
and set up false witnesses, which said, This man ceaseth not to speak **Martyrdom of Stephen**
words against this holy place, and the law: for we have heard him say,
that this Jesus of Nazareth shall destroy this place, and shall change the customs
which Moses delivered unto us. And all that sat in the council, fastening their eyes
on him, saw his face as it had been the face of an angel.

And the high priest said, Are these things so? And he said: 7

'Brethren and fathers, hearken. The God of glory appeared unto our father
Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him,
Get thee out of thy land, and from thy kindred, and come into the land which I shall
shew thee. Then came he out of the land of the Chaldæans, and dwelt in Haran: and 4
from thence, when his father was dead, God removed him into this land, wherein ye
now dwell: and he gave him none inheritance in it, no, not so much as to set his foot
on: and he promised that he would give it to him in possession, and to his seed after
him, when as yet he had no child. And God spake on this wise, that his seed should 6
sojourn in a strange land, and that they should bring them into bondage, and entreat
them evil, four hundred years. And the nation to which they shall be in bondage
will I judge, said God: and after that shall they come forth, and serve me in this place.
And he gave him the covenant of circumcision: and so Abraham begat Isaac, and 8
circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve patri-
archs. And the patriarchs, moved with jealousy against Joseph, sold him into Egypt:
and God was with him, and delivered him out of all his afflictions, and gave him favour
and wisdom before Pharaoh king of Egypt: and he made him governor over Egypt
and all his house. Now there came a famine over all Egypt and Canaan, and great 11
affliction: and our fathers found no sustenance. But when Jacob heard that there
was corn in Egypt, he sent forth our fathers the first time. And at the second time
Joseph was made known to his brethren; and Joseph's race became manifest unto
Pharaoh. And Joseph sent, and called to him Jacob his father, and all his kindred,
threescore and fifteen souls. And Jacob went down into Egypt; and he died, him- 15
self, and our fathers; and they were carried over unto Shechem, and laid in the tomb
that Abraham bought for a price in silver of the sons of Hamor in Shechem. But as
the time of the promise drew nigh, which God vouchsafed unto Abraham, the people
grew and multiplied in Egypt, till there arose another king over Egypt, which knew
not Joseph. The same dealt subtilly with our race, and evil entreated our fathers, that 19
they should cast out their babes to the end they might not live. At which season
Moses was born, and was exceeding fair; and he was nourished three months in his
father's house: and when he was cast out, Pharaoh's daughter took him up, and
nourished him for her own son. And Moses was instructed in all the wisdom of
the Egyptians; and he was mighty in his words and works. But when he was well- 23
nigh forty years old, it came into his heart to visit his brethren the children of Israel.
And seeing one of them suffer wrong, he defended him, and avenged him that was
oppressed, smiting the Egyptian: and he supposed that his brethren understood how
that God by his hand was giving them deliverance; but they understood not. And
the day following he appeared unto them as they strove, and would have set them at
one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he 27
that did his neighbour wrong thrust him away, saying, Who made thee a ruler and
a judge over us? Wouldest thou kill me, as thou killedst the Egyptian yesterday?
And Moses fled at this saying, and became a sojourner in the land of Midian,
where he begat two sons. And when forty years were fulfilled, an angel appeared to
him in the wilderness of mount Sinai, in a flame of fire in a bush. And when Moses 31
saw it, he wondered at the sight: and as he drew near to behold, there came a voice

32 of the Lord, I am the God of thy fathers, the God of Abraham, and of Isaac, and of
Jacob. And Moses trembled, and durst not behold. And the Lord said unto him,
Loose the shoes from thy feet: for the place whereon thou standest is holy ground.
I have surely seen the affliction of my people which is in Egypt, and have heard their
groaning, and I am come down to deliver them: and now come, I will send thee into
35 Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge?
him hath God sent to be both a ruler and a deliverer with the hand of the angel
which appeared to him in the bush. This man led them forth, having wrought
wonders and signs in Egypt, and in the Red Sea, and in the wilderness forty years.
This is that Moses, which said unto the children of Israel, A prophet shall God
38 raise up unto you from among your brethren, like unto me. This is he that was
in the church in the wilderness with the angel which spake to him in the mount Sinai,
and with our fathers: who received living oracles to give unto us: to whom our
fathers would not be obedient, but thrust him from them, and turned back in their
hearts unto Egypt, saying unto Aaron, Make us gods which shall go before us: for
as for this Moses, which led us forth out of the land of Egypt, we wot not what is
become of him. And they made a calf in those days, and brought a sacrifice unto
42 the idol, and rejoiced in the works of their hands. But God turned, and gave them
up to serve the host of heaven; as it is written in the book of the prophets:
Did ye offer unto me slain beasts and sacrifices forty years in the wilderness, O house
of Israel? And ye took up the tabernacle of Moloch, and the star of the god Rephan,
the figures which ye made to worship them: and I will carry you away beyond Babylon.
44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed
who spake unto Moses, that he should make it according to the figure that he had seen.
Which also our fathers, in their turn, brought in with Joshua when they entered on
the possession of the nations, which God thrust out before the face of our fathers,
unto the days of David; who found favour in the sight of God, and asked to find a
48 habitation for the God of Jacob. But Solomon built him a house. Howbeit the Most
High dwelleth not in houses made with hands; as saith the prophet,

The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy
Ghost: as your fathers did, so do ye. Which of the prophets did not your fathers
persecute? and they killed them which shewed before of the coming of the Righteous
One; of whom ye have now become betrayers and murderers; ye who received the
law as it was ordained by angels, and kept it not.'

54 Now when they heard these things, they were cut to the heart, and they gnashed
on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly
into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
and said, Behold, I see the heavens opened, and the Son of man standing on the right
hand of God. But they cried out with a loud voice, and stopped their ears, and
rushed upon him with one accord; and they cast him out of the city, and
First appearance of Saul stoned him: and the witnesses laid down their garments at the feet of a
young man named Saul. And they stoned Stephen, calling upon the
Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down,
and cried with a loud voice, Lord, lay not this sin to their charge. And when he
8 had said this, he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in

Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great lamen- 2
tation over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

Persecution extends the witness through Judæa and Samaria

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city.

But there was a certain man, Simon by name, which beforetime in the city used 9
sorcery, and amazed the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tid- 12
ings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

Now when the apostles which were at Jerusalem heard that Samaria had received 14
the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. Now when Simon saw that through the laying on of the apostles' hands the Holy 18
Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. But Peter said unto him: Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter; for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps 22
the thought of thy heart shall be forgiven thee. For I see that thou wilt become gall of bitterness and a bond of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south 26
unto the way that goeth down from Jerusalem unto Gaza. (The same is desert.) And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot.

Further extension of the witness by Philip

And Philip ran to him, and heard him reading Isaiah the prophet, and said, Under- 30
standest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now the place of the scripture which he was reading was this:

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgement was taken away: 33
His generation who shall declare?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet
35 this? of himself, or of some other? And Philip opened his mouth, and beginning
from this scripture, preached unto him Jesus. And as they went on the way, they
came unto a certain water; and the eunuch saith, Behold, here is water; what doth
hinder me to be baptized? And he commanded the chariot to stand still: and they
both went down into the water, both Philip and the eunuch; and he baptized him.
39 And when they came up out of the water, the Spirit of the Lord caught away Philip;
and the eunuch saw him no more, for he went on his way rejoicing. But Philip was
found at Azotus: and passing through he preached the gospel to all the cities, till he
came to Cæsarea.

9 But Saul, yet breathing threatening and slaughter against the disciples of the Lord,
went unto the high priest, and asked of him letters to Damascus unto the synagogues,
that if he found any that were of the Way, whether men or women, he
might bring them bound to Jerusalem. And as he journeyed, it came
to pass that he drew nigh unto Damascus: and suddenly there shone
round about him a light out of heaven: and he fell upon the earth, and heard a voice
5 saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou,
Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the
city, and it shall be told thee what thou must do. And the men that journeyed with
him stood speechless, hearing the voice, but beholding no man. And Saul arose from
the earth; and when his eyes were opened, he saw nothing; and they led him by the
hand, and brought him into Damascus. And he was three days without sight, and
did neither eat nor drink.

Conversion of Saul

10 Now there was a certain disciple at Damascus, named Ananias: and the Lord said
unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the
Lord said unto him, Arise, and go to the street which is called Straight, and inquire
in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;
and he hath seen a man named Ananias coming in, and laying his hands on him, that
13 he might receive his sight. But Ananias answered, Lord, I have heard from many of
this man, how much evil he did to thy saints at Jerusalem: and here he hath authority
from the chief priests to bind all that call upon thy name. But the Lord said unto
him, Go thy way: for he is a chosen vessel unto me, to bear my name before the
Gentiles and kings, and the children of Israel: for I will shew him how many things he
17 must suffer for my name's sake. And Ananias departed, and entered into the house;
and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared
unto thee in the way which thou camest, hath sent me, that thou mayest receive thy
sight, and be filled with the Holy Ghost. And straightway there fell from his eyes
as it were scales, and he received his sight; and he arose and was baptized; and he
took food and was strengthened.

20 And he was certain days with the disciples which were at Damascus. And
straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And
all that heard him were amazed, and said, Is not this he that in Jerusalem made
havock of them which called on this name? and he had come hither for this intent,
that he might bring them bound before the chief priests. But Saul increased the more
in strength, and confounded the Jews which dwelt at Damascus, proving that this is
the Christ.

23 And when many days were fulfilled, the Jews took counsel together to kill him:
but their plot became known to Saul. And they watched the gates also day and night
that they might kill him: but his disciples took him by night, and let him down through
the wall, lowering him in a basket.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples:
and they were all afraid of him, not believing that he was a disciple. But Barnabas
took him, and brought him to the apostles, and declared unto them how he had seen

the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out 28
at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

So the church throughout all Judæa and Galilee and Samaria had peace, being 31
edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.

IV

VISION OF PETER AND OPENING OF THE GOSPEL TO THE GENTILES

And it came to pass, as Peter went throughout all parts, he came down also to the 32
saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years; for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is 36
called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. And Peter arose and went with them. And when he was 39
come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling 41
the saints and widows, he presented her alive. And it became known throughout all Joppa: and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the **10**
band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway.
Peter's Vision: Admission of Gentiles to baptism
He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose 6
house is by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, 9
Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. And there came a 13
voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven.

17 Now while Peter was much perplexed in himself what the vision which he had
seen might mean, behold, the men that were sent by Cornelius, having made inquiry
for Simon's house, stood before the gate, and called and asked whether Simon, which
was surnamed Peter, were lodging there. And while Peter thought on the vision, the
Spirit said unto him, Behold, three men seek thee. But arise, and get thee down,
21 and go with them, nothing doubting: for I have sent them. And Peter went down
to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye
are come? And they said, Cornelius a centurion, a righteous man and one that feareth
God, and well reported of by all the nation of the Jews, was warned of God by a holy
23 angel to send for thee into his house, and to hear words from thee. So he called
them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren
from Joppa accompanied him. And on the morrow they entered into Cæsarea. And
Cornelius was waiting for them, having called together his kinsmen and his near
friends. And when it came to pass that Peter entered, Cornelius met him, and fell
26 down at his feet, and worshipped him. But Peter raised him up, saying, Stand up;
I myself also am a man. And as he talked with him, he went in, and findeth many
come together: and he said unto them: Ye yourselves know how that it is an unlawful
thing for a man that is a Jew to join himself or come unto one of another nation;
and yet unto me hath God shewed that I should not call any man common or unclean:
29 wherefore also I came without gainsaying, when I was sent for. I ask therefore
with what intent ye sent for me. And Cornelius said: Four days ago, until this hour, I
was keeping the ninth hour of prayer in my house; and behold, a man stood before
me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are
32 had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee
Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea
side. Forthwith therefore I sent to thee; and thou hast well done that thou art come.
Now therefore we are all here present in the sight of God, to hear all things that have
34 been commanded thee of the Lord. And Peter opened his mouth, and said:

'Of a truth I perceive that God is no respecter of persons: but in every nation he
that feareth him, and worketh righteousness, is acceptable to him. The word which
he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ —
he is Lord of all — that saying ye yourselves know, which was published throughout
38 all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus
of Nazareth, how that God anointed him with the Holy Ghost and with power; who
went about doing good, and healing all that were oppressed of the devil; for God was
with him. And we are witnesses of all things which he did both in the country of
the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God
41 raised up the third day, and gave him to be made manifest, not to all the people, but
unto witnesses that were chosen before of God, even to us, who did eat and drink with
him after he rose from the dead. And he charged us to preach unto the people, and
to testify that this is he which is ordained of God to be the Judge of quick and dead.
To him bear all the prophets witness, that through his name every one that believeth
on him shall receive remission of sins.'

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard
the word. And they of the circumcision which believed were amazed, as many as
came with Peter, because that on the Gentiles also was poured out the gift of the Holy
Ghost. For they heard them speak with tongues, and magnify God. Then answered
Peter, Can any man forbid the water, that these should not be baptized, which have
received the Holy Ghost as well as we? And he commanded them to be baptized in
the name of Jesus Christ. Then prayed they him to tarry certain days.

11 Now the apostles and the brethren that were in Judæa heard that the Gentiles
also had received the word of God. And when Peter was come up to Jerusalem, they

that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter began, and expounded the matter unto them in order, saying:

'I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel 5
descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and fowls of the heaven. And I heard also a voice saying unto me, Rise, Peter; kill and eat. But I said, Not so, Lord: for nothing common or unclean hath ever entered into 8
my mouth. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common. And this was done thrice: and all were drawn up again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: and he told us how he had seen the angel stand- 13
ing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. If then God gave unto them the 17
like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?'

And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

They therefore that were scattered abroad upon the tribulation that arose about 19
Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he 23
exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. And he went forth to Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

Rise of Antioch as centre of Gentile Christianity

Now in these days there came down prophets from Jerusalem unto Antioch. 27
And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

Now about that time Herod the king put forth his hands to afflict certain of the 12
church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring 6

Persecution of the Church in Jerusalem

him forth, the same night Peter was sleeping between two soldiers, bound with two
7 chains: and guards before the door kept the prison. And behold, an angel of the
Lord stood by him, and a light shined in the cell: and he smote Peter on the side,
and awoke him, saying, Rise up quickly. And his chains fell off from his hands.
And the angel said unto him, Gird thyself, and bind on thy sandals. And he did
9 so. And he saith unto him, Cast thy garment about thee, and follow me. And he
went out, and followed; and he wist not that it was true which was done by the
angel, but thought he saw a vision. And when they were past the first and the
second ward, they came unto the iron gate that leadeth into the city; which opened to
them of its own accord: and they went out, and passed on through one street; and
11 straightway the angel departed from him. And when Peter was come to himself,
he said, Now I know of a truth, that the Lord hath sent forth his angel and
delivered me out of the hand of Herod, and from all the expectation of the people
of the Jews. And when he had considered the thing, he came to the house of
Mary the mother of John whose surname was Mark; where many were gathered
together and were praying. And when he knocked at the door of the gate,
14 a maid came to answer, named Rhoda. And when she knew Peter's voice, she
opened not the gate for joy, but ran in, and told that Peter stood before the gate.
And they said unto her, Thou art mad. But she confidently affirmed that it was even
so. And they said, It is his angel. But Peter continued knocking: and when they
had opened, they saw him, and were amazed. But he, beckoning unto them with
the hand to hold their peace, declared unto them how the Lord had brought him
forth out of the prison. And he said, Tell these things unto James, and to the breth-
18 ren. And he departed, and went to another place. Now as soon as it was day,
there was no small stir among the soldiers, what was become of Peter. And when
Herod had sought for him, and found him not, he examined the guards, and com-
manded that they should be put to death. And he went down from Judæa to Cæsarea,
and tarried there.

20 Now he was highly displeased with them of Tyre and Sidon: and they came
with one accord to him, and, having made Blastus the king's chamberlain their
friend, they asked for peace, because their country was fed from the king's country.
And upon a set day Herod arrayed himself in royal apparel, and sat on the throne,
and made an oration unto them. And the people shouted, saying, The voice of a god,
and not of a man. And immediately an angel of the Lord smote him, because he
gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

V

PAUL'S FIRST MISSIONARY JOURNEY

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their
ministration, taking with them John whose surname was Mark.

13 Now there were at Antioch, in the church that was there, prophets and teachers,
Barnabas, and Symeon that was called Niger, and Lucius of Cyrene,
and Manaen the foster-brother of Herod the tetrarch, and Saul. And
as they ministered to the Lord, and fasted, the Holy Ghost said, Sepa-
rate me Barnabas and Saul for the work whereunto I have called
them. Then, when they had fasted and prayed and laid their hands on
them, they sent them away.

Institution of the Missionary Journey

4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from
thence they sailed to Cyprus. And when they were at Salamis, they proclaimed
the word of God in the synagogues of the Jews: and they had also John as their

attendant. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas 8
the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. But Saul, who is also called Paul, filled with the Holy Ghost, fastened his eyes on him, and said: O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, 11
and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Now Paul and his company set sail from Paphos, and came to Perga in Pam- 13
phylia: and John departed from them and returned to Jerusalem.

Relations of the missionaries with Jews and with Gentiles

But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul stood up, and beckoning with the hand said:

'Men of Israel, and ye that fear God, hearken. The God of this people Israel 17
chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges 20
until Samuel the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my will. Of this man's seed hath God according to 23
promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not he: but behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose.
Brethren, children of the stock of Abraham, and those among you that fear God, to 26
us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: and he was seen 30
for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, *Thou art my Son, this day have I begotten thee.* And as concerning that he raised him up from the dead, 34
now no more to return to corruption, he hath spoken on this wise, *I will give you the holy and sure blessings of David.* Because he saith also in another psalm, *Thou wilt not give thy Holy One to see corruption.* For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption. Be it known 38

unto you therefore, brethren, that through this man is proclaimed unto you remis-
39 sion of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken in the prophets: *Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, if one declare it unto you.*'

42 And as they went out, they besought that these words might be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

And the next sabbath almost the whole city was gathered together to hear the
45 word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said: 'It was necessary that the word of God should first be spoken to you: seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, *I have set thee for a light of the Gentiles, that thou shouldest be for*
48 *salvation unto the uttermost part of the earth.*' And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

14 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed.

Conclusion of the First Missionary Journey

But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part
5 held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and walked. And when the multitudes saw what Paul had done, they lifted up their voice, saying in
12 the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments,
15 and sprang forth among the multitude, crying out and saying: Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone by
17 suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons,

filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither from Antioch and Iconium: and having persuaded 19
the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, ex- 22
horting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence 25
they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. And they tarried no little time 28
with the disciples.

VI

QUESTION OF THE CIRCUMCISION OF THE GENTILES

And certain men came down from Judæa and taught the brethren, saying, Ex- **15**
cept ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church 4
and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, say- 5
ing, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them: 7

'Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing 9
their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.'

And all the multitude kept silence; and they hearkened unto Barnabas and Paul 12
rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying:

'Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words 15
of the prophets; as it is written: *After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from the beginning of the world.* Wherefore my judgement is, that we trouble not them which

20 from among the Gentiles turn to God; but that we write unto them, that they abstain
from the pollutions of idols, and from fornication, and from what is strangled, and
from blood. For Moses from generations of old hath in every city them that preach
him, being read in the synagogues every sabbath.'

Then it seemed good to the apostles and the elders, with the whole church, to
choose men out of their company, and send them to Antioch with Paul and Barnabas;
23 namely, Judas called Barsabbas, and Silas, chief men among the brethren; and they
wrote thus by them.

An Epistle

The Apostles and the Elder Brethren: Unto the Brethren which are of the Gentiles in Antioch and Syria and Cilicia: Greeting.

24 Forasmuch as we have heard that certain which went out from us have troubled
you with words, subverting your souls; to whom we gave no commandment: it
seemed good unto us, having come to one accord, to choose out men and send them
unto you with our beloved Barnabas and Paul, men that have hazarded their lives
for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who
28 themselves also shall tell you the same things by word of mouth. For it seemed good
to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary
things: that ye abstain from things sacrificed to idols, and from blood, and from
things strangled, and from fornication; from which if ye keep yourselves, it shall
be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered
the multitude together, they delivered the epistle. And when they had read it, they
rejoiced for the consolation. And Judas and Silas, being themselves also prophets,
exhorted the brethren with many words, and confirmed them. And after they
had spent some time there, they were dismissed in peace from the brethren unto
those that had sent them forth. But Paul and Barnabas tarried in Antioch, teach-
ing and preaching the word of the Lord, with many others also.

VII

FURTHER MISSIONARY JOURNEYS AND OPENING OF THE GOSPEL TO EUROPE

36 And after some days Paul said unto Barnabas, Let us return now and visit the
brethren in every city wherein we proclaimed the word of the Lord, and see how they
fare. And Barnabas was minded to take with them John also, who
Further missionary journeying was called Mark. But Paul thought not good to take with them him
who withdrew from them from Pamphylia, and went not with them to the
work. And there arose a sharp contention, so that they parted asunder
one from the other, and Barnabas took Mark with him, and sailed away unto Cy-
prus; but Paul chose Silas, and went forth, being commended by the brethren to the
grace of the Lord. And he went through Syria and Cilicia, confirming the churches.
16 And he came also to Derbe and to Lystra: and behold, a certain disciple was
there, named Timothy, the son of a Jewess which believed; but his father was a
Greek. The same was well reported of by the brethren that were at Lystra and
Iconium. Him would Paul have to go forth with him; and he took and circum-
cised him because of the Jews that were in those parts: for they all knew that his
4 father was a Greek. And as they went on their way through the cities, they delivered
them the decrees for to keep, which had been ordained of the apostles and elders

that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

Paul's Vision: Opening of the gospel to Europe

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, which brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are servants of the Most High God, which proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day, the magistrates sent the serjeants, saying, Let those men

go. And the jailor reported the words to Paul, saying, The magistrates have sent
36 to let you go: now therefore come forth, and go in peace. But Paul said unto them,
They have beaten us publicly, uncondemned, men that are Romans, and have cast
us into prison; and do they now cast us out privily? nay verily; but let them come
38 themselves and bring us out. And the serjeants reported these words unto the
magistrates: and they feared, when they heard that they were Romans; and they
came and besought them; and when they had brought them out, they asked them
to go away from the city. And they went out of the prison, and entered into the house
of Lydia: and when they had seen the brethren, they comforted them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to
Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was,
went in unto them, and for three sabbath days reasoned with them from
Evangelisation of European centres the scriptures, opening and alleging, that it behoved the Christ to suffer,
and to rise again from the dead; and that this Jesus, whom, said he,
I proclaim unto you, is the Christ. And some of them were per-
suaded, and consorted with Paul and Silas; and of the devout Greeks
5 a great multitude, and of the chief women not a few. But the Jews, being moved
with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd,
set the city on an uproar; and assaulting the house of Jason, they sought to bring them
forth to the people. And when they found them not, they dragged Jason and certain
brethren before the rulers of the city, crying, These that have turned the world upside
7 down are come hither also; whom Jason hath received: and these all act contrary to
the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled
the multitude and the rulers of the city, when they heard these things. And when
they had taken security from Jason and the rest, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berœa:
who when they were come thither went into the synagogue of the Jews. Now these
were more noble than those in Thessalonica, in that they received the word with all
readiness of mind, examining the scriptures daily, whether these things were so.
Many of them therefore believed; also of the Greek women of honourable estate,
13 and of men, not a few. But when the Jews of Thessalonica had knowledge that the
word of God was proclaimed of Paul at Berœa also, they came thither likewise, stir-
ring up and troubling the multitudes. And then immediately the brethren sent forth
. Paul to go as far as to the sea: and Silas and Timothy abode there still. But they
that conducted Paul brought him as far as Athens: and receiving a commandment
unto Silas and Timothy that they should come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was provoked within him,
as he beheld the city full of idols. So he reasoned in the synagogue with the Jews
and the devout persons, and in the marketplace every day with them
Paul at Athens that met with him. And certain also of the Epicurean and Stoic
philosophers encountered him. And some said, What would this bab-
bler say? other some, He seemeth to be a setter forth of strange gods: because
19 he preached Jesus and the resurrection. And they took hold of him, and brought
him unto the Areopagus, saying, May we know what this new teaching is, which
is spoken by thee? For thou bringest certain strange things to our ears: we would
22 know therefore what these things mean.* And Paul stood in the midst of the
Areopagus, and said:

'Ye men of Athens, in all things I perceive that ye are somewhat superstitious.
For as I passed along, and observed the objects of your worship, I found also an
altar with this inscription,

To an Unknown God

21 * Now all the Athenians and the strangers sojourning there spent their time in nothing else
but either to tell or to hear some new thing.

What therefore ye worship in ignorance, this set I forth unto you. The God that 24
made the world and all things therein, he, being Lord of heaven and earth, dwelleth
not in temples made with hands; neither is he served by men's hands, as though he
needed any thing, seeing he himself giveth to all life, and breath, and all things;
and he made of one every nation of men for to dwell on all the face of the earth,
having determined their appointed seasons, and the bounds of their habitation;
that they should seek God, if haply they might feel after him, and find him, though 27
he is not far from each one of us: for in him we live, and move, and have our being;
as certain even of your own poets have said, For we are also his offspring. Being
then the offspring of God, we ought not to think that the Godhead is like unto gold,
or silver, or stone, graven by art and device of man. The times of ignorance there- 30
fore God overlooked; but now he commandeth men that they should all everywhere
repent: inasmuch as he hath appointed a day, in the which he will judge the world
in righteousness by the man whom he hath ordained; whereof he hath given assur-
ance unto all men, in that he hath raised him from the dead.'

Now when they heard of the resurrection of the dead, some mocked; but others 32
said, We will hear thee concerning this yet again. Thus Paul went out from among
them. But certain men clave unto him, and believed: among whom also was
Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things he departed from Athens, and came to Corinth. And he **18**
found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

Another Vision and more settled ministry at Corinth

But when Silas and Timothy came down from Macedonia, Paul was constrained 5
by the word, testifying to the Jews that Jesus was the Christ. And when they op-
posed themselves, and blasphemed, he shook out his raiment, and said unto them,
Your blood be upon your own heads; I am clean: from henceforth I will go unto
the Gentiles. And he departed thence, and went into the house of a certain man
named Titus Justus, one that worshipped God, whose house joined hard to the
synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all 8
his house; and many of the Corinthians hearing believed, and were baptized. And
the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold
not thy peace: for I am with thee, and no man shall set on thee to harm thee: for
I have much people in this city. And he dwelt there a year and six months, teaching 11
the word of God among them. [*Continued, page* 1153.

THE FIRST EPISTLE TO THE THESSALONIANS

Paul and Silvanus and Timothy: Unto the Church of the Thessalonians **1**
in God the Father and the Lord Jesus Christ: Grace to you and peace.

1

We give thanks to God always for you all, making mention of you in our prayers; 2
remembering without ceasing your work of faith and labour of love and patience of
hope in our Lord Jesus Christ, before our God and Father; knowing, brethren beloved
of God, your election, how that our gospel came not unto you in word only, but also
in power, and in the Holy Ghost, and in much assurance; even as ye know what man-
ner of men we shewed ourselves toward you for your sake. And ye became imitators 6

of us, and of the Lord, having received the word in much affliction, with joy of the Hol
Ghost; so that ye became an ensample to all that believe in Macedonia and in Achaia
8 For from you hath sounded forth the word of the Lord, not only in Macedonia an
Achaia, but in every place your faith to God-ward is gone forth; so that we need not t
speak any thing. For they themselves report concerning us what manner of enterin
in we had unto you; and how ye turned unto God from idols, to serve a living an
true God, and to wait for his Son from heaven, whom he raised from the dead, eve
Jesus, which delivereth us from the wrath to come.
2 For yourselves, brethren, know our entering in unto you, that it hath not been foun
vain: but having suffered before, and been shamefully entreated, as ye know, a
Philippi, we waxed bold in our God to speak unto you the gospel of God in much con
flict. For our exhortation is not of error, nor of uncleanness, nor in guile: but ever
as we have been approved of God to be intrusted with the gospel, so we speak; no
5 as pleasing men, but God which proveth our hearts. For neither at any time were w
found using words of flattery, as ye know, nor a cloke of covetousness, God is witness
nor seeking glory of men, neither from you, nor from others, when we might have bee
burdensome, as apostles of Christ. But we were gentle in the midst of you, as whe
a nurse cherisheth her own children: even so, being affectionately desirous of you
we were well pleased to impart unto you, not the gospel of God only, but also our own
9 souls, because ye were become very dear to us. For ye remember, brethren, ou
labour and travail: working night and day, that we might not burden any of you, w
preached unto you the gospel of God. Ye are witnesses, and God also, how holily
and righteously and unblameably we behaved ourselves toward you that believe: a
ye know how we dealt with each one of you, as a father with his own children, exhorting
12 you, and encouraging you, and testifying, to the end that ye should walk worthily
of God, who calleth you into his own kingdom and glory. And for this cause we also
thank God without ceasing that, when ye received from us the word of the message,
even the word of God, ye accepted it not as the word of men, but, as it is in truth,
14 the word of God, which also worketh in you that believe. For ye, brethren, became
imitators of the churches of God which are in Judæa in Christ Jesus: for ye also
suffered the same things of your own countrymen, even as they did of the Jews;
who both killed the Lord Jesus and the prophets, and drave out us, and please not God,
and are contrary to all men; forbidding us to speak to the Gentiles that they may be
saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.
17 But we, brethren, being bereaved of you for a short season, in presence, not in
heart, endeavoured the more exceedingly to see your face with great desire: because
we would fain have come unto you, I Paul once and again; and Satan hindered us.
For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord
3 Jesus at his coming? For ye are our glory and our joy. Wherefore when we could no
longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy,
our brother and God's minister in the gospel of Christ, to establish you, and to comfort
you concerning your faith: that no man be moved by these afflictions; for yourselves
know that hereunto we are appointed. For verily, when we were with you, we told
you beforehand that we are to suffer affliction; even as it came to pass, and ye know.
5 For this cause I also, when I could no longer forbear, sent that I might know your
faith, lest by any means the tempter had tempted you, and our labour should be in
vain. But when Timothy came even now unto us from you, and brought us glad
tidings of your faith and love, and that ye have good remembrance of us always,
longing to see us, even as we also to see you; for this cause, brethren, we were com-
forted over you in all our distress and affliction through your faith: for now we live,
9 if ye stand fast in the Lord. For what thanksgiving can we render again unto God
for you, for all the joy wherewith we joy for your sakes before our God; night and day
praying exceedingly that we may see your face, and may perfect that which is lacking

your faith? Now may our God and Father himself, and our Lord Jesus, direct our 11
ay unto you: and the Lord make you to increase and abound in love one toward
nother, and toward all men, even as we also do toward you; to the end he may
tablish your hearts unblameable in holiness before our God and Father, at the coming
f our Lord Jesus with all his saints.

Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye 4
eceived of us how ye ought to walk and to please God, even as ye do walk, — that ye
bound more and more. For ye know what charge we gave you through the Lord
esus. For this is the will of God, even your sanctification, that ye abstain from 3
ornication; that each one of you know how to possess himself of his own vessel in
anctification and honour, not in the passion of lust, even as the Gentiles which know
ot God; that no man transgress, and wrong his brother in the matter: because the
ord is an avenger in all these things, as also we forewarned you and testified. For
od called us not for uncleanness, but in sanctification. Therefore he that rejecteth, 8
ejecteth not man, but God, who giveth his Holy Spirit unto you. But concerning
ove of the brethren ye have no need that one write unto you: for ye yourselves are
aught of God to love one another; for indeed ye do it toward all the brethren which are
n all Macedonia. But we exhort you, brethren, that ye abound more and more;
nd that ye study to be quiet, and to do your own business, and to work with your 11
ands, even as we charged you; that ye may walk honestly toward them that are with-
ut, and may have need of nothing.

II

But we would not have you ignorant, brethren, concerning them that fall asleep; 13
hat ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus
ied and rose again, even so them also that are fallen asleep in Jesus will God bring
ith him. For this we say unto you by the word of the Lord, that we that are alive,
hat are left unto the coming of the Lord, shall in no wise precede them that are
llen asleep. For the Lord himself shall descend from heaven, with a shout, with the 16
oice of the archangel, and with the trump of God: and the dead in Christ shall rise
rst: then we that are alive, that are left, shall together with them be caught up in the
ouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore
omfort one another with these words.

But concerning the times and the seasons, brethren, ye have no need that aught be 5
ritten unto you. For yourselves know perfectly that the day of the Lord so cometh
s a thief in the night. When they are saying, Peace and safety, then sudden destruc-
on cometh upon them, as travail upon a woman with child; and they shall in no wise
scape. But ye, brethren, are not in darkness, that that day should overtake you as a 4
hief: for ye are all sons of light, and sons of the day: we are not of the night, nor of
arkness; so then let us not sleep, as do the rest, but let us watch and be sober. For
hey that sleep sleep in the night; and they that be drunken are drunken in the night.
ut let us, since we are of the day, be sober, putting on the breastplate of faith and
ve; and for a helmet, the hope of salvation. For God appointed us not unto wrath, 9
ut unto the obtaining of salvation through our Lord Jesus Christ, who died for us,
hat, whether we wake or sleep, we should live together with him. Wherefore exhort
he another, and build each other up, even as also ye do.

III

But we beseech you, brethren, to know them that labour among you, and are over 12
ou in the Lord, and admonish you; and to esteem them exceeding highly in love for
heir work's sake. Be at peace among yourselves. And we exhort you, brethren,
dmonish the disorderly, encourage the fainthearted, support the weak, be long-
ffering toward all. See that none render unto any one evil for evil; but alway

16 follow after that which is good, one toward another, and toward all. Rejoice alwa
pray without ceasing; in every thing give thanks: for this is the will of God in Chri
Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove a
things; hold fast that which is good; abstain from every form of evil.
23 And the God of peace himself sanctify you wholly; and may your spirit and so
and body be preserved entire, without blame at the coming of our Lord Jesus Chris
Faithful is he that calleth you, who will also do it.
Brethren, pray for us.
Salute all the brethren with a holy kiss. I adjure you by the Lord that this epist
28 be read unto all the brethren. The grace of our Lord Jesus Christ be with you.

THE SECOND EPISTLE TO THE THESSALONIANS

1 *Paul and Silvanus and Timothy: Unto the Church of the Thessalonian*
in God our Father and the Lord Jesus Christ: Grace to you and pea
from God the Father and the Lord Jesus Christ.

I

3 We are bound to give thanks to God alway for you, brethren, even as it is mee
for that your faith groweth exceedingly, and the love of each one of you all towar
one another aboundeth; so that we ourselves glory in you in the churches of God f
your patience and faith in all your persecutions and in the afflictions which ye endure
which is a manifest token of the righteous judgement of God; to the end that ye ma
6 be counted worthy of the kingdom of God, for which ye also suffer: if so be that it is
righteous thing with God to recompense affliction to them that afflict you, and to yo
that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with th
angels of his power in flaming fire, rendering vengeance to them that know not Go
and to them that obey not the gospel of our Lord Jesus: who shall suffer punishmen
even eternal destruction from the face of the Lord and from the glory of his migh
when he shall come to be glorified in his saints, and to be marvelled at in all them tha
11 believed (because our testimony unto you was believed) in that day. To which en
we also pray always for you, that our God may count you worthy of your calling, an
fulfil every desire of goodness and every work of faith, with power; that the name
our Lord Jesus may be glorified in you, and ye in him, according to the grace of ou
God and the Lord Jesus Christ.

II

2 Now we beseech you, brethren, touching the coming of our Lord Jesus Chris
and our gathering together unto him; to the end that ye be not quickly shaken fro
your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from u
as that the day of the Lord is now present; let no man beguile you in any wise: for
will not be, except the falling away come first, and the man of sin be revealed, th
son of perdition, he that opposeth and exalteth himself against all that is called Go
or that is worshipped; so that he sitteth in the temple of God, setting himself forth a
5 God. Remember ye not, that, when I was yet with you, I told you these things
And now ye know that which restraineth, to the end that he may be revealed in his ow
season. For the mystery of lawlessness doth already work: only there is one tha
restraineth now, until he be taken out of the way. And then shall be revealed th
lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and brin
to nought by the manifestation of his coming; even he, whose coming is according
10 the working of Satan with all power and signs and lying wonders, and with all dece
of unrighteousness for them that are perishing; because they received not the love

ie truth, that they might be saved. And for this cause God sendeth them a working of 11
rror, that they should believe a lie; that they all might be judged who believed not
ie truth, but had pleasure in unrighteousness.

III

But we are bound to give thanks to God alway for you, brethren beloved of the 13
ord, for that God chose you from the beginning unto salvation in sanctification of
ie Spirit and belief of the truth: whereunto he called you through our gospel, to the
btaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and
old the traditions which ye were taught, whether by word, or by epistle of ours.
ow our Lord Jesus Christ himself, and God our Father which loved us and gave us
ternal comfort and good hope through grace, comfort your hearts and stablish them
i every good work and word. Finally, brethren, pray for us, that the word of the 3
ord may run and be glorified, even as also it is with you; and that we may be de-
vered from unreasonable and evil men; for all have not faith. But the Lord is
aithful, who shall stablish you, and guard you from the evil one. And we have con-
dence in the Lord touching you, that ye both do and will do the things which we
ommand. And the Lord direct your hearts into the love of God, and into the
atience of Christ.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye 6
ithdraw yourselves from every brother that walketh disorderly, and not after the
adition which they received of us. For yourselves know how ye ought to imitate us:
or we behaved not ourselves disorderly among you; neither did we eat bread for
ought at any man's hand, but in labour and travail, working night and day, that we
ight not burden any of you: not because we have not the right, but to make ourselves 9
i ensample unto you, that ye should imitate us. For even when we were with you,
his we commanded you, If any will not work, neither let him eat. For we hear of
ome that walk among you disorderly, that work not at all, but are busybodies. Now
hem that are such we command and exhort in the Lord Jesus Christ, that with quiet- 13
ess they work, and eat their own bread. But ye, brethren, be not weary in well-
oing. And if any man obeyeth not our word by this epistle, note that man, that ye
ave no company with him, to the end that he may be ashamed. And yet count him
ot as an enemy, but admonish him as a brother.

Now the Lord of peace himself give you peace at all times in all ways. The
ord be with you all.

The salutation of me Paul with mine own hand, which is the token in 17
every epistle: so I write. The grace of our Lord Jesus Christ be with
you all.

The Acts of the Apostles continued 18

But when Gallio was proconsul of Achaia, the Jews with one accord rose up 12
gainst Paul, and brought him before the judgement-seat, saying, This man persuad-
h men to worship God contrary to the law. But when Paul was
bout to open his mouth, Gallio said unto the Jews, If indeed it were **Missionary journeying resumed**
matter of wrong or of wicked villany, O ye Jews, reason would that
should bear with you: but if they are questions about words and
mes and your own law, look to it yourselves; I am not minded to be a judge of
ese matters. And he drave them from the judgement-seat. And they all laid hold
i Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat.
nd Gallio cared for none of these things.

And Paul, having tarried after this yet many days, took his leave of the brethren, 18
id sailed thence for Syria, and with him Priscilla and Aquila; having shorn his

19 head in Cenchreæ: for he had a vow. And they came to Ephesus, and he left them
there: but he himself entered into the synagogue, and reasoned with the Jews.
And when they asked him to abide a longer time, he consented not; but taking his
leave of them, and saying, I will return again unto you, if God will, he set sail from
Ephesus. And when he had landed at Cæsarea, he went up and saluted the church,
and went down to Antioch.

23 And having spent some time there, he departed, and went through the region of
Galatia and Phrygia in order, stablishing all the disciples.

[*Continued, page* 1158

THE EPISTLE TO THE GALATIANS

1

*Paul: An apostle (not from men, neither through man, but through Jesus
Christ, and God the Father, who raised him from the dead): And all
the Brethren which are with me: Unto the Churches of Galatia: Grace
to you and peace from God the Father, and our Lord Jesus Christ,
who gave himself for our sins, that he might deliver us out of this present
evil world, according to the will of our God and Father: to whom be the
glory for ever and ever. Amen.*

6 I marvel that ye are so quickly removing from him that called you in the grace of
Christ unto a different gospel; which is not another gospel: only there are some
that trouble you, and would pervert the gospel of Christ. But though we, or an
angel from heaven, should preach unto you any gospel other than that which we
9 preached unto you, let him be anathema. As we have said before, so say I now
again, If any man preacheth unto you any gospel other than that which ye received,
let him be anathema. For am I now persuading men, or God? or am I seeking
to please men? if I were still pleasing men, I should not be a servant of Christ.

I

11 For I make known to you, brethren, as touching the gospel which was preached
by me, that it is not after man. For neither did I receive it from man, nor was I
taught it, but it came to me through revelation of Jesus Christ. For ye have heard
of my manner of life in time past in the Jews' religion, how that beyond measure I
14 persecuted the church of God, and made havock of it: and I advanced in the Jews'
religion beyond many of mine own age among my countrymen, being more exceed-
ingly zealous for the traditions of my fathers. But when it was the good pleasure of
God, who separated me, even from my mother's womb, and called me through
his grace, to reveal his Son in me, that I might preach him among the Gentiles;
17 immediately I conferred not with flesh and blood: neither went I up to Jerusalem
to them which were apostles before me: but I went away into Arabia; and again
I returned unto Damascus. Then after three years I went up to Jerusalem to visit
Cephas, and tarried with him fifteen days. But other of the apostles saw I none,
20 save James the Lord's brother. Now touching the things which I write unto you,
behold, before God, I lie not. Then I came into the regions of Syria and Cilicia.
And I was still unknown by face unto the churches of Judæa which were in Christ:
but they only heard say, He that once persecuted us now preacheth the faith of
which he once made havock; and they glorified God in me.

2 Then after the space of fourteen years I went up again to Jerusalem with Barna-
bas, taking Titus also with me. And I went up by revelation; and I laid before
them the gospel which I preach among the Gentiles, but privately before them who
were of repute, lest by any means I should be running, or had run, in vain. But not

even Titus who was with me, being a Greek, was compelled to be circumcised: and 4
that because of the false brethren privily brought in, who came in privily to spy
out our liberty which we have in Christ Jesus, that they might bring us into bondage:
to whom we gave place in the way of subjection, no, not for an hour; that the truth
of the gospel might continue with you. But from those who were reputed to be 6
somewhat (whatsoever they were, it maketh no matter to me: God accepteth not
man's person) — they, I say, who were of repute imparted nothing to me: but
contrariwise, when they saw that I had been intrusted with the gospel of the uncir-
cumcision, even as Peter with the gospel of the circumcision (for he that wrought
for Peter unto the apostleship of the circumcision wrought for me also unto the
Gentiles); and when they perceived the grace that was given unto me, James and 9
Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the
right hands of fellowship, that we should go unto the Gentiles, and they unto the
circumcision; only they would that we should remember the poor; which very thing
I was also zealous to do.

But when Cephas came to Antioch, I resisted him to the face, because he stood 11
condemned. For before that certain came from James, he did eat with the Gen-
tiles: but when they came, he drew back and separated himself, fearing them that
were of the circumcision. And the rest of the Jews dissembled likewise with him;
insomuch that even Barnabas was carried away with their dissimulation. But 14
when I saw that they walked not uprightly according to the truth of the gospel, I
said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles,
and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?
We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is 16
not justified by the works of the law, save through faith in Jesus Christ, even we
believed on Christ Jesus, that we might be justified by faith in Christ, and not by
the works of the law: because by the works of the law shall no flesh be justified.
But if, while we sought to be justified in Christ, we ourselves also were found sinners, 17
is Christ a minister of sin? God forbid. For if I build up again those things which
I destroyed, I prove myself a transgressor. For I through the law died unto the law,
that I might live unto God. I have been crucified with Christ; and it is no longer
I that live, but Christ liveth in me: and that life which I now live in the flesh I live
in faith, the faith which is in the Son of God, who loved me, and gave himself up for
me. I do not make void the grace of God: for if righteousness is through the law, 21
then Christ died for nought.

II

O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was 3
openly set forth crucified? This only would I learn from you, Received ye the
Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? hav-
ing begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so many
things in vain? if it be indeed in vain. He therefore that supplieth to you the
Spirit, and worketh miracles among you, doeth he it by the works of the law, or by
the hearing of faith?

Even as *Abraham believed God, and it was reckoned unto him for righteousness.* 6
Know therefore that they which be of faith, the same are sons of Abraham. And
the scripture, foreseeing that God would justify the Gentiles by faith, preached the
gospel beforehand unto Abraham, saying, *In thee shall all the nations be blessed.*
So then they which be of faith are blessed with the faithful Abraham.

For as many as are of the works of the law are under a curse: for it is written, 10
*Cursed is every one which continueth not in all things that are written in the book of
the law, to do them.* Now that no man is justified by the law in the sight of God, is
evident: for, *The righteous shall live by faith;* and the law is not of faith; but, *He*

13 *that doeth them shall live in them.* Christ redeemed us from the curse of the law,
having become a curse for us: for it is written, *Cursed is every one that hangeth on a*
tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus;
that we might receive the promise of the Spirit through faith.
15 Brethren, I speak after the manner of men: Though it be but a man's covenant,
yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to
Abraham were the promises spoken, and to his seed. He saith not, *And to seeds,*
as of many; but as of one, *And to thy seed,* which is Christ. Now this I say; A
covenant confirmed beforehand by God, the law, which came four hundred and
thirty years after, doth not disannul, so as to make the promise of none effect. For
if the inheritance is of the law, it is no more of promise: but God hath granted it
to Abraham by promise.
19 'What then is the law?' It was added because of transgressions, till the seed
should come to whom the promise hath been made; and it was ordained through
angels by the hand of a mediator. Now a mediator is not a mediator of one; but
God is one. 'Is the law then against the promises of God?' God forbid: for
if there had been a law given which could make alive, verily righteousness would
22 have been of the law. Howbeit the scripture hath shut up all things under sin,
that the promise by faith in Jesus Christ might be given to them that believe. But
before faith came, we were kept in ward under the law, shut up unto the faith which
should afterwards be revealed. So that the law hath been our tutor to bring us unto
Christ, that we might be justified by faith. But now that faith is come, we are no
26 longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus.
For as many of you as were baptized into Christ did put on Christ. There can be
neither Jew nor Greek, there can be neither bond nor free, there can be no male and
female: for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye
4 Abraham's seed, heirs according to promise. But I say that so long as the heir is
a child, he differeth nothing from a bondservant, though he is lord of all; but is
under guardians and stewards until the term appointed of the father. So we also,
when we were children, were held in bondage under the rudiments of the world:
but when the fulness of the time came, God sent forth his Son, born of a woman,
born under the law, that he might redeem them which were under the law, that we
6 might receive the adoption of sons. And because ye are sons, God sent forth the
Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer
a bondservant, but a son; and if a son, then an heir through God. Howbeit at that
time, not knowing God, ye were in bondage to them which by nature are no gods:
9 but now that ye have come to know God, or rather to be known of God, how turn ye
back again to the weak and beggarly rudiments, whereunto ye desire to be in bond-
age over again? Ye observe days, and months, and seasons, and years. I am afraid
of you, lest by any means I have bestowed labour upon you in vain.
12 I beseech you, brethren, be as I am, for I am as ye are. Ye did me no wrong:
but ye know that because of an infirmity of the flesh I preached the gospel unto you
the first time: and that which was a temptation to you in my flesh ye despised not,
nor rejected; but ye received me as an angel of God, even as Christ Jesus. Where
then is that gratulation of yourselves? for I bear you witness, that, if possible, ye
would have plucked out your eyes and given them to me. So then am I become your
17 enemy, because I tell you the truth? They zealously seek you in no good way;
nay, they desire to shut you out, that ye may seek them. But it is good to be zealously
sought in a good matter at all times, and not only when I am present with you. My
little children, of whom I am again in travail until Christ be formed in you, yea,
I could wish to be present with you now, and to change my voice; for I am perplexed
about you.
21 Tell me, ye that desire to be under the law, do ye not hear the law? For it is

written, that Abraham had two sons, one by the handmaid, and one by the free-
woman. Howbeit the son by the handmaid is born after the flesh; but the son by 23
the freewoman is born through promise. Which things contain an allegory: for
these women are two covenants; one from mount Sinai, bearing children unto
bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia, and answereth
to the Jerusalem that now is: for she is in bondage with her children. But the
Jerusalem that is above is free, which is our mother. For it is written, 27

Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
For more are the children of the desolate than of her which hath the husband.

Now we, brethren, as Isaac was, are children of promise. But as then he that was 28
born after the flesh persecuted him that was born after the Spirit, even so it is now.
Howbeit what saith the scripture? *Cast out the handmaid and her son: for the son*
of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren,
we are not children of a handmaid, but of the freewoman. With freedom did Christ 5
set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit 2
you nothing. Yea, I testify again to every man that receiveth circumcision, that he
is a debtor to do the whole law. Ye are severed from Christ, ye who would be justi-
fied by the law; ye are fallen away from grace. For we through the Spirit by faith
wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth
anything, nor uncircumcision; but faith working through love.

Ye were running well; who did hinder you that ye should not obey the truth? 7
This persuasion came not of him that calleth you. A little leaven leaveneth the
whole lump. I have confidence to you-ward in the Lord, that ye will be none other-
wise minded: but he that troubleth you shall bear his judgement, whosoever he be.
But I, brethren, if I still preach circumcision, why am I still persecuted? then hath
the stumblingblock of the cross been done away. I would that they which unsettle
you would even cut themselves off.

For ye, brethren, were called for freedom; only use not your freedom for an 13
occasion to the flesh, but through love be servants one to another. For the whole
law is fulfilled in one word, even in this; *Thou shalt love thy neighbour as thyself.*
But if ye bite and devour one another, take heed that ye be not consumed one of
another. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.
For the flesh lusteth against the Spirit, and the Spirit against the flesh;. for these
are contrary the one to the other; that ye may not do the things that ye would. But 18
if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are
manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery,
enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunken-
ness, revellings, and such like: of the which I forewarn you, even as I did forewarn
you, that they which practise such things shall not inherit the kingdom of God.
But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, 22
faithfulness, meekness, temperance: against such there is no law. And they that
are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious,
provoking one another, envying one another.

III

Brethren, even if a man be overtaken in any trespass, ye which are spiritual, 6
restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted.
Bear ye one another's burdens, and so fulfil the law of Christ. For if a man

4 thinketh himself to be something, when he is nothing, he deceiveth himself. But
let each man prove his own work, and then shall he have his glorying in regard of
himself alone, and not of his neighbour. For each man shall bear his own burden.
But let him that is taught in the word communicate unto him that teacheth in all
good things.
7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he
also reap. For he that soweth unto his own flesh shall of the flesh reap corruption;
but he that soweth unto the Spirit shall of the Spirit reap eternal life.
And let us not be weary in well-doing: for in due season we shall reap, if we faint
not. So then, as we have opportunity, let us work that which is good toward all men,
and especially toward them that are of the household of the faith.

11 *See with how large letters I have written unto you with mine own hand. As*
many as desire to make a fair show in the flesh, they compel you to be circum-
cised; only that they may not be persecuted for the cross of Christ. For
not even they who receive circumcision do themselves keep the law; but they
14 *desire to have you circumcised, that they may glory in your flesh. But far*
be it from me to glory, save in the cross of our Lord Jesus Christ, through
which the world hath been crucified unto me, and I unto the world. For
neither is circumcision any thing, nor uncircumcision, but a new creature.
And as many as shall walk by this rule, peace be upon them, and mercy,
and upon the Israel of God.
17 *From henceforth let no man trouble me: for I bear branded on my body*
the marks of Jesus.
The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

18 **The Acts of the Apostles continued**

24 Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came
to Ephesus; and he was mighty in the scriptures. This man had been instructed in
the way of the Lord; and being fervent in spirit, he spake and taught care-
Ephesus as a centre of evangelization
fully the things concerning Jesus, knowing only the baptism of John:
and he began to speak boldly in the synagogue. But when Priscilla
and Aquila heard him, they took him unto them, and expounded unto
him the way of God more carefully. And when he was minded to
pass over into Achaia, the brethren encouraged him, and wrote to the disciples to re-
ceive him: and when he was come, he helped them much which had believed through
grace: for he powerfully confuted the Jews, and that publicly, shewing by the scrip-
tures that Jesus was the Christ.
19 And it came to pass, that, while Apollos was at Corinth, Paul having passed
through the upper country came to Ephesus, and found certain disciples: and he
said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto
him, Nay, we did not so much as hear whether the Holy Ghost was given. And he
4 said, Into what then were ye baptized? And they said, Into John's baptism. And
Paul said, John baptized with the baptism of repentance, saying unto the people,
that they should believe on him which should come after him, that is, on Jesus. And
when they heard this, they were baptized into the name of the Lord Jesus. And when
Paul had laid his hands upon them, the Holy Ghost came on them; and they spake
with tongues, and prophesied. And they were in all about twelve men.
8 And he entered into the synagogue, and spake boldly for the space of three months,
reasoning and persuading as to the things concerning the kingdom of God. But
when some were hardened and disobedient, speaking evil of the Way before the multi-

ude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God 11
wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were seven 14
sons of one Sceva, a Jew, a chief priest, which did this. And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And 17
this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed. 20

THE FIRST EPISTLE TO THE CORINTHIANS

Paul, called to be an Apostle of Jesus Christ through the will of God; and 1
Sosthenes our brother: Unto the Church of God which is at Corinth; even them that are sanctified in Christ Jesus, called to be saints: with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always concerning you, for the grace of God which was given you 4
in Christ Jesus; that in every thing ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye be unreproveable in the day of our Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

I. i

Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye 10
all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgement. For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of 12
you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, 17
lest the cross of Christ should be made void. For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God. For it is written, *I will destroy the wisdom of the wise, and the prudence of the prudent will I reject.* Where is the wise? where is the scribe? where is the disputer of this

21 world? hath not God made foolish the wisdom of the world? For seeing that in the
wisdom of God the world through its wisdom knew not God, it was God's good pleasure
through the foolishness of the preaching to save them that believe. Seeing that Jews
ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto
Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are
called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Be-
cause the foolishness of God is wiser than men; and the weakness of God is stronger
26 than men. For behold your calling, brethren, how that not many wise after the flesh,
not many mighty, not many noble, are called: but God chose the foolish things of the
world, that he might put to shame them that are wise; and God chose the weak things
of the world, that he might put to shame the things that are strong; and the base things
of the world, and the things that are despised, did God choose, yea and the things that
are not, that he might bring to nought the things that are: that no flesh should glory
before God. But of him are ye in Christ Jesus, who was made unto us wisdom from
God, and righteousness and sanctification, and redemption: that, according as it is
2 written, *He that glorieth, let him glory in the Lord.* And I, brethren, when I came
unto you, came not with excellency of speech or of wisdom, proclaiming to you the
mystery of God. For I determined not to know anything among you, save Jesus
Christ, and him crucified. And I was with you in weakness, and in fear, and in much
trembling. And my speech and my preaching were not in persuasive words of wisdom,
but in demonstration of the Spirit and of power: that your faith should not stand
in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among the perfect: yet a wisdom not of this world,
nor of the rulers of this world, which are coming to nought: but we speak God's
wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained
before the worlds unto our glory: which none of the rulers of this world knoweth:
for had they known it, they would not have crucified the Lord of glory: but as it is
written, *Things which eye saw not, and ear heard not, and which entered not into the*
10 *heart of man, whatsoever things God prepared for them that love him.* But unto us God
revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep
things of God. For who among men knoweth the things of a man, save the spirit
of the man, which is in him? even so the things of God none knoweth, save the Spirit
of God. But we received, not the spirit of the world, but the spirit which is of God;
13 that we might know the things that are freely given to us by God. Which things also
we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth;
interpreting spiritual things to spiritual men. Now the natural man receiveth not the
things of the Spirit of God: for they are foolishness unto him; and he cannot know
them, because they are spiritually judged. But he that is spiritual judgeth all things,
and he himself is judged of no man. For who hath known the mind of the Lord,
3 that he should instruct him? But we have the mind of Christ. And I, brethren, could
not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I
fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even
now are ye able; for ye are yet carnal: for whereas there is among you jealousy and
strife, are ye not carnal, and walk after the manner of men? For when one saith, I
am of Paul; and another, I am of Apollos; are ye not men?

5 What then is Apollos? and what is Paul? Ministers through whom ye believed;
and each as the Lord gave to him. I planted, Apollos watered; but God gave the
increase. So then neither is he that planteth any thing, neither he that watereth;
but God that giveth the increase. Now he that planteth and he that watereth are one:
but each shall receive his own reward according to his own labour. For we are God's
10 fellow-workers: ye are God's husbandry, God's building. According to the grace of
God which was given unto me, as a wise masterbuilder I laid a foundation; and
another buildeth thereon. But let each man take heed how he buildeth thereon. For

other foundation can no man lay than that which is laid, which is Jesus Christ. But 12
if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble;
each man's work shall be made manifest: for the day shall declare it, because it is
revealed in fire; and the fire itself shall prove each man's work of what sort it is. If
any man's work shall abide which he built thereon, he shall receive a reward. If any
man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet
so as through fire.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in 16
you? If any man destroyeth the temple of God, him shall God destroy; for the temple
of God is holy, which temple ye are.

Let no man deceive himself. If any man thinketh that he is wise among you in this 18
world, let him become a fool, that he may become wise. For the wisdom of this world
is foolishness with God. For it is written, *He that taketh the wise in their craftiness:*
and again, *The Lord knoweth the reasonings of the wise, that they are vain.* Wherefore
let no one glory in men. For all things are yours; whether Paul, or Apollos, or
Cephas, or the world, or life, or death, or things present, or things to come; all are
yours; and ye are Christ's; and Christ is God's. Let a man so account of us, as of **4**
ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is
required in stewards, that a man be found faithful. But with me it is a very small
thing that I should be judged of you, or of man's judgement: yea, I judge not mine
own self. For I know nothing against myself; yet am I not hereby justified: but he 4
that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord
come, who will both bring to light the hidden things of darkness, and make manifest
the counsels of the hearts; and then shall each man have his praise from God.

Now these things, brethren, I have in a figure transferred to myself and Apollos 6
for your sakes; that in us ye might learn not to go beyond the things which are
written; that no one of you be puffed up for the one against the other. For who
maketh thee to differ? and what hast thou that thou didst not receive? but if thou
didst receive it, why dost thou glory, as if thou hadst not received it? Already are 8
ye filled, already ye are become rich, ye have reigned without us: yea and I would
that ye did reign, that we also might reign with you. For, I think, God hath set
forth us the apostles last of all, as men doomed to death: for we are made a spec-
tacle unto the world, and to angels, and to men. We are fools for Christ's sake, 10
but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we
have dishonour. Even unto this present hour we both hunger, and thirst, and
are naked, and are buffeted, and have no certain dwellingplace; and we toil, work-
ing with our own hands: being reviled, we bless; being persecuted, we endure;
being defamed, we intreat: we are made as the filth of the world, the offscouring of 13
all things, even until now. I write not these things to shame you, but to admonish
you as my beloved children. For though ye should have ten thousand tutors in
Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the
gospel. I beseech you therefore, be ye imitators of me. For this cause have I 16
sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall
put you in remembrance of my ways which be in Christ, even as I teach everywhere
in every church. Now some are puffed up, as though I were not coming to you.
But I will come to you shortly, if the Lord will; and I will know, not the word of
them which are puffed up, but the power. For the kingdom of God is not in word, 20
but in power. What will ye? shall I come unto you with a rod, or in love and a
spirit of meekness?

ii

It is actually reported that there is fornication among you, and such fornication **5**
as is not even among the Gentiles, that one of you hath his father's wife. And ye

are puffed up, and did not rather mourn, that he that had done this deed might b
3 taken away from among you. For I verily, being absent in body but present i
spirit, have already, as though I were present, judged him that hath so wrought thi
thing, in the name of our Lord Jesus, ye being gathered together, and my spirit
with the power of our Lord Jesus, to deliver such a one unto Satan for the destruc
tion of the flesh, that the spirit may be saved in the day of the Lord Jesus. You
glorying is not good. Know ye not that a little leaven leaveneth the whole lump
7 Purge out the old leaven, that ye may be a new lump, even as ye are unleavened
For our passover also hath been sacrificed, even Christ: wherefore let us keep th
feast, not with old leaven, neither with the leaven of malice and wickedness, bu
with the unleavened bread of sincerity and truth. I wrote unto you in my epistl
to have no company with fornicators; not altogether with the fornicators of thi
world, or with the covetous and extortioners, or with idolaters; for then must y
11 needs go out of the world: but now I write unto you not to keep company, if an
man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler
or a drunkard, or an extortioner; with such a one no, not to eat. For what have
to do with judging them that are without? Do not ye judge them that are within
whereas them that are without God judgeth? Put away the wicked man from
among yourselves.

iii

6 Dare any of you, having a matter against his neighbour, go to law before the
unrighteous, and not before the saints? Or know ye not that the saints shall judge
the world? and if the world is judged by you, are ye unworthy to judge the smalles
matters? Know ye not that we shall judge angels? how much more, things tha
pertain to this life? If then ye have to judge things pertaining to this life, do ye
5 set them to judge who are of no account in the church? I say this to move you to
shame. Is it so, that there cannot be found among you one wise man, who shal
be able to decide between his brethren, but brother goeth to law with brother, and
that before unbelievers? Nay, already it is altogether a defect in you, that ye have
lawsuits one with another. Why not rather take wrong? why not rather be de
frauded? Nay, but ye yourselves do wrong, and defraud, and that your brethren
9 Or know ye not that the unrighteous shall not inherit the kingdom of God?

iv

Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effemi
nate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards,
11 nor revilers, nor extortioners, shall inherit the kingdom of God. And such were
some of you: but ye were washed, but ye were sanctified, but ye were justified in
the name of the Lord Jesus Christ, and in the Spirit of our God. All things are
lawful for me; but not all things are expedient. All things are lawful for me; but
I will not be brought under the power of any. Meats for the belly, and the belly
for meats: but God shall bring to nought both it and them. But the body is not for
fornication, but for the Lord; and the Lord for the body: and God both raised
15 the Lord, and will raise up us through his power. Know ye not that your bodies
are members of Christ? shall I then take away the members of Christ, and make
them members of a harlot? God forbid. Or know ye not that he that is joined to a
harlot is one body? for, *The twain*, saith he, *shall become one flesh*. But he that
is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth
is without the body; but he that committeth fornication sinneth against his own
body. Or know ye not that your body is a temple of the Holy Ghost which is in

you, which ye have from God? and ye are not your own; for ye were bought with 20
a price: glorify God therefore in your body.

II. i

Now concerning the things whereof ye wrote. It is good for a man not to touch 7
a woman. But, because of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by 5
consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this I say by way of permission, not of commandment. Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

But I say to the unmarried and to widows, It is good for them if they abide even 8
as I. But if they have not continency, let them marry: for it is better to marry than to burn. But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, 12
and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. Yet if the unbelieving departeth, let him depart: the brother or 15
the sister is not under bondage in such cases: but God hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. Was any man called being circumcised? let him not become 18
uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. Let each man abide in that calling wherein he was called. Wast thou called being a bondservant? care not for it: but if thou canst become free, use it rather. For he that was called in the Lord, being a bond- 22
servant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.

Now concerning virgins I have no commandment of the Lord: but I give my 25
judgement, as one that hath obtained mercy of the Lord to be faithful. I think therefore that this is good by reason of the present distress, namely, that it is good for a man to be as he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not 28
sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that 31
use the world, as not abusing it: for the fashion of this world passeth away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful

34 for the things of the world, how he may please his wife. And there is a difference
also between the wife and the virgin. She that is unmarried is careful for the things
of the Lord, that she may be holy both in body and in spirit: but she that is married
is careful for the things of the world, how she may please her husband. And this
I say for your own profit; not that I may cast a snare upon you, but for that which
36 is seemly, and that ye may attend upon the Lord without distraction. But if any
man thinketh that he behaveth himself unseemly toward his virgin daughter, if she
be past the flower of her age, and if need so requireth, let him do what he will; he
sinneth not; let them marry. But he that standeth stedfast in his heart, having
no necessity, but hath power as touching his own will, and hath determined this
38 in his own heart, to keep his own virgin daughter, shall do well. So then both he
that giveth his own virgin daughter in marriage doeth well; and he that giveth
her not in marriage shall do better. A wife is bound for so long time as her husband
liveth; but if the husband be dead, she is free to be married to whom she will; only
40 in the Lord. But she is happier if she abide as she is, after my judgement: and I
think that I also have the Spirit of God.

ii

8 Now concerning things sacrificed to idols: We know that we all have knowledge.
Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth
any thing, he knoweth not yet as he ought to know; but if any man loveth God, the
same is known of him. Concerning therefore the eating of things sacrificed to idols,
we know that no idol is anything in the world, and that there is no God but one.
5 For though there be that are called gods, whether in heaven or on earth; as there
are gods many, and lords many; yet to us there is one God, the Father, of whom
are all things, and we unto him; and one Lord, Jesus Christ, through whom are all
things, and we through him. Howbeit in all men there is not that knowledge:
but some, being used until now to the idol, eat as of a thing sacrificed to an idol;
8 and their conscience being weak is defiled. But meat will not commend us to God:
neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take
heed lest by any means this liberty of yours become a stumblingblock to the weak.
For if a man see thee which hast knowledge sitting at meat in an idol's temple, will
not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?
11 For through thy knowledge he that is weak perisheth, the brother for whose sake
Christ died. And thus, sinning against the brethren, and wounding their con-
science when it is weak, ye sin against Christ. Wherefore, if meat maketh my
brother to stumble, I will eat no flesh for evermore, that I make not my brother
to stumble.

9 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not
ye my work in the Lord? If to others I am not an apostle, yet at least I am to you:
for the seal of mine apostleship are ye in the Lord. My defence to them that exam-
ine me is this. Have we no right to eat and to drink? Have we no right to lead
about a wife that is a believer, even as the rest of the apostles, and the brethren of
6 the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear
working? What soldier ever serveth at his own charges? who planteth a vine-
yard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of
the milk of the flock? Do I speak these things after the manner of men? or saith
9 not the law also the same? For it is written in the law of Moses, *Thou shalt not
muzzle the ox when he treadeth out the corn.* Is it for the oxen that God careth, or
saith he it altogether for our sake? Yea, for our sake it was written: because he
that ploweth ought to plow in hope, and he that threshеth, to thresh in hope of par-
11 taking. If we sowed unto you spiritual things, is it a great matter if we shall reap
your carnal things? If others partake of this right over you, do not we yet more?

Nevertheless we did not use this right; but we bear all things, that we may cause
no hindrance to the gospel of Christ. Know ye not that they which minister about 13
sacred things eat of the things of the temple, and they which wait upon the altar
have their portion with the altar? Even so did the Lord ordain that they which
proclaim the gospel should live of the gospel. But I have used none of these things:
and I write not these things that it may be so done in my case: for it were good for
me rather to die, than that any man should make my glorying void. For if I preach 16
the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto
me, if I preach not the gospel. For if I do this of mine own will, I have a reward:
but if not of mine own will, I have a stewardship intrusted to me. What then is
my reward? That, when I preach the gospel, I may make the gospel without charge,
so as not to use to the full my right in the gospel. For though I was free from all
men, I brought myself under bondage to all, that I might gain the more. And to 20
the Jews I became as a Jew, that I might gain Jews; to them that are under the
law, as under the law, not being myself under the law, that I might gain them that
are under the law; to them that are without law, as without law, not being without
law to God, but under law to Christ, that I might gain them that are without law.
To the weak I became weak, that I might gain the weak: I am become all things to 22
all men, that I may by all means save some. And I do all things for the gospel's
sake, that I may be a joint partaker thereof. Know ye not that they which run in a
race run all, but one receiveth the prize? Even so run, that ye may attain. And
every man that striveth in the games is temperate in all things. Now they do it
to receive a corruptible crown; but we an incorruptible. I therefore so run, as 26
not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring
it into bondage: lest by any means, after that I have preached to others, I myself
should be rejected.

For I would not, brethren, have you ignorant, how that our fathers were all under **10**
the cloud, and all passed through the sea; and were all baptized unto Moses in
the cloud and in the sea; and did all eat the same spiritual meat; and did all drink
the same spiritual drink: for they drank of a spiritual rock that followed them:
and the rock was Christ. Howbeit with most of them God was not well pleased:
for they were overthrown in the wilderness. Now these things were our examples, 6
to the intent we should not lust after evil things, as they also lusted. Neither be
ye idolaters, as were some of them; as it is written, *The people sat down to eat and*
drink, and rose up to play. Neither let us commit fornication, as some of them
committed, and fell in one day three and twenty thousand. Neither let us tempt 9
the Lord, as some of them tempted, and perished by the serpents. Neither mur-
mur ye, as some of them murmured, and perished by the destroyer. Now these
things happened unto them by way of example; and they were written for our ad-
monition, upon whom the ends of the ages are come. Wherefore let him that think- 12
eth he standeth take heed lest he fall. There hath no temptation taken you but such
as man can bear: but God is faithful, who will not suffer you to be tempted above
that ye are able; but will with the temptation make also the way of escape, that ye
may be able to endure it.

Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye 14
what I say. The cup of blessing which we bless, is it not a communion of the blood of
Christ? The bread which we break, is it not a communion of the body of Christ?
seeing that we, who are many, are one bread, one body: for we all partake of the one
bread. Behold Israel after the flesh: have not they which eat the sacrifices commu-
nion with the altar? What say I then? that a thing sacrificed to idols is any thing, 19
or that an idol is any thing? But I say, that the things which the Gentiles sacrifice,
they sacrifice to devils, and not to God: and I would not that ye should have commu-
nion with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye

cannot partake of the table of the Lord, and of the table of devils. Or do we provoke
23 the Lord to jealousy? are we stronger than he? All things are lawful; but all things
are not expedient. All things are lawful; but all things edify not. Let no man seek
his own, but each his neighbour's good. Whatsoever is sold in the shambles, eat,
asking no question for conscience sake; for *the earth is the Lord's, and the fulness
thereof*. If one of them that believe not biddeth you to a feast, and ye are disposed to
28 go; whatsoever is set before you, eat, asking no question for conscience sake. But
if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that
shewed it, and for conscience sake: conscience, I say, not thine own, but the other's;
for why is my liberty judged by another conscience? If I by grace partake, why
am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or
32 drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling,
either to Jews, or to Greeks, or to the church of God: even as I also please all men in
all things, not seeking mine own profit, but the profit of the many, that they may be
11 saved. Be ye imitators of me, even as I also am of Christ.

iii

2 Now I praise you that ye remember me in all things, and hold fast the traditions,
even as I delivered them to you. But I would have you know that the head of every
man is Christ; and the head of the woman is the man; and the head of Christ is God.
Every man praying or prophesying, having his head covered, dishonoureth his head.
5 But every woman praying or prophesying with her head unveiled dishonoureth her
head: for it is one and the same thing as if she were shaven. For if a woman is not
veiled, let her also be shorn; but if it is a shame to a woman to be shorn or shaven,
let her be veiled. For a man indeed ought not to have his head veiled, forasmuch
as he is the image and glory of God; but the woman is the glory of the man. For the
9 man is not of the woman; but the woman of the man: for neither was the man created
for the woman; but the woman for the man: for this cause ought the woman to have
a sign of authority on her head, because of the angels. Howbeit neither is the woman
without the man, nor the man without the woman, in the Lord. For as the woman is
of the man, so is the man also by the woman; but all things are of God. Judge ye in
14 yourselves: is it seemly that a woman pray unto God unveiled? Doth not even nature
itself teach you, that, if a man have long hair, it is a dishonour to him? But if a
woman have long hair, it is a glory to her: for her hair is given her for a covering.
But if any man seemeth to be contentious, we have no such custom, neither the
churches of God.

17 But in giving you this charge, I praise you not, that ye come together not for the
better but for the worse. For first of all, when ye come together in the church,
I hear that divisions exist among you; and I partly believe it. For there must be also
heresies among you, that they which are approved may be made manifest among you.
20 When therefore ye assemble yourselves together, it is not possible to eat the Lord's
supper: for in your eating each one taketh before other his own supper; and one is
hungry, and another is drunken. What? have ye not houses to eat and to drink in?
or despise ye the church of God, and put them to shame that have not? What shall
23 I say to you? shall I praise you in this? I praise you not. For I received of the
Lord that which also I delivered unto you, how that the Lord Jesus in the night in
which he was betrayed took bread; and when he had given thanks, he brake it, and
said, *This is my body, which is for you: this do in remembrance of me*. In like manner
also the cup, after supper, saying, *This cup is the new covenant in my blood: this do,*
26 *as oft as ye drink it, in remembrance of me*. For as often as ye eat this bread, and
drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall
eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and

the blood of the Lord. But let a man prove himself, and so let him eat of the bread,
and drink of the cup. For he that eateth and drinketh, eateth and drinketh judge- 29
ment unto himself, if he discern not the body. For this cause many among you are
weak and sickly, and not a few sleep. But if we discerned ourselves, we should not
be judged. But when we are judged, we are chastened of the Lord, that we may not
be condemned with the world. Wherefore, my brethren, when ye come together to 33
eat, wait one for another. If any man is hungry, let him eat at home; that your com-
ing together be not unto judgement. And the rest will I set in order whensoever I
come.

iv

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye 12
know that when ye were Gentiles ye were led away unto those dumb idols, howsoever
ye might be led. Wherefore I give you to understand, that no man speaking in the
Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the
Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are 4
diversities of ministrations, and the same Lord. And there are diversities of work-
ings, but the same God, who worketh all things in all. But to each one is given the
manifestation of the Spirit to profit withal. For to one is given through the Spirit the
word of wisdom; and to another the word of knowledge, according to the same Spirit:
to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; 9
and to another workings of miracles; and to another prophecy; and to another dis-
cernings of spirits: to another divers kinds of tongues; and to another the interpre-
tation of tongues: but all these worketh the one and the same Spirit, dividing to each
one severally even as he will.

For as the body is one, and hath many members, and all the members of the body, 12
being many, are one body; so also is Christ. For in one Spirit were we all baptized
into one body, whether Jews or Greeks, whether bond or free; and were all made to
drink of one Spirit. For the body is not one member, but many. If the foot shall
say, Because I am not the hand, I am not of the body; it is not therefore not of the
body. And if the ear shall say, Because I am not the eye, I am not of the body; it is 16
not therefore not of the body. If the whole body were an eye, where were the hearing?
If the whole were hearing, where were the smelling? But now hath God set the mem-
bers each one of them in the body, even as it pleased him. And if they were all one
member, where were the body? But now they are many members, but one body. 20
And the eye cannot say to the hand, I have no need of thee: or again the head
to the feet, I have no need of you. Nay, much rather, those members of the body
which seem to be more feeble are necessary: and those parts of the body, which we
think to be less honourable, upon these we bestow more abundant honour; and our
uncomely parts have more abundant comeliness; whereas our comely parts have 24
no need: but God tempered the body together, giving more abundant honour to
that part which lacked; that there should be no schism in the body; but that the
members should have the same care one for another. And whether one member
suffereth, all the members suffer with it; or one member is honoured, all the members
rejoice with it. Now ye are the body of Christ, and severally members thereof. And 27
God hath set some in the church, first apostles, secondly prophets, thirdly teachers,
then miracles, then gifts of healings, helps, governments, divers kinds of tongues.
Are all apostles? are all prophets? are all teachers? are all workers of miracles?
have all gifts of healings? do all speak with tongues? do all interpret? But desire
earnestly the greater gifts. And a still more excellent way shew I unto you. If I 13
speak with the tongues of men and of angels, but have not love, I am become sounding
brass, or a clanging cymbal. And if I have the gift of prophecy, and know all myster-
ies and all knowledge; and if I have all faith, so as to remove mountains, but have not

love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my
4 body to be burned, but have not love, it profiteth me nothing. Love suffereth long,
and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not
behave itself unseemly, seeketh not its own, is not provoked, taketh not account of
evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things,
8 believeth all things, hopeth all things, endureth all things. Love never faileth:
but whether there be prophecies, they shall be done away; whether there be tongues,
they shall cease; whether there be knowledge, it shall be done away. For we know
in part, and we prophesy in part: but when that which is perfect is come, that which
11 is in part shall be done away. When I was a child, I spake as a child, I felt as a child,
I thought as a child: now that I am become a man, I have put away childish things.
For now we see in a mirror, darkly; but then face to face: now I know in part; but
then shall I know even as also I have been known. But now abideth faith, hope, love,
these three; and the greatest of these is love.

14 Follow after love; yet desire earnestly spiritual gifts, but rather that ye may
prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God;
for no man understandeth; but in the spirit he speaketh mysteries. But he that
prophesieth speaketh unto men edification, and comfort, and consolation. He that
speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church.
5 Now I would have you all speak with tongues, but rather that ye should prophesy:
and greater is he that prophesieth than he that speaketh with tongues, except he inter-
pret, that the church may receive edifying. But now, brethren, if I come unto you
speaking with tongues, what shall I profit you, unless I speak to you either by way
7 of revelation, or of knowledge, or of prophesying, or of teaching? Even things with-
out life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds,
how shall it be known what is piped or harped? For if the trumpet give an uncertain
voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue
speech easy to be understood, how shall it be known what is spoken? for ye will be
10 speaking into the air. There are, it may be, so many kinds of voices in the world,
and no kind is without signification. If then I know not the meaning of the voice,
I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian
unto me. So also ye, since ye are zealous of spiritual gifts, seek that ye may abound
unto the edifying of the church. Wherefore let him that speaketh in a tongue pray
14 that he may interpret. For if I pray in a tongue, my spirit prayeth, but my under-
standing is unfruitful. What is it then? I will pray with the spirit, and I will pray
with the understanding also: I will sing with the spirit, and I will sing with the under-
standing also. Else if thou bless with the spirit, how shall he that filleth the place of
the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou
18 sayest? For thou verily givest thanks well, but the other is not edified. I thank God,
I speak with tongues more than you all; howbeit in the church I had rather speak five
words with my understanding, that I might instruct others also, than ten thousand
words in a tongue. Brethren, be not children in mind: howbeit in malice be ye babes,
21 but in mind be men. In the law it is written, *By men of strange tongues and by the
lips of strangers will I speak unto this people; and not even thus will they hear me, saith
the Lord.* Wherefore tongues are for a sign, not to them that believe, but to the unbe-
lieving: but prophesying is for a sign, not to the unbelieving, but to them that believe.
23 If therefore the whole church be assembled together, and all speak with tongues, and
there come in men unlearned or unbelieving, will they not say that ye are mad?
But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by
all, he is judged by all; the secrets of his heart are made manifest; and so he will fall
down on his face and worship God, declaring that God is among you indeed.
26 What is it then, brethren? When ye come together, each one hath a psalm, hath
a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be

done unto edifying. If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret: but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. And let the 29
prophets speak by two or three, and let the others discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be comforted; and the spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace; as in all the churches of the saints. Let the women keep silence in the churches: for it is not 34
permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn any thing, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from you that the word of God went forth? or came it unto you alone? If any man thinketh himself to be a 37
prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. But if any man is ignorant, let him be ignorant. Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But let all things be done decently and in order. 40

V

Now I make known unto you, brethren, the gospel which I preached unto you, **15**
which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that 3
Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of 8
due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then it be I or they, so we preach, and so ye believed. Now if Christ is preached that he hath been raised from the dead, how say 12
some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, 16
neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ been raised from the dead, the firstfruits of them that are 20
asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must 25
reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, *He put all things in subjection under his feet:* but when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, 28
then shall the Son also himself be subjected to him that did subject all things unto

him, that God may be all in all. Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why
31 do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: evil company doth corrupt good manners. Awake up righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame.

35 But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and
40 another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star
42 in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, *The first man Adam became a living soul:* the last Adam became a life-giving spirit.
46 Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy,
50 we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be
53 changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the
57 law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

16 Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me.
5 But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he be with you without fear; for he worketh

he work of the Lord, as I also do: let no man therefore despise him. But set him 11
orward on his journey in peace, that he may come unto me: for I expect him with
he brethren. But as touching Apollos the brother, I besought him much to come
nto you with the brethren: and it was not at all his will to come now; but he will
ome when he shall have opportunity.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all that 13
e do be done in love.

Now I beseech you, brethren (ye know the house of Stephanas, that it is the first-
ruits of Achaia, and that they have set themselves to minister unto the saints),
hat ye also be in subjection unto such, and to every one that helpeth in the work
nd laboureth. And I rejoice at the coming of Stephanas and Fortunatus and 17
Achaicus: for that which was lacking on your part they supplied. For they refreshed
ny spirit and yours: acknowledge ye therefore them that are such.

The churches of Asia salute you. Aquila and Prisca salute you much in the
ord, with the church that is in their house. All the brethren salute you. Salute
ne another with a holy kiss.

The salutation of me Paul with mine own hand. If any man loveth 21
not the Lord, let him be anathema. Maran atha. The grace of the Lord
Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

The Acts of the Apostles continued

VIII

PROVIDENTIAL CIRCUMSTANCE BRINGING THE APOSTLE OF THE GENTILES TO ROME

I. — PAUL TURNS HIS THOUGHTS TO ROME 19

Now after these things were ended, Paul purposed in the spirit, when he had 21
assed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been
here, I must also see Rome. And having sent into Macedonia two of them that
ninistered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time there arose no small stir concerning the Way. For a cer- 23
ain man named Demetrius, a silversmith, which made silver shrines of Diana,
rought no little business unto the craftsmen; whom he gathered together, with
he workmen of like occupation, and said: Sirs, ye know that by this business we
ave our wealth. And ye see and hear, that not alone at Ephesus, but almost 26
hroughout all Asia, this Paul hath persuaded and turned away much people, saying
hat they be no gods, which are made with hands: and not only is there danger that
his our trade come into disrepute; but also that the temple of the great goddess Diana
e made of no account, and that she should even be deposed from her magnificence,
whom all Asia and the world worshippeth. And when they heard this, they were 28
lled with wrath, and cried out, saying, Great is Diana of the Ephesians. And the
ty was filled with the confusion: and they rushed with one accord into the theatre,
aving seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.
nd when Paul was minded to enter in unto the people, the disciples suffered him
ot. And certain also of the chief officers of Asia, being his friends, sent unto him, 31
nd besought him not to adventure himself into the theatre. Some therefore cried
he thing, and some another: for the assembly was in confusion; and the more part
new not wherefore they were come together. And they brought Alexander out of
he multitude, the Jews putting him forward. And Alexander beckoned with the
and, and would have made a defence unto the people. But when they perceived 34

that he was a Jew, all with one voice about the space of two hours cried out, Grea
35 is Diana of the Ephesians. And when the townclerk had quieted the multitude
he saith: Ye men of Ephesus, what man is there who knoweth not how that the
city of the Ephesians is temple-keeper of the great Diana, and of the image which
fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought
to be quiet, and to do nothing rash. For ye have brought hither these men, which
38 are neither robbers of temples nor blasphemers of our goddess. If therefore Deme
trius, and the craftsmen that are with him, have a matter against any man, the courts
are open, and there are proconsuls: let them accuse one another. But if ye seek
any thing about other matters, it shall be settled in the regular assembly. For in
deed we are in danger to be accused concerning this day's riot, there being no cause
for it: and as touching it we shall not be able to give account of this concourse.
And when he had thus spoken, he dismissed the assembly.

20 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia.

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THE SECOND EPISTLE TO THE CORINTHIANS

1 *Paul, An Apostle of Christ Jesus through the will of God: And Timothy our Brother: Unto the Church of God which is at Corinth: with all the Saints which are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.*

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even
6 so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the suffer-
8 ings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: yea, we ourselves have had the answer of death within ourselves, that we should not trust
10 in ourselves, but in God which raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on
12 our behalf. For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

15 And in this confidence I was minded to come before unto you, that ye might have a second benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the
18 nay nay? But as God is faithful, our word toward you is not yea and nay. For

the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how many 20
soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. Now he that stablisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts. But I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand. But I determined this for myself, 2
that I would not come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of 4
much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you. But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this pun- 6
ishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things. But to whom ye forgive anything, I forgive also: 10
for what I also have forgiven, if I have forgiven anything, for your sakes have I forgiven it in the person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

Now when I came to Troas for the gospel of Christ, and when a door was opened 12
unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour 15
of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things? For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

Are we beginning again to commend ourselves? or need we, as do some, epistles 3
of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh. And such confidence have we 4
through Christ to God-ward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written, 7
and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration 9
of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory. Having therefore such a hope, we use great boldness of speech, and are 12
not as Moses, who put a veil upon his face, that the children of Israel should not

look stedfastly on the end of that which was passing away: but their minds were
hardened: for until this very day at the reading of the old covenant the same veil
15 remaineth unlifted; which veil is done away in Christ. But unto this day, when-
soever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to
the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit
of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror
the glory of the Lord, are transformed into the same image from glory to glory,
4 even as from the Lord the Spirit. Therefore seeing we have this ministry, even as
we obtained mercy, we faint not: but we have renounced the hidden things of
shame, not walking in craftiness, nor handling the word of God deceitfully; but by
the manifestation of the truth commending ourselves to every man's conscience in
the sight of God. (But and if our gospel is veiled, it is veiled in them that are per-
4 ishing: in whom the god of this world hath blinded the minds of the unbelieving,
that the light of the gospel of the glory of Christ, who is the image of God, should
not dawn upon them.) For we preach not ourselves, but Christ Jesus as Lord, and
ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall
shine out of darkness, who shined in our hearts, to give the light of the knowledge
of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the
power may be of God, and not from ourselves; we are pressed on every side, yet
not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten
down, yet not destroyed; always bearing about in the body the dying of Jesus, that
the life also of Jesus may be manifested in our body. For we which live are alway
delivered unto death for Jesus' sake, that the life also of Jesus may be manifested
12 in our mortal flesh. So then death worketh in us, but life in you. But having
the same spirit of faith, according to that which is written, *I believed, and therefore
did I speak*, we also believe, and therefore also we speak; knowing that he which
raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with
you. For all things are for your sakes, that the grace, being multiplied through the
16 many, may cause the thanksgiving to abound unto the glory of God. Wherefore
we faint not; but though our outward man is decaying, yet our inward man is re-
newed day by day. For our light affliction, which is for the moment, worketh for us
more and more exceedingly an eternal weight of glory; while we look not at the
things which are seen, but at the things which are not seen: for the things which are
5 seen are temporal; but the things which are not seen are eternal. For we know that
if the earthly house of our tabernacle be dissolved, we have a building from God,
a house not made with hands, eternal, in the heavens. For verily in this we groan,
longing to be clothed upon with our habitation which is from heaven: if so be that
being clothed we shall not be found naked. For indeed we that are in this taber-
nacle do groan, being burdened; not for that we would be unclothed, but that we
5 would be clothed upon, that what is mortal may be swallowed up of life. Now
he that wrought us for this very thing is God, who gave unto us the earnest of the
Spirit. Being therefore always of good courage, and knowing that, whilst we are
at home in the body, we are absent from the Lord (for we walk by faith, not by
sight); we are of good courage, I say, and are willing rather to be absent from the
body, and to be at home with the Lord.

9 Wherefore also we make it our aim, whether at home or absent, to be well-pleas-
ing unto him. For we must all be made manifest before the judgement-seat of
Christ; that each one may receive the things done in the body, according to what he
hath done, whether it be good or bad. Knowing therefore the fear of the Lord,
we persuade men, but we are made manifest unto God; and I hope that we are
12 made manifest also in your consciences. We are not again commending ourselves
unto you, but speak as giving you occasion of glorying on our behalf, that ye may

have wherewith to answer them that glory in appearance, and not in heart. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that 14
one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through 18
Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. And 6
working together with him we intreat also that ye receive not the grace of God in vain (for he saith, *At an acceptable time I hearkened unto thee, and in a day of salvation did I succour thee:* behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much 4
patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report; as deceivers, and yet 8
true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Our mouth is open unto you, O Corinthians, our heart is enlarged. Ye are not 11
straitened in us, but ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto my children), be ye also enlarged. Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ 15
with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, *I will dwell in them, and walk in them; and I will be their God, and they shall be my people.* Wherefore — 17

Come ye out from among them, and be ye separate,

saith the Lord,

And touch no unclean thing;
And I will receive you,
And will be to you a Father,
And ye shall be to me sons and daughters, —

saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse 7
ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. Open your hearts to us: we wronged no man, we corrupted no man, we took 2
advantage of no man. I say it not to condemn you: for I have said before, that ye are in our hearts to die together and live together. Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief, but we
were afflicted on every side; without were fightings, within were fears. Never-
theless he that comforteth the lowly, even God, comforted us by the coming of Titus;
and not by his coming only, but also by the comfort wherewith he was comforted
in you, while he told us your longing, your mourning, your zeal for me; so that
8 I rejoiced yet more. For though I made you sorry with my epistle, I do not regret
it, though I did regret; for I see that that epistle made you sorry, though but for
a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry
unto repentance: for ye were made sorry after a godly sort, that ye might suffer
10 loss by us in nothing. For godly sorrow worketh repentance unto salvation, a
repentance which bringeth no regret: but the sorrow of the world worketh death.
For behold, this selfsame thing, that ye were made sorry after a godly sort, what
earnest care it wrought in you, yea, what clearing of yourselves, yea, what indigna-
tion, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In
12 everything ye approved yourselves to be pure in the matter. So although I wrote
unto you, I wrote not for his cause that did the wrong, nor for his cause that suffered
the wrong, but that your earnest care for us might be made manifest unto you in
the sight of God. Therefore we have been comforted: and in our comfort we joyed
the more exceedingly for the joy of Titus, because his spirit hath been refreshed
14 by you all. For if in anything I have gloried to him on your behalf, I was not put
to shame; but as we spake all things to you in truth, so our glorying also, which I
made before Titus, was found to be truth. And his inward affection is more abun-
dantly toward you, whilst he remembereth the obedience of you all, how with fear
and trembling ye received him. I rejoice that in everything I am of good courage
concerning you.

8 Moreover, brethren, we make known to you the grace of God which hath been
given in the churches of Macedonia; how that in much proof of affliction the abun-
dance of their joy and their deep poverty abounded unto the riches of their liberal-
ity. For according to their power, I bear witness, yea and beyond their power,
they gave of their own accord, beseeching us with much intreaty in regard of this
5 grace and the fellowship in the ministering to the saints: and this, not as we had
hoped, but first they gave their own selves to the Lord, and to us by the will of God.
Insomuch that we exhorted Titus, that as he had made a beginning before, so he
would also complete in you this grace also. But as ye abound in everything, in
faith, and utterance, and knowledge, and in all earnestness, and in your love to us,
8 see that ye abound in this grace also. I speak not by way of commandment, but
as proving through the earnestness of others the sincerity also of your love. For
ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your
sakes he became poor, that ye through his poverty might become rich. And herein
I give my judgement: for this is expedient for you, who were the first to make a
11 beginning a year ago, not only to do, but also to will. But now complete the doing
also; that as there was the readiness to will, so there may be the completion also out
of your ability. For if the readiness is there, it is acceptable according as a man
hath, not according as he hath not. For I say not this, that others may be eased,
14 and ye distressed: but by equality; your abundance being a supply at this present
time for their want, that their abundance also may become a supply for your want;
that there may be equality: as it is written, *He that gathered much had nothing over;*
and he that gathered little had no lack. But thanks be to God, which putteth the
same earnest care for you into the heart of Titus. For indeed he accepted our ex-
hortation; but being himself very earnest, he went forth unto you of his own accord.
18 And we have sent together with him the brother whose praise in the gospel is spread
through all the churches; and not only so, but who was also appointed by the
churches to travel with us in the matter of this grace, which is ministered by us to

the glory of the Lord, and to shew our readiness: avoiding this, that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have many times proved earnest 22
in many things, but now much more earnest, by reason of the great confidence which he hath in you. Whether any inquire about Titus, he is my partner and my fellow-worker to you-ward; or our brethren, they are the messengers of the churches, they are the glory of Christ. Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

For as touching the ministering to the saints, it is superfluous for me to write to 9
you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of Macedonia, and find you unpre- 4
pared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready, as a matter of bounty, and not of extortion. But this I say, He that soweth spar- 6
ingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written, 9

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being 11
enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for 13
the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

Now I Paul myself intreat you by the meekness and gentleness of Christ, I who 10
'in your presence am lowly among you, but being absent am of good courage toward you': yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to 3
the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled.

Do ye look at the things that are before your face? If any man trusteth in him- 7
self that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my

10 letters. For, 'His letters,' they say, 'are weighty and strong; but his bodily presence
is weak, and his speech of no account.' Let such a one reckon this, that, what we are
in word by letters when we are absent, such are we also in deed when we are present.
For we are not bold to number or compare ourselves with certain of them that com-
mend themselves: but they themselves, measuring themselves by themselves, and
13 comparing themselves with themselves, are without understanding. But we will not
glory beyond our measure, but according to the measure of the province which God
apportioned to us as a measure, to reach even unto you. For we stretch not ourselves
overmuch, as though we reached not unto you: for we came even as far as unto you in
15 the gospel of Christ: not glorying beyond our measure, that is, in other men's la-
bours; but having hope that, as your faith groweth, we shall be magnified in you
according to our province unto further abundance, so as to preach the gospel even
unto the parts beyond you, and not to glory in another's province in regard of things
ready to our hand. But *he that glorieth, let him glory in the Lord.* For not he that
commendeth himself is approved, but whom the Lord commendeth.

11 Would that ye could bear with me in a little foolishness: nay indeed bear with me.
For I am jealous over you with a godly jealousy: for I espoused you to one husband,
that I might present you as a pure virgin to Christ. But I fear, lest by any means, as
the serpent beguiled Eve in his craftiness, your minds should be corrupted from the
4 simplicity and the purity that is toward Christ. For if he that cometh preacheth
another Jesus, whom we did not preach, or if ye receive a different spirit, which ye
did not receive, or a different gospel, which ye did not accept, ye do well to bear with
him. For I reckon that I am not a whit behind the very chiefest apostles. But
though I be rude in speech, yet am I not in knowledge; nay, in everything we have
7 made it manifest among all men to you-ward. Or did I commit a sin in abasing
myself that ye might be exalted, because I preached to you the gospel of God for
nought? I robbed other churches, taking wages of them that I might minister
unto you; and when I was present with you and was in want, I was not a burden on
any man; for the brethren, when they came from Macedonia, supplied the measure
of my want; and in everything I kept myself from being burdensome unto you, and
10 so will I keep myself. As the truth of Christ is in me, no man shall stop me of this
glorying in the regions of Achaia. Wherefore? because I love you not? God knoweth.
But what I do, that I will do, that I may cut off occasion from them which desire an
occasion; that wherein they glory, they may be found even as we. For such men are
14 false apostles, deceitful workers, fashioning themselves into apostles of Christ. And
no marvel; for even Satan fashioneth himself into an angel of light. It is no great
thing therefore if his ministers also fashion themselves as ministers of righteousness;
whose end shall be according to their works.

16 I say again, Let no man think me foolish; but if ye do, yet as foolish receive me,
that I also may glory a little. That which I speak, I speak not after the Lord, but as in
foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I
will glory also. For ye bear with the foolish gladly, being wise yourselves. For ye
bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh
21 you captive, if he exalteth himself, if he smiteth you on the face. I speak by way of
disparagement, as though we had been weak. Yet whereinsoever any is bold (I
speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Israel-
ites? so am I. Are they the seed of Abraham? so am I. Are they ministers of
Christ? (I speak as one beside himself) I more; in labours more abundantly, in
24 prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five
times received I forty stripes save one. Thrice was I beaten with rods, once was I
stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in
journeyings often, in perils of rivers, in perils of robbers, in perils from my country-
men, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in

perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those 28
things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. 31
The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

I must needs glory, though it is not expedient; but I will come to visions and **12**
revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such one caught up even to the third heaven. And I know such a man (whether in the 4
body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory: but on mine own behalf I will not glory, save in my weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me. And by reason of the exceeding greatness 7
of the revelations — wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my 9
power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

I am become foolish: ye compelled me; for I ought to have been commended of 11
you: for in nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong.

Behold, this is the third time I am ready to come to you; and I will not be a burden 14
to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? But be it so, 17
I did not myself burden you; but, being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? walked we not in the same steps? Ye think all this 20
time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, are for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed. This is the third time I am coming to you. *At* **13**
the mouth of two witnesses or three shall every word be established. I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me;

4 who to you-ward is not weak, but is powerful in you: for he was crucified through
weakness, yet he liveth through the power of God. For we also are weak in him, but
we shall live with him through the power of God toward you. Try your own selves,
whether ye be in the faith; prove your own selves. Or know ye not as to your own
selves, that Jesus Christ is in you? unless indeed ye be reprobate. But I hope that ye
7 shall know that we are not reprobate. Now we pray to God that ye do no evil; not
that we may appear approved, but that ye may do that which is honourable, though
we be as reprobate. For we can do nothing against the truth, but for the truth.
For we rejoice, when we are weak, and ye are strong: this we also pray for, even your
10 perfecting. For this cause I write these things while absent, that I may not when pres-
ent deal sharply, according to the authority which the Lord gave me for building up
and not for casting down.

Finally, brethren, farewell. Be perfected; be comforted; be of the same mind;
live in peace; and the God of love and peace shall be with you. Salute one another
with a holy kiss.

13 All the saints salute you. The grace of the Lord Jesus Christ, and the love of
God, and the communion of the Holy Ghost, be with you all.

The Acts of the Apostles continued

20 II. — PAUL LINGERING ON HIS JOURNEY SENDS FORWARD A LETTER TO ROME

2 And when he had gone through those parts, and had given them much exhortation,
he came into Greece. [*Continued, page* 1193.]

THE EPISTLE TO THE ROMANS

1 *Paul, a Servant of Jesus Christ called to be an Apostle, separated unto the Gospel of God, which he promised afore by his prophets in the holy Scriptures, concerning his Son, who was born of the seed of David, according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake: among whom are ye also, called to be Jesus Christ's: To all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.*

8 First, I thank my God through Jesus Christ for you all, that your faith is pro-
claimed throughout the whole world. For God is my witness, whom I serve in my
spirit in the gospel of his Son, how unceasingly I make mention of you, always in my
prayers making request, if by any means now at length I may be prospered by the will
of God to come unto you. For I long to see you, that I may impart unto you some
spiritual gift, to the end ye may be established; that is, that I with you may be com-
13 forted in you, each of us by the other's faith, both yours and mine. And I would
not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was
hindered hitherto), that I might have some fruit in you also, even as in the rest of the
Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the
foolish. So, as much as in me is, I am ready to preach the gospel to you also that are
in Rome.

16 For I am not ashamed of the gospel: for it is the power of God unto salvation to
every one that believeth; to the Jew first, and also to the Greek. For therein is
revealed a righteousness of God by faith unto faith: as it is written, *But the righteous
shall live by faith.*

I

For a wrath of God is revealed from heaven against all ungodliness and unright- 18
usness of men, who hold down the truth in unrighteousness; because that which
ay be known of God is manifest in them; for God manifested it unto them. For the
visible things of him since the creation of the world are clearly seen, being perceived
rough the things that are made, even his everlasting power and divinity; so that
ey are without excuse: because that, knowing God, they glorified him not as God, 21
ither gave thanks; but became vain in their reasonings, and their senseless heart
as darkened. Professing themselves to be wise, they became fools, and changed the
ory of the incorruptible God for the likeness of an image of corruptible man, and
birds, and fourfooted beasts, and creeping things. Wherefore God gave them up 24
the lusts of their hearts unto uncleanness, that their bodies should be dishonoured
nong themselves: for that they exchanged the truth of God for a lie, and wor-
ipped and served the creature rather than the Creator, who is blessed for ever.
men. For this cause God gave them up unto vile passions: for their women 26
hanged the natural use into that which is against nature: and likewise also the
en, leaving the natural use of the woman, burned in their lust one toward another,
en with men working unseemliness, and receiving in themselves that recompense
their error which was due. And even as they refused to have God in their know-
dge, God gave them up unto a reprobate mind, to do those things which are not fit-
ng; being filled with all unrighteousness, wickedness, covetousness, maliciousness; 29
ll of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to
od, insolent, haughty, boastful, inventors of evil things, disobedient to parents,
ithout understanding, covenant-breakers, without natural affection, unmerciful:
ho, knowing the ordinance of God, that they which practise such things are worthy
death, not only do the same, but also consent with them that practise them.

Wherefore thou art without excuse, O man, whosoever thou art that judgest: for 2
herein thou judgest another, thou condemnest thyself; for thou that judgest dost
ractise the same things. And we know that the judgement of God is according to
uth against them that practise such things. And reckonest thou this, O man, who
dgest them that practise such things, and doest the same, that thou shalt escape the
dgement of God? Or despisest thou the riches of his goodness and forbearance and 4
ngsuffering, not knowing that the goodness of God leadeth thee to repentance? but
ter thy hardness and impenitent heart treasurest up for thyself wrath in the day of
rath and revelation of the righteous judgement of God; who will render to every
an according to his works: to them that by patience in well-doing seek for glory
d honour and incorruption, eternal life: but unto them that are factious, and obey 8
t the truth, but obey unrighteousness, shall be wrath and indignation, tribulation
d anguish, upon every soul of man that worketh evil, of the Jew first, and also of the
reek; but glory and honour and peace to every man that worketh good, to the Jew
st, and also to the Greek: for there is no respect of persons with God. For as many 12
have sinned without law shall also perish without law: and as many as have sinned
der law shall be judged by law; for not the hearers of a law are just before God,
t the doers of a law shall be justified: for when Gentiles which have no law do by
ture the things of the law, these, having no law, are a law unto themselves; in that 15
ey shew the work of the law written in their hearts, their conscience bearing witness
erewith, and their thoughts one with another accusing or else excusing them; in
e day when God shall judge the secrets of men, according to my gospel, by Jesus
rist. But if thou bearest the name of a Jew, and restest upon the law, and gloriest 17
God, and knowest his will, and approvest the things that are excellent, being in-
ucted out of the law, and art confident that thou thyself art a guide of the blind, a
ht of them that are in darkness, a corrector of the foolish, a teacher of babes, hav-
g in the law the form of knowledge and of the truth; thou therefore that teachest 21

another, teachest thou not thyself? thou that preachest a man should not steal, do
22 thou steal? thou that sayest a man should not commit adultery, dost thou comm
adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in th
law, through thy transgression of the law dishonourest thou God? For the name
God is blasphemed among the Gentiles because of you, even as it is written. Fo
circumcision indeed profiteth, if thou be a doer of the law: but if thou be a trans
26 gressor of the law, thy circumcision is become uncircumcision. If therefore the un
circumcision keep the ordinances of the law, shall not his uncircumcision be reckone
for circumcision? and shall not the uncircumcision which is by nature, if it fulfil th
law, judge thee, who with the letter and circumcision art a transgressor of the law?
For he is not a Jew, which is one outwardly; neither is that circumcision, which
outward in the flesh: but he is a Jew, which is one inwardly; and circumcision
that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.
3 'What advantage then hath the Jew? or what is the profit of circumcision?'
Much every way: first of all, that they were intrusted with the oracles of God. For
what if some were without faith? shall their want of faith make of none effect the
faithfulness of God? God forbid: yea, let God be found true, but every man a liar;
as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

5 'But if our unrighteousness commendeth the righteousness of God, what shall we
say?' Is God unrighteous who visiteth with wrath? (I speak after the manner of
men.) God forbid: for then how shall God judge the world?
'But if the truth of God through my lie abounded unto his glory, why am I also
still judged as a sinner?' And why not (as we be slanderously reported, and as some
affirm that we say), Let us do evil, that good may come? whose condemnation is just.
9 'What then? are we in worse case than they?' No, in no wise: for we before
laid to the charge both of Jews and Greeks, that they are all under sin; as it is written—

There is none righteous, no, not one;
There is none that understandeth,
There is none that seeketh after God;
They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one —

13 *Their throat is an open sepulchre;*
With their tongues they have used deceit —

The poison of asps is under their lips —

Whose mouth is full of cursing and bitterness —

15 *Their feet are swift to shed blood;*
Destruction and misery are in their ways;
And the way of peace have they not known —

There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it speaketh to them that are under
the law; that every mouth may be stopped, and all the world may be brought under
the judgement of God: because by the works of the law shall no flesh be justified in
his sight: for through the law cometh the knowledge of sin.

II

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. We reckon therefore that a man is justified by faith apart from the works of the law. Or is God the God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

Do we then make the law of none effect through faith? God forbid: nay, we establish the law. What then shall we say that Abraham, our forefather according to the flesh, hath found? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? *And Abraham believed God, and it was reckoned unto him for righteousness.* Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, saying —

Blessed are they whose iniquities are forgiven,
And whose sins are covered.
Blessed is the man to whom the Lord will not reckon sin.

Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, *To Abraham his faith was reckoned for righteousness.* How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, *A father of many nations have I made thee*) before him whom he believed, even God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness. Now it was not written for his sake

24 alone, that it was reckoned unto him; but for our sake also, unto whom it shall be
reckoned, who believe on him that raised Jesus our Lord from the dead, who was
delivered up for our trespasses, and was raised for our justification.

III

5 Being therefore justified by faith, we have peace with God through our Lord Jesus
Christ; through whom also we have had our access by faith into this grace wherein
we stand; and we rejoice in hope of the glory of God. And not only so, but we also
rejoice in our tribulations: knowing that tribulation worketh patience; and patience,
5 probation; and probation, hope: and hope putteth not to shame; because the love
of God hath been shed abroad in our hearts through the Holy Ghost which was given
unto us. For while we were yet weak, in due season Christ died for the ungodly.
For scarcely for a righteous man will one die: for peradventure for the good man
some one would even dare to die. But God commendeth his own love toward us,
9 in that, while we were yet sinners, Christ died for us. Much more then, being now
justified by his blood, shall we be saved from the wrath of God through him. For if,
while we were enemies, we were reconciled to God through the death of his Son, much
more, being reconciled, shall we be saved by his life; and not only so, but we also
rejoice in God through our Lord Jesus Christ, through whom we have now received
the reconciliation.

12 Therefore, as through one man sin entered into the world, and death through sin;
and so death passed unto all men, for that all sinned: — for until the law sin was in
the world: but sin is not imputed when there is no law. Nevertheless death reigned
from Adam until Moses, even over them that had not sinned after the likeness of
15 Adam's transgression, who is a figure of him that was to come. But not as the tres-
pass, so also is the free gift. For if by the trespass of the one the many died, much
more did the grace of God, and the gift by the grace of the one man, Jesus Christ,
abound unto the many. And not as through one that sinned, so is the gift: for the
judgement came of one unto condemnation, but the free gift came of many trespasses
17 unto justification. For if, by the trespass of the one, death reigned through the one;
much more shall they that receive the abundance of grace and of the gift of righteous-
ness reign in life through the one, even Jesus Christ. So then as through one trespass
the judgement came unto all men to condemnation; even so through one act of
19 righteousness the free gift came unto all men to justification of life. For as through
the one man's disobedience the many were made sinners, even so through the obedience
of the one shall the many be made righteous. And the law came in beside, that the
trespass might abound; but where sin abounded, grace did abound more exceedingly:
that, as sin reigned in death, even so might grace reign through righteousness unto
eternal life through Jesus Christ our Lord.

6 'What shall we say then? Shall we continue in sin, that grace may abound?'
God forbid. We who died to sin, how shall we any longer live therein? Or are ye
ignorant that all we who were baptized into Christ Jesus were baptized into his death?
We were buried therefore with him through baptism into death: that like as Christ
was raised from the dead through the glory of the Father, so we also might walk
5 in newness of life. For if we have become united with him by the likeness of his
death, we shall be also by the likeness of his resurrection; knowing this, that our old
man was crucified with him, that the body of sin might be done away, that so we should
no longer be in bondage to sin; for he that hath died is justified from sin. But if we
9 died with Christ, we believe that we shall also live with him; knowing that Christ
being raised from the dead dieth no more; death no more hath dominion over him.
For the death that he died, he died unto sin once: but the life that he liveth, he liveth
unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto
12 God in Christ Jesus. Let not sin therefore reign in your mortal body, that ye should

ey the lusts thereof: neither present your members unto sin as instruments of un- 13
hteousness; but present yourselves unto God, as alive from the dead, and your
mbers as instruments of righteousness unto God. For sin shall not have dominion
er you: for ye are not under law, but under grace.
'What then? shall we sin, because we are not under law, but under grace?' 15
od forbid. Know ye not, that to whom ye present yourselves as servants unto
edience, his servants ye are whom ye obey; whether of sin unto death, or of
edience unto righteousness? But thanks be to God, that, whereas ye were servants
sin, ye became obedient from the heart to that form of teaching whereunto ye were
livered; and being made free from sin, ye became servants of righteousness. I 19
eak after the manner of men because of the infirmity of your flesh: for as ye pre-
nted your members as servants to uncleanness and to iniquity unto iniquity, even
now present your members as servants to righteousness unto sanctification. For
nen ye were servants of sin, ye were free in regard of righteousness. What fruit 21
en had ye at that time in the things whereof ye are now ashamed? for the end of
ose things is death. But now being made free from sin, and become servants to
od, ye have your fruit unto sanctification, and the end eternal life. For the wages
sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Or **7**
e ye ignorant, brethren (for I speak to men that know the law), how that the law
th dominion over a man for so long time as he liveth? For the woman that hath
husband is bound by law to the husband while he liveth; but if the husband die,
e is discharged from the law of the husband. So then if, while the husband liveth, 3
e be joined to another man, she shall be called an adulteress; but if the husband
e, she is free from the law, so that she is no adulteress, though she be joined to another
an. Wherefore, my brethren, ye also were made dead to the law through the body
Christ; that ye should be joined to another, even to him who was raised from the
ad, that we might bring forth fruit unto God. For when we were in the flesh, the 5
nful passions, which were through the law, wrought in our members to bring forth
uit unto death. But now we have been discharged from the law, having died to
at wherein we were holden; so that we serve in newness of the spirit, and not in
dness of the letter.
'What shall we say then? Is the law sin?' God forbid. Howbeit, I had not 7
own sin, except through the law: for I had not known coveting, except the law
d said, Thou shalt not covet: but sin, finding occasion, wrought in me through the
mmandment all manner of coveting: for apart from the law sin is dead. And I
as alive apart from the law once: but when the commandment came, sin revived, 9
d I died; and the commandment, which was unto life, this I found to be unto 10
ath: for sin, finding occasion, through the commandment beguiled me, and through
slew me. So that the law is holy, and the commandment holy, and righteous, and
od.
'Did then that which is good become death unto me?' God forbid. But sin, 13
at it might be shewn to be sin, by working death to me through that which is good;
that through the commandment sin might become exceeding sinful. For we know
at the law is spiritual: but I am carnal, sold under sin. For that which I do I
ow not: for not what I would, that do I practise; but what I hate, that I do. But 16
what I would not, that I do, I consent unto the law that it is good. So now it is
more I that do it, but sin which dwelleth in me. For I know that in me, that is,
my flesh, dwelleth no good thing: for to will is present with me, but to do that which
good is not. For the good which I would I do not: but the evil which I would not,
at I practise. But if what I would not, that I do, it is no more I that do it, but sin 20
hich dwelleth in me. I find then the law, that, to me who would do good, evil is
esent. For I delight in the law of God after the inward man: but I see a different
w in my members, warring against the law of my mind, and bringing me into cap-

24 tivity under the law of sin which is in my members. (O wretched man that I ar
who shall deliver me out of the body of this death? I thank God through Jes
Christ our Lord.) So then I myself with the mind serve the law of God; but with t
8 flesh the law of sin. There is therefore now no condemnation to them that are
Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from t
law of sin and of death. For what the law could not do, in that it was weak throu
the flesh, God, sending his own Son in the likeness of sinful flesh and as an offeri
for sin, condemned sin in the flesh: that the ordinance of the law might be fulfill
5 in us, who walk not after the flesh, but after the spirit. For they that are after t
flesh do mind the things of the flesh; but they that are after the spirit the things
the spirit. For the mind of the flesh is death; but the mind of the spirit is life an
peace: because the mind of the flesh is enmity against God; for it is not subject
the law of God, neither indeed can it be: and they that are in the flesh cannot plea
9 God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of Go
dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. An
if Christ is in you, the body is dead because of sin; but the spirit is life because
righteousness. But if the Spirit of him that raised up Jesus from the dead dwelle
in you, he that raised up Christ Jesus from the dead shall quicken also your mort
bodies through his Spirit that dwelleth in you.

IV

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: for
ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the bod
ye shall live. For as many as are led by the Spirit of God, these are sons of Go
For ye received not the spirit of bondage again unto fear; but ye received the spirit
adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness wi
our spirit, that we are children of God: and if children, then heirs; heirs of God, an
joint-heirs with Christ; if so be that we suffer with him, that we may be also glorifie
with him.
18 For I reckon that the sufferings of this present time are not worthy to be com
pared with the glory which shall be revealed to us-ward. For the earnest expectatio
of the creation waiteth for the revealing of the sons of God. For the creation wa
subjected to vanity, not of its own will, but by reason of him who subjected it, in hop
that the creation itself also shall be delivered from the bondage of corruption into th
22 liberty of the glory of the children of God. For we know that the whole creatio
groaneth and travaileth in pain together until now. And not only so, but ourselve
also, which have the firstfruits of the Spirit, even we ourselves groan within ourselve
waiting for our adoption, to wit, the redemption of our body. For by hope were w
saved: but hope that is seen is not hope: for who hopeth for that which he seeth
26 but if we hope for that which we see not, then do we with patience wait for it. An
in like manner the Spirit also helpeth our infirmity: for we know not how to pray a
we ought; but the Spirit himself maketh intercession for us with groanings whic
cannot be uttered; and he that searcheth the hearts knoweth what is the mind of th
Spirit, because he maketh intercession for the saints according to the will of God
28 And we know that to them that love God all things work together for good, even t
them that are called according to his purpose. For whom he foreknew, he also fore
ordained to be conformed to the image of his Son, that he might be the firstbor
among many brethren: and whom he foreordained, them he also called: and whom
he called, them he also justified: and whom he justified, them he also glorified
31 What then shall we say to these things? If God is for us, who is against us? H
that spared not his own Son, but delivered him up for us all, how shall he not als
with him freely give us all things? Who shall lay anything to the charge of God
elect? Shall God that justifieth? Who is he that shall condemn? Shall Christ Jesu

at died, yea rather, that was raised from the dead, who is at the right hand of God,
lo also maketh intercession for us? Who shall separate us from the love of Christ? 35
all tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or
ord? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

y, in all these things we are more than conquerors through him that loved us. 37
r I am persuaded, that neither death, nor life, nor angels, nor principalities, nor
ngs present, nor things to come, nor powers, nor height, nor depth, nor any other
eature, shall be able to separate us from the love of God, which is in Christ Jesus
ur Lord.

I say the truth in Christ, I lie not, my conscience bearing witness with me in the 9
oly Ghost, that I have great sorrow and unceasing pain in my heart. For I could
sh that I myself were anathema from Christ for my brethren's sake, my kinsmen
cording to the flesh: who are Israelites; whose is the adoption, and the glory, and 4
e covenants, and the giving of the law, and the service of God, and the promises;
hose are the fathers, and of whom is Christ as concerning the flesh, who is over all,
od blessed for ever. Amen. But it is not as though the word of God hath come
nought. For they are not all Israel, which are of Israel: neither, because they are
braham's seed, are they all children: but, *In Isaac shall thy seed be called.* That is, 8
is not the children of the flesh that are children of God; but the children of the
omise are reckoned for a seed. For this is a word of promise, *According to this*
ason will I come, and Sarah shall have a son. And not only so; but Rebecca also
ving conceived by one, even by our father Isaac — for the children being not yet 11
rn, neither having done anything good or bad, that the purpose of God according
election might stand, not of works, but of him that calleth, it was said unto her,
he elder shall serve the younger. Even as it is written, *Jacob I loved, but Esau I*
ted.

'What shall we say then? Is there unrighteousness with God?' God forbid. 14
r he saith to Moses, *I will have mercy on whom I have mercy, and I will have com-*
ssion on whom I have compassion. So then it is not of him that willeth, nor of him
at runneth, but of God that hath mercy. For the scripture saith unto Pharaoh,
or this very purpose did I raise thee up, that I might shew in thee my power, and that
name might be published abroad in all the earth. So then he hath mercy on whom 18
will, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he
l find fault? For who withstandeth his will? Nay but, O man, who art thou that
bliest against God? Shall the thing formed say to him that formed it, Why didst
ou make me thus? Or hath not the potter a right over the clay, from the same lump
make one part a vessel unto honour, and another unto dishonour? What if God, 22
ling to shew his wrath, and to make his power known, endured with much long-
ffering vessels of wrath fitted unto destruction: and that he might make known the
hes of his glory upon vessels of mercy, which he afore prepared unto glory, even
whom he also called, not from the Jews only, but also from the Gentiles? As he 25
th also in Hosea, *I will call that my people, which was not my people; and her*
ved, which was not beloved. And it shall be, that in the place where it was said unto
m, Ye are not my people, there shall they be called sons of the living God. And Isaiah
eth concerning Israel, *If the number of the children of Israel be as the sand of the*
, it is the remnant that shall be saved: for the Lord will execute his word upon the 28
th, finishing it and cutting it short. And, as Isaiah hath said before, *Except the*
rd of Sabaoth had left us a seed, we had become as Sodom, and had been made like
o Gomorrah.

30 'What shall we say then? That the Gentiles, which followed not after righteo
ness, attained to righteousness, even the righteousness which is of faith: but Isra
following after a law of righteousness, did not arrive at that law. Wherefor
Because they sought it not by faith, but as it were by works. They stumbled at
stone of stumbling; even as it is written, *Behold, I lay in Zion a stone of stumbl*
10 *and a rock of offence: and he that believeth on him shall not be put to shame.* Brethr
my heart's desire and my supplication to God is for them, that they may be sav
for I bear them witness that they have a zeal for God, but not according to knowled
For being ignorant of God's righteousness, and seeking to establish their own, th
4 did not subject themselves to the righteousness of God. For Christ is the end of
law unto righteousness to every one that believeth. For Moses writeth that the m
that doeth the righteousness which is of the law shall live thereby. But the righteo
ness which is of faith saith thus, *Say not in thy heart, Who shall ascend into heave*
(that is, to bring Christ down:) *or, Who shall descend into the abyss?* (that is, to bri
8 Christ up from the dead.) But what saith it? *The word is nigh thee, in thy mou*
and in thy heart: that is, the word of faith, which we preach: because if thou sh
confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God rai
him from the dead, thou shalt be saved: for with the heart man believeth u
11 righteousness; and with the mouth confession is made unto salvation. For the scr
ture saith, *Whosoever believeth on him shall not be put to shame.* For there is no d
tinction between Jew and Greek: for the same Lord is Lord of all, and is rich u
all that call upon him: for, *Whosoever shall call upon the name of the Lord shall*
saved.

14 'How then shall they call on him in whom they have not believed? and how sh
they believe in him whom they have not heard? and how shall they hear withou
preacher? and how shall they preach, except they be sent? even as it is written, *H*
beautiful are the feet of them that bring glad tidings of good things!' But they did n
all hearken to the glad tidings. For Isaiah saith, *Lord, who hath believed our repo*
17 So belief cometh of hearing, and hearing by the word of Christ. But I say, Did th
not hear? Yea, verily:

Their sound went out into all the earth,
And their words unto the ends of the world.

19 But I say, Did Israel not know? First Moses saith,

I will provoke you to jealousy with that which is no nation,
With a nation void of understanding will I anger you.

And Isaiah is very bold, and saith, *I was found of them that sought me not; I beca*
manifest unto them that asked not of me. But as to Israel he saith, *All the day lo*
did I spread out my hands unto a disobedient and gainsaying people.

11 I say then, Did God cast off his people? God forbid. For I also am an Israeli
of the seed of Abraham, of the tribe of Benjamin. God did not cast off his peo
which he foreknew. Or wot ye not what the scripture saith of Elijah? how he plea
eth with God against Israel, *Lord, they have killed thy prophets, they have digged do*
thine altars: and I am left alone, and they seek my life. But what saith the answ
of God unto him? *I have left for myself seven thousand men, who have not bowed*
5 *knee to Baal.* Even so then at this present time also there is a remnant according
the election of grace. But if it is by grace, it is no more of works: otherwise grace
no more grace. What then? That which Israel seeketh for, that he obtained n
but the election obtained it, and the rest were hardened: according as it is writt
God gave them a spirit of stupor, eyes that they should not see, and ears that th
should not hear, unto this very day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
Let their eyes be darkened, that they may not see, 10
And bow thou down their back alway.

ay then, Did they stumble that they might fall? God forbid: but by their fall
vation is come unto the Gentiles, for to provoke them to jealousy. Now if their
is the riches of the world, and their loss the riches of the Gentiles; how much more
ir fulness?
But I speak to you that are Gentiles. Inasmuch then as I am an apostle of 13
ntiles, I glorify my ministry: if by any means I may provoke to jealousy them that
my flesh, and may save some of them. For if the casting away of them is the
onciling of the world, what shall the receiving of them be, but life from the dead?
d if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches.
t if some of the branches were broken off, and thou, being a wild olive, wast grafted 17
among them, and didst become partaker with them of the root of the fatness of the
ve tree; glory not over the branches: but if thou gloriest, it is not thou that bearest
root, but the root thee. Thou wilt say then, Branches were broken off, that I
ght be grafted in. Well; by their unbelief they were broken off, and thou standest
thy faith. Be not highminded, but fear: for if God spared not the natural branches, 21
ther will he spare thee. Behold then the goodness and severity of God: toward
m that fell, severity; but toward thee, God's goodness, if thou continue in his
odness: otherwise thou also shalt be cut off. And they also, if they continue not
their unbelief, shall be grafted in: for God is able to graft them in again. For if
u wast cut out of that which is by nature a wild olive tree, and wast grafted con-
ry to nature into a good olive tree: how much more shall these, which are the
ural branches, be grafted into their own olive tree? For I would not, brethren, 25
re you ignorant of this mystery, lest ye be wise in your own conceits, that a harden-
in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all
ael shall be saved: even as it is written, *There shall come out of Zion the Deliverer;*
shall turn away ungodliness from Jacob: and this is my covenant unto them, when
hall take away their sins. As touching the gospel, they are enemies for your sake: 28
as touching the election, they are beloved for the fathers' sake. For the gifts
the calling of God are without repentance. For as ye in time past were dis-
edient to God, but now have obtained mercy by their disobedience, even so have
se also now been disobedient, that by the mercy shewn to you they also may now
ain mercy. For God hath shut up all unto disobedience, that he might have mercy
n all.
O the depth of the riches both of the wisdom and the knowledge of God! how 33
earchable are his judgements, and his ways past tracing out! For who hath
wn the mind of the Lord? or who hath been his counsellor? or who hath first
n to him, and it shall be recompensed unto him again? For of him, and through
, and unto him, are all things. To him be the glory for ever. Amen.

V

I beseech you therefore, brethren, by the mercies of God, to present your bodies a 12
ng sacrifice, holy, acceptable to God, which is your reasonable service. And be
fashioned according to this world: but be ye transformed by the renewing of
r mind, that ye may prove what is the good and acceptable and perfect will of God.
For I say, through the grace that was given me, to every man that is among 3
, not to think of himself more highly than he ought to think; but so to think
o think soberly, according as God hath dealt to each man a measure of faith.
even as we have many members in one body, and all the members have not the

same office: so we, who are many, are one body in Christ, and severally members
6 one of another. And having gifts differing according to the grace that was given
to us, whether prophecy, let us prophesy according to the proportion of our faith;
or ministry, let us give ourselves to our ministry; or he that teacheth, to his teach-
ing; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberal-
9 ity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let
love be without hypocrisy. Abhor that which is evil; cleave to that which is good.
In love of the brethren be tenderly affectioned one to another; in honour preferring
one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoic-
ing in hope; patient in tribulation; continuing stedfastly in prayer; communi-
14 cating to the necessities of the saints; given to hospitality. Bless them that perse-
cute you; bless, and curse not. Rejoice with them that rejoice; weep with them
that weep. Be of the same mind one toward another. Set not your mind on high
things, but condescend to things that are lowly. Be not wise in your own conceits.
Render to no man evil for evil. Take thought for things honourable in the sight
18 of all men. If it be possible, as much as in you lieth, be at peace with all men.
Avenge not yourselves, beloved, but give place unto wrath: for it is written, *Ven-
geance belongeth unto me; I will recompense, saith the Lord.* But if thine enemy
hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap
coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

13 Let every soul be in subjection to the higher powers: for there is no power but of
God; and the powers that be are ordained of God. Therefore he that resisteth the
power, withstandeth the ordinance of God: and they that withstand shall receive
to themselves judgement. For rulers are not a terror to the good work, but to the
evil. And wouldest thou have no fear of the power? do that which is good, and
4 thou shalt have praise from the same: for he is a minister of God to thee for good.
But if thou do that which is evil, be afraid; for he beareth not the sword in vain:
for he is a minister of God, an avenger for wrath to him that doeth evil. Where-
fore ye must needs be in subjection, not only because of the wrath, but also for con-
6 science sake. For for this cause ye pay tribute also; for they are ministers of God's
service, attending continually upon this very thing. Render to all their dues: tribute
to whom tribute is due; custom to whom custom; fear to whom fear; honour to
whom honour. Owe no man anything, save to love one another: for he that loveth
9 his neighbour hath fulfilled the law. For this, *Thou shalt not commit adultery,
Thou shalt not kill, Thou shalt not steal, Thou shalt not covet*, and if there be any other
commandment, it is summed up in this word, namely, *Thou shalt love thy neigh-
bour as thyself.* Love worketh no ill to his neighbour: love therefore is the fulfil-
ment of the law.

11 And this, knowing the season, that now it is high time for you to awake out of
sleep: for now is salvation nearer to us than when we first believed. The night is
far spent, and the day is at hand: let us therefore cast off the works of darkness,
and let us put on the armour of light. Let us walk honestly, as in the day; not in
revelling and drunkenness, not in chambering and wantonness, not in strife and
jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh,
to fulfil the lusts thereof.

14 But him that is weak in faith receive ye, yet not to doubtful disputations. One
man hath faith to eat all things: but he that is weak eateth herbs. Let not him that
eateth set at nought him that eateth not; and let not him that eateth not judge him
that eateth: for God hath received him. Who art thou that judgest the servant
of another? to his own lord he standeth or falleth. Yea, he shall be made to stand;
5 for the Lord hath power to make him stand. One man esteemeth one day above
another: another esteemeth every day alike. Let each man be fully assured in
his own mind. He that regardeth the day, regardeth it unto the Lord: and he

that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or 8
whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of God. For it is written, *As I live, saith the Lord, to me every* 11
knee shall bow, and every tongue shall confess to God. So then each one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that noth- 14
ing is unclean of itself: save that to him who accounteth any thing to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drink- 17
ing, but righteousness and peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; how- 21
beit it is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin. Now we that are strong **15**
ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, *The reproaches of them that reproached* 4
thee fell upon me. (For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.) Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you, to the glory of God. For 8
I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written —

Therefore will I give praise unto thee among the Gentiles,
And sing unto thy name.

And again he saith — 10

Rejoice, ye Gentiles, with his people.

And again —

Praise the Lord, all ye Gentiles;
And let all the peoples praise him.

And again, Isaiah saith: *There shall be the root of Jesse, and he that ariseth to rule* 12
over the Gentiles; on him shall the Gentiles hope. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

And I myself also am persuaded of you, my brethren, that ye yourselves are full 14

15 of goodness, filled with all knowledge, able also to admonish one another. But I
write the more boldly unto you in some measure, as putting you again in remem-
brance, because of the grace that was given me of God, that I should be a minister
of Jesus Christ unto the Gentiles, ministering the gospel of God, that the offering
up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost.
17 I have therefore my glorying in Christ Jesus in things pertaining to God. For I
will not dare to speak of any things save those which Christ wrought through me,
for the obedience of the Gentiles, by word and deed, in the power of signs and won-
ders, in the power of the Holy Ghost; so that from Jerusalem, and round about
20 even unto Illyricum, I have fully preached the gospel of Christ; yea, making it my
aim so to preach the gospel, not where Christ was already named, that I might not
build upon another man's foundation; but, as it is written, *They shall see, to whom*
no tidings of him came, and they who have not heard shall understand.
22 Wherefore also I was hindered these many times from coming to you: but now,
having no more any place in these regions, and having these many years a longing
to come unto you, whensoever I go unto Spain (for I hope to see you in my journey,
and to be brought on my way thitherward by you, if first in some measure I shall
have been satisfied with your company) — but now, I say, I go unto Jerusalem,
26 ministering unto the saints. For it hath been the good pleasure of Macedonia and
Achaia to make a certain contribution for the poor among the saints that are at
Jerusalem. Yea, it hath been their good pleasure; and their debtors they are.
For if the Gentiles have been made partakers of their spiritual things, they owe it
to them also to minister unto them in carnal things. When therefore I have accom-
plished this, and have sealed to them this fruit, I will go on by you unto Spain. And
I know that, when I come unto you, I shall come in the fulness of the blessing of
Christ.
30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the
Spirit, that ye strive together with me in your prayers to God for me; that I may
be delivered from them that are disobedient in Judæa, and that my ministration
which I have for Jerusalem may be acceptable to the saints; that I may come unto
you in joy through the will of God, and together with you find rest. Now the God
of peace be with you all. Amen.

16 I commend unto you Phœbe our sister, who is a servant of the church that is
at Cenchreæ: that ye receive her in the Lord, worthily of the saints, and that ye
assist her in whatsoever matters she may have need of you: for she herself also
hath been a succourer of many, and of mine own self.
3 Salute Prisca and Aquila my fellow-workers in Christ Jesus, who for my life
laid down their own necks; unto whom not only I give thanks, but also all the
churches of the Gentiles: and salute the church that is in their house. Salute
Epænetus my beloved, who is the firstfruits of Asia unto Christ. Salute Mary,
who bestowed much labour on you. Salute Andronicus and Junias, my kinsmen,
and my fellow-prisoners, who are of note among the apostles, who also have been
8 in Christ before me. Salute Ampliatus my beloved in the Lord. Salute Urbanus
our fellow-worker in Christ, and Stachys my beloved. Salute Apelles the ap-
proved in Christ. Salute them which are of the household of Aristobulus. Salute
Herodion my kinsman. Salute them of the household of Narcissus, which are in
the Lord. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis
13 the beloved, which laboured much in the Lord. Salute Rufus the chosen in the
Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas,
Hermas, and the brethren that are with them. Salute Philologus and Julia, Nereus
and his sister, and Olympas, and all the saints that are with them. Salute one
another with a holy kiss. All the churches of Christ salute you.

Now I beseech you, brethren, mark them which are causing the divisions and 17
occasions of stumbling, contrary to the doctrine which ye learned: and turn away
from them. For they that are such serve not our Lord Christ, but their own belly;
and by their smooth and fair speech they beguile the hearts of the innocent. For
your obedience is come abroad unto all men. I rejoice therefore over you: but I
would have you wise unto that which is good, and simple unto that which is evil.
And the God of peace shall bruise Satan under your feet shortly. The grace of our 20
Lord Jesus Christ be with you.

Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater
my kinsmen. I Tertius, who write the epistle, salute you in the Lord. Gaius my
host, and of the whole church, saluteth you. Erastus the treasurer of the city salut-
eth you, and Quartus the brother.

Now to him that is able to stablish you according to my gospel and the 25
preaching of Jesus Christ, — according to the revelation of the mystery
which hath been kept in silence through times eternal, but now is mani-
fested, and by the scriptures of the prophets, according to the command-
ment of the eternal God, is made known unto all the nations unto obedience
of faith; — to the only wise God, through Jesus Christ, to whom be the
glory for ever. Amen.

The Acts of the Apostles continued

III. — PAUL'S JOURNEYS TROUBLED BY PROPHETIC WARNINGS 20

And when he had spent three months there,* and a plot was laid against him by 3
the Jews, as he was about to set sail for Syria, he determined to return through Mace-
donia. And there accompanied him as far as Asia Sopater of Berœa, the son of
Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe,
and Timothy; and of Asia, Tychicus and Trophimus. But these had gone before,
and were waiting for us at Troas. And we sailed away from Philippi after the days
of unleavened bread, and came unto them to Troas in five days; where we tarried
seven days.

And upon the first day of the week, when we were gathered together to break 7
bread, Paul discoursed with them, intending to depart on the morrow; and prolonged
his speech until midnight. And there were many lights in the upper chamber,
where we were gathered together. And there sat in the window a certain young man
named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer,
being borne down by his sleep he fell down from the third story, and was taken up
dead. And Paul went down, and fell on him, and embracing him said, Make ye no 10
ado; for his life is in him. And when he was gone up, and had broken the bread, and
eaten, and had talked with them a long while, even till break of day, so he departed.
And they brought the lad alive, and were not a little comforted.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: 13
for so had he appointed, intending himself to go by land. And when he met us at
Assos, we took him in, and came to Mitylene. And sailing from thence, we came the
following day over against Chios; and the next day we touched at Samos; and the
day after we came to Miletus. For Paul had determined to sail past Ephesus, that
he might not have to spend time in Asia; for he was hastening, if it were possible for
him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called to him the elders of the church. 17
And when they were come to him, he said unto them:

'Ye yourselves know, from the first day that I set foot in Asia, after what manner

* [In Greece: see above, p. 1180. — EDITOR.]

19 I was with you all the time, serving the Lord with all lowliness of mind, and with
tears, and with trials which befell me by the plots of the Jews: how that I shrank not
from declaring unto you anything that was profitable, and teaching you publicly,
and from house to house, testifying both to Jews and to Greeks repentance toward
22 God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the
spirit unto Jerusalem, not knowing the things that shall befall me there: save that the
Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me.
But I hold not my life of any account, as dear unto myself, so that I may accomplish
my course, and the ministry which I received from the Lord Jesus, to testify the
25 gospel of the grace of God. And now, behold, I know that ye all, among whom I
went about preaching the kingdom, shall see my face no more. Wherefore I testify
unto you this day, that I am pure from the blood of all men. For I shrank not from
declaring unto you the whole counsel of God. Take heed unto yourselves, and to all
the flock, in the which the Holy Ghost hath made you bishops, to feed the church of
29 God, which he purchased with his own blood. I know that after my departing grievous
wolves shall enter in among you, not sparing the flock; and from among your own
selves shall men arise, speaking perverse things, to draw away the disciples after
them. Wherefore watch ye, remembering that by the space of three years I ceased
not to admonish every one night and day with tears. And now I commend you to
God, and to the word of his grace, which is able to build you up, and to give you the
33 inheritance among all them that are sanctified. I coveted no man's silver, or gold,
or apparel. Ye yourselves know that these hands ministered unto my necessities, and
to them that were with me. In all things I gave you an example, how that so labouring
ye ought to help the weak, and to remember the words of the Lord Jesus, how he him-
self said, It is more blessed to give than to receive.'

36 And when he had thus spoken, he kneeled down, and prayed with them all.
And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all
for the word which he had spoken, that they should behold his face no more. And
they brought him on his way unto the ship.

21 And when it came to pass that we were parted from them, and had set sail, we
came with a straight course unto Cos, and the next day unto Rhodes, and from thence
unto Patara: and having found a ship crossing over unto Phœnicia, we went aboard,
and set sail. And when we had come in sight of Cyprus, leaving it on the left hand,
we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden.
4 And having found the disciples, we tarried there seven days: and these said to Paul
through the Spirit, that he should not set foot in Jerusalem. And when it came to
pass that we had accomplished the days, we departed and went on our journey; and
they all, with wives and children, brought us on our way, till we were out of the city:
and kneeling down on the beach, we prayed, and bade each other farewell; and we
went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and
we saluted the brethren, and abode with them one day. And on the morrow we de-
parted, and came unto Cæsarea: and entering into the house of Philip the evangelist,
who was one of the seven, we abode with him. Now this man had four daughters,
virgins, which did prophesy. And as we tarried there many days, there came down
11 from Judæa a certain prophet, named Agabus. And coming to us, and taking Paul's
girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So
shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver
him into the hands of the Gentiles. And when we heard these things, both we and
13 they of that place besought him not to go up to Jerusalem. Then Paul answered,
What do ye, weeping and breaking my heart? for I am ready not to be bound only,
but also to die at Jerusalem for the name of the Lord Jesus. And when he would not
be persuaded, we ceased, saying, The will of the Lord be done.

And after these days we took up our baggage, and went up to Jerusalem. And 15
there went with us also certain of the disciples from Cæsarea, bringing with them one
Mnason of Cyprus, an early disciple, with whom we should lodge.

IV. — PAUL IN JERUSALEM: HIS CAUTIOUS BEHAVIOUR PRECIPITATES A CRISIS

And when we were come to Jerusalem, the brethren received us gladly. And the 17
day following Paul went in with us unto James; and all the elders were present. And
when he had saluted them, he rehearsed one by one the things which God had wrought
among the Gentiles by his ministry. And they, when they heard it, glorified God;
and they said unto him, Thou seest, brother, how many thousands there are among the
Jews of them which have believed; and they are all zealous for the law: and they 21
have been informed concerning thee, that thou teachest all the Jews which are among
the Gentiles to forsake Moses, telling them not to circumcise their children, neither to
walk after the customs. What is it therefore? they will certainly hear that thou art
come. Do therefore this that we say to thee: We have four men which have a vow 23
on them; these take, and purify thyself with them, and be at charges for them, that
they may shave their heads: and all shall know that there is no truth in the things
whereof they have been informed concerning thee; but that thou thyself also walkest
orderly, keeping the law. But as touching the Gentiles which have believed, we wrote, 25
giving judgement that they should keep themselves from things sacrificed to idols, and
from blood, and from what is strangled, and from fornication. Then Paul took the
men, and the next day purifying himself with them went into the temple, declaring
the fulfilment of the days of purification, until the offering was offered for every one
of them.

And when the seven days were almost completed, the Jews from Asia, when they 27
saw him in the temple, stirred up all the multitude, and laid hands on him, crying out,
Men of Israel, help: This is the man, that teacheth all men everywhere against the
people, and the law, and this place: and moreover he brought Greeks also into
the temple, and hath defiled this holy place. For they had before seen with him in the 29
city Trophimus the Ephesian, whom they supposed that Paul had brought into the
temple. And all the city was moved, and the people ran together: and they laid hold
on Paul, and dragged him out of the temple: and straightway the doors were shut.
And as they were seeking to kill him, tidings came up to the chief captain of the band,
that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, 32
and ran down upon them: and they, when they saw the chief captain and the soldiers,
left off beating Paul. Then the chief captain came near, and laid hold on him, and
commanded him to be bound with two chains; and inquired who he was, and what
he had done. And some shouted one thing, some another, among the crowd: and 34
when he could not know the certainty for the uproar, he commanded him to be
brought into the castle. And when he came upon the stairs, so it was, that he was
borne of the soldiers for the violence of the crowd; for the multitude of the people
followed after, crying out, Away with him.

And as Paul was about to be brought into the castle, he saith unto the chief captain, 37
May I say something unto thee? And he said, Dost thou know Greek? Art thou
not then the Egyptian, which before these days stirred up to sedition
and led out into the wilderness the four thousand men of the Assas- Paul's Speech to the Jerusalem crowd
sins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no
mean city: and I beseech thee, give me leave to speak unto the people.
And when he had given him leave, Paul, standing on the stairs, beck-
oned with the hand unto the people; and when there was made a great silence, he
spake unto them in the Hebrew language, saying:

'Brethren and fathers, hear ye the defence which I now make unto you.' 22

2 And when they heard that he spake unto them in the Hebrew langúage, they were
the more quiet: and he saith:
'I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of
Gamaliel, instructed according to the strict manner of the law of our fathers, being
zealous for God, even as ye all are this day: and I persecuted this Way unto the death,
5 binding and delivering into prisons both men and women. As also the high priest
doth bear me witness, and all the estate of the elders: from whom also I received
letters unto the brethren, and journeyed to Damascus, to bring them also which were
there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I
made my journey, and drew nigh unto Damascus, about noon, suddenly there shone
7 from heaven a great light round about me. And I fell unto the ground, and heard a
voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who
art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou per-
secutest. And they that were with me beheld indeed the light, but they heard not the
voice of him that spake to me. And I said, What shall I do, Lord? And the Lord
said unto me, Arise, and go into Damascus; and there it shall be told thee of all things
11 which are appointed for thee to do. And when I could not see for the glory of that
light, being led by the hand of them that were with me, I came into Damascus. And
one Ananias, a devout man according to the law, well reported of by all the Jews
that dwelt there, came unto me, and standing by me said unto me, Brother Saul,
receive thy sight. And in that very hour I looked up on him. And he said, The God
of our fathers hath appointed thee to know his will, and to see the Righteous One,
15 and to hear a voice from his mouth. For thou shalt be a witness for him unto all men
of what thou hast seen and heard. And now why tarriest thou? arise, and be
baptized, and wash away thy sins, calling on his name. And it came to pass, that,
when I had returned to Jerusalem, and while I prayed in the temple, I fell into a
trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem:
19 because they will not receive of thee testimony concerning me. And I said, Lord,
they themselves know that I imprisoned and beat in every synagogue them that be-
lieved on thee: and when the blood of Stephen thy witness was shed, I also was stand-
ing by, and consenting, and keeping the garments of them that slew him. And he
said unto me, Depart: for I will send thee forth far hence unto the Gentiles.'
22 And they gave him audience unto this word; and they lifted up their voice, and
said, Away with such a fellow from the earth: for it is not fit that he should live.
And as they cried out, and threw off their garments, and cast dust into the air, the
chief captain commanded him to be brought into the castle, bidding that he should
be examined by scourging, that he might know for what cause they so shouted against
25 him. And when they had tied him up with the thongs, Paul said unto the centurion
that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
And when the centurion heard it, he went to the chief captain, and told him, saying,
What art thou about to do? for this man is a Roman. And the chief captain came,
28 and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief
captain answered, With a great sum obtained I this citizenship. And Paul said,
But I am a Roman born. They then which were about to examine him straightway
departed from him: and the chief captain also was afraid, when he knew that he was
a Roman, and because he had bound him.
30 But on the morrow, desiring to know the certainty, wherefore he was accused of
the Jews, he loosed him, and commanded the chief priests and all the council to come
together, and brought Paul down, and set him before them.
23 And Paul, looking stedfastly on the council, said, Brethren, I have lived before
God in all good conscience until this day. And the high priest Ananias commanded
them that stood by him to smite him on the mouth. Then said Paul unto him,
God shall smite thee, thou whited wall: and sittest thou to judge me according to

the law, and commandest me to be smitten contrary to the law? And they that 4
stood by said, Revilest thou God's high priest? And Paul said, I wist not, brethren,
that he was high priest: for it is written, *Thou shalt not speak evil of a*
ruler of thy people. But when Paul perceived that the one part were **Paul's Appearance before the Council**
Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said,
there arose a dissension between the Pharisees and Sadducees: and the assembly was
divided.* And there arose a great clamour: and some of the scribes of the Pharisees' 9
part stood up, and strove, saying, We find no evil in this man: and what if a spirit
hath spoken to him, or an angel? And when there arose a great dissension, the chief
captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers
to go down and take him by force from among them, and bring him into the castle.
And the night following the Lord stood by him, and said, Be of good cheer: for 11
as thou hast testified concerning me at Jerusalem, so must thou bear witness also at
Rome.

V. — PAUL TRANSFERRED TO ROMAN JUDICATURE AT CÆSAREA

And when it was day, the Jews banded together, and bound themselves under a 12
curse, saying that they would neither eat nor drink till they had killed Paul. And
they were more than forty which made this conspiracy. And they came to the chief
priests and the elders, and said, We have bound ourselves under a great curse, to
taste nothing until we have killed Paul. Now therefore do ye with the council signify 15
to the chief captain that he bring him down unto you, as though ye would judge of
his case more exactly: and we, or ever he come near, are ready to slay him. But
Paul's sister's son heard of their lying in wait, and he came and entered into the castle,
and told Paul. And Paul called unto him one of the centurions, and said, Bring this
young man unto the chief captain: for he hath something to tell him. So he took 18
him, and brought him to the chief captain, and saith, Paul the prisoner called me unto
him, and asked me to bring this young man unto thee, who hath something to say to
thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell me? And he said, The Jews have agreed to ask 20
thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire
somewhat more exactly concerning him. Do not thou therefore yield unto them:
for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are
they ready, looking for the promise from thee. So the chief captain let the young man 22
go, charging him, Tell no man that thou hast signified these things to me. And he
called unto him two of the centurions, and said, Make ready two hundred soldiers
to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred,
at the third hour of the night: and he bade them provide beasts, that they might set
Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter 25
after this form:

An Epistle

Claudius Lysias: Unto the most excellent Governor Felix: Greeting. 26

This man was seized by the Jews, and was about to be slain of them,
when I came upon them with the soldiers, and rescued him, having learned
that he was a Roman. And desiring to know the cause wherefore they
accused him, I brought him down unto their council: whom I found 29

* For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

to be accused about questions of their law, but to have nothing laid to
30 his charge worthy of death or of bonds. And when it was shewn to me
that there would be a plot against the man, I sent him to thee forth-
with, charging his accusers also to speak against him before thee.

31 So the soldiers, as it was commanded them, took Paul, and brought him by night
to Antipatris. But on the morrow they left the horsemen to go with him, and re-
turned to the castle: and they, when they came to Cæsarea, and delivered the letter
to the governor, presented Paul also before him. And when he had read it, he asked
of what province he was; and when he understood that he was of Cilicia, I will
hear thy cause, said he, when thine accusers also are come: and he commanded him
to be kept in Herod's palace.

24 And after five days the high priest Ananias came down with certain elders, and
with an orator, one Tertullus; and they informed the governor against Paul. And
when he was called, Tertullus began to accuse him, saying:

'Seeing that by thee we enjoy much peace, and that by thy providence evils are
corrected for this nation, we accept it in all ways and in all places, most excellent
Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat
5 thee to hear us of thy clemency a few words. For we have found this man a pes-
tilent fellow, and a mover of insurrections among all the Jews throughout the world,
and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the
temple: on whom also we laid hold: from whom thou wilt be able, by examining
him thyself, to take knowledge of all these things, whereof we accuse him.'

10 And the Jews also joined in the charge, affirming that these things were so. And
when the governor had beckoned unto him to speak, Paul answered:

'Forasmuch as I know that thou hast been of many years a judge unto this
nation, I do cheerfully make my defence: seeing that thou canst take knowledge,
that it is not more than twelve days since I went up to worship at Jeru-
Paul's Speech before Felix salem: and neither in the temple did they find me disputing with any
man or stirring up a crowd, nor in the synagogues, nor in the city.
Neither can they prove to thee the things whereof they now accuse me.
14 But this I confess unto thee, that after the Way which they call a sect, so serve I the
God of our fathers, believing all things which are according to the law, and which
are written in the prophets: having hope toward God, which these also themselves
look for, that there shall be a resurrection both of the just and unjust. Herein do I
also exercise myself to have a conscience void of offence toward God and men alway.
17 Now after many years I came to bring alms to my nation, and offerings: amidst
which they found me purified in the temple, with no crowd, nor yet with tumult:
but there were certain Jews from Asia — who ought to have been here before thee,
and to make accusation, if they had aught against me: or else let these men them-
selves say what wrong-doing they found, when I stood before the council; except
it be for this one voice, that I cried standing among them, Touching the resur-
rection of the dead I am called in question before you this day.'

22 But Felix, having more exact knowledge concerning the Way, deferred them,
saying, When Lysias the chief captain shall come down, I will determine your matter.
And he gave order to the centurion that he should be kept in charge, and should
have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with Drusilla, his wife, which was a Jewess,
and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he
reasoned of righteousness, and temperance, and the judgement to come, Felix was
terrified, and answered, Go thy way for this time; and when I have a convenient
26 season, I will call thee unto me. He hoped withal that money would be given him
of Paul: wherefore also he sent for him the oftener, and communed with him. But

when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

VI. — PAUL APPEALS TO CÆSAR

Festus therefore, having come into the province, after three days went up to 25
Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not more than eight or ten days, he went 6
down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defence, Neither 8
against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a 11
wrong-doer, and have committed anything worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

Now when certain days were passed, Agrippa the king and Bernice arrived at 13
Cæsarea, and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, that it is not 16
the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought 18
no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul 21
had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, 23
and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith: 'King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he 25
had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king

Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.'

26 And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

'I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest 6 sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary 10 to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being 12 exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against 15 the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering 18 thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that 21 they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.'

Paul's Speech before Agrippa

24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30 And the king rose up, and the governor, and Bernice, and they that sat with

them: and when they had withdrawn, they spake one to another, saying, This man 31
doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This
man might have been set at liberty, if he had not appealed unto Cæsar.

VII. — PAUL'S VOYAGE AND SHIPWRECK

And when it was determined that we should sail for Italy, they delivered Paul 27
and certain other prisoners to a centurion named Julius, of the Augustan band.
And embarking in a ship of Adramyttium, which was about to sail unto the places
on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica,
being with us. And the next day we touched at Sidon: and Julius treated Paul
kindly, and gave him leave to go unto his friends and refresh himself. And putting 4
to sea from thence, we sailed under the lee of Cyprus, because the winds were con-
trary. And when we had sailed across the sea which is off Cilicia and Pamphylia,
we came to Myra, a city of Lycia. And there the centurion found a ship of Alexan-
dria sailing for Italy; and he put us therein. And when we had sailed slowly many 7
days, and were come with difficulty over against Cnidus, the wind not further suffer-
ing us, we sailed under the lee of Crete, over against Salmone; and with difficulty
coasting along it we came unto a certain place called Fair Havens; nigh where-
unto was the city of Lasea.

And when much time was spent, and the voyage was now dangerous, because 9
the Fast was now already gone by, Paul admonished them, and said unto them,
Sirs, I perceive that the voyage will be with injury and much loss, not only of the
lading and the ship, but also of our lives. But the centurion gave more heed to the
master and to the owner of the ship, than to those things which were spoken by
Paul. And because the haven was not commodious to winter in, the more part 12
advised to put to sea from thence, if by any means they could reach Phœnix, and
winter there; which is a haven of Crete, looking north-east and south-east. And
when the south wind blew softly, supposing that they had obtained their purpose,
they weighed anchor and sailed along Crete, close in shore. But after no long time
there beat down from it a tempestuous wind, which is called Euraquilo: and when 15
the ship was caught, and could not face the wind, we gave way to it, and were driven.
And running under the lee of a small island called Cauda, we were able, with diffi-
culty, to secure the boat: and when they had hoisted it up, they used helps, under-
girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered
the gear, and so were driven. And as we laboured exceedingly with the storm, 18
the next day they began to throw the freight overboard; and the third day they
cast out with their own hands the tackling of the ship. And when neither sun nor
stars shone upon us for many days, and no small tempest lay on us, all hope that we
should be saved was now taken away. And when they had been long without food, 21
then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened
unto me, and not have set sail from Crete, and have gotten this injury and loss.
And now I exhort you to be of good cheer: for there shall be no loss of life among
you, but only of the ship. For there stood by me this night an angel of the God 23
whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before
Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore,
sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken
unto me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven to and fro in the sea 27
of Adria, about midnight the sailors surmised that they were drawing near to some
country; and they sounded, and found twenty fathoms; and after a little space, they
sounded again, and found fifteen fathoms. And fearing lest haply we should be cast
ashore on rocky ground, they let go four anchors from the stern, and wished for the

30 day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off.
33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and
36 began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with
40 a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence
42 of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

28 And when we were escaped, then we knew that the island was called Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom,
5 though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed.

11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli:
15 where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

VIII. — PAUL IN ROME

16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

And it came to pass, that after three days he called together those that were the 17
chief of the Jews: and when they were come together, he said unto them: I, brethren,
though I had done nothing against the people, or the customs of our fathers, yet was
delivered prisoner from Jerusalem into the hands of the Romans: who, when they
had examined me, desired to set me at liberty, because there was no cause of death
in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar;
not that I had aught to accuse my nation of. For this cause therefore did I intreat 20
you to see and to speak with me: for because of the hope of Israel I am bound with
this chain. And they said unto him, We neither received letters from Judæa concern-
ing thee, nor did any of the brethren come hither and report or speak any harm of
thee. But we desire to hear of thee what thou thinkest: for as concerning this sect,
it is known to us that everywhere it is spoken against.

And when they had appointed him a day, they came to him into his lodging in 23
great number; to whom he expounded the matter, testifying the kingdom of God, and
persuading them concerning Jesus, both from the law of Moses and from the prophets,
from morning till evening. And some believed the things which were spoken, and
some disbelieved. And when they agreed not among themselves, they departed, 25
after that Paul had spoken one word: Well spake the Holy Ghost by Isaiah the
prophet unto your fathers, saying: *Go thou unto this people, and say, By hearing ye*
shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise
perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and 27
their eyes they have closed; lest haply they should perceive with their eyes, and hear with
their ears, and understand with their heart, and should turn again, and I should heal
them. Be it known therefore unto you, that this salvation of God is sent unto the
Gentiles: they will also hear.

And he abode two whole years in his own hired dwelling, and received all that went 30
in unto him, preaching the kingdom of God, and teaching the things concerning
the Lord Jesus Christ with all boldness, none forbidding him.

IX

EPISTLES OF PAUL'S FIRST IMPRISONMENT

THE EPISTLE TO THE EPHESIANS

Paul, an Apostle of Christ Jesus through the will of God: To the Saints 1
which are at [Ephesus] and the faithful in Christ Jesus: Grace to you and
peace from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with 3
every spiritual blessing in the heavenly places in Christ: even as he chose us in him
before the foundation of the world, that we should be holy and without blemish
before him in love: having foreordained us unto adoption as sons through Jesus
Christ unto himself, according to the good pleasure of his will, to the praise of the
glory of his grace, which he freely bestowed on us in the Beloved: in whom we have 7
our redemption through his blood, the forgiveness of our trespasses, according to
the riches of his grace, which he made to abound toward us in all wisdom and
prudence, having made known unto us the mystery of his will, according to his
good pleasure which he purposed in him unto a dispensation of the fulness 10
of the times, to sum up all things in Christ, the things in the heavens, and
the things upon the earth; in him, I say, in whom also we were made a heritage,

having been forordained according to the purpose of him who worketh all things
12 after the counsel of his will; to the end that we should be unto the praise of his glory,
we who had before hoped in Christ: in whom ye also, having heard the word of the
truth, the gospel of your salvation, — in whom, having also believed, ye were sealed
with the Holy Spirit of promise, which is an earnest of our inheritance, unto the
15 redemption of God's own possession, unto the praise of his glory. For this cause I
also, having heard of the faith in the Lord Jesus which is among you, and which ye
shew toward all the saints, cease not to give thanks for you, making mention of you
in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give
18 unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes
of your heart enlightened, that ye may know what is the hope of his calling, what the
riches of the glory of his inheritance in the saints, and what the exceeding greatness
of his power to us-ward who believe, according to that working of the strength of
his might which he wrought in Christ, when he raised him from the dead, and made
21 him to sit at his right hand in the heavenly places, far above all rule, and authority,
and power, and dominion, and every name that is named, not only in this world, but
also in that which is to come: and he put all things in subjection under his feet, and
gave him to be head over all things to the church, which is his body, the fulness of
him that filleth all in all.

2 And you did he quicken, when ye were dead through your trespasses and sins,
wherein aforetime ye walked according to the course of this world, according to the
prince of the power of the air, of the spirit that now worketh in the sons of disobedi-
ence. Among whom we also all once lived in the lusts of our flesh, doing the desires
of the flesh and of the mind, and were by nature children of wrath, even as the rest.
4 But God, being rich in mercy, for his great love wherewith he loved us, even when
we were dead through our trespasses, quickened us together with Christ (by grace
have ye been saved), and raised us up with him, and made us to sit with him in the
heavenly places, in Christ Jesus: that in the ages to come he might shew the exceed-
ing riches of his grace in kindness toward us in Christ Jesus. For by grace have ye
been saved through faith; and that not of yourselves: it is the gift of God: not of
10 works, that no man should glory. For we are his workmanship, created in Christ
Jesus for good works, which God afore prepared that we should walk in them. Where-
fore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncir-
cumcision by that which is called Circumcision, in the flesh, made by hands; that ye
were at that time separate from Christ, alienated from the commonwealth of Israel,
and strangers from the covenants of the promise, having no hope and without God
13 in the world. But now in Christ Jesus ye that once were far off are made nigh in
the blood of Christ. For he is our peace, who made both one, and brake down the
middle wall of partition, having abolished in his flesh the enmity, even the law of
commandments contained in ordinances; that he might create in himself of the
twain one new man, so making peace; and might reconcile them both in one body
unto God through the cross, having slain the enmity thereby: and he came and
preached peace to you that were far off, and peace to them that were nigh: for
19 through him we both have our access in one Spirit unto the Father. So then ye are
no more strangers and sojourners, but ye are fellow-citizens with the saints, and of
the household of God, being built upon the foundation of the apostles and prophets,
Christ Jesus himself being the chief corner stone; in whom each several building,
fitly framed together, groweth into a holy temple in the Lord; in whom ye also
are builded together for a habitation of God in the Spirit.

3 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles: —
— If so be that ye have heard of the dispensation of that grace of God which was
given me to you-ward; how that by revelation was made known unto me the mystery,
as I wrote afore in few words, whereby, when ye read, ye can perceive my under-

standing in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members 6
of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that 10
now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him. Wherefore I ask that ye faint not at my tribulations for you, which are your glory. For this cause I bow my knees 14
unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto him that is able to do exceeding 20
abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling 4
wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the 7
grace given according to the measure of the gift of Christ. (Wherefore he saith,

When he ascended on high, he led captivity captive,
And gave gifts unto men.

Now this, *He ascended*, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some to be apostles; and some, 11
prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking 15
truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles 17
also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that

22 ye heard him, and were taught in him, even as truth is in Jesus: that ye put away,
as concerning your former manner of life, the old man, which waxeth corrupt after
the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the
new man, which after God hath been created in righteousness and holiness of truth.
Wherefore, putting away falsehood, speak ye truth each one with his neighbour:
26 for we are members one of another. Be ye angry, and sin not: let not the sun go
down upon your wrath: neither give place to the devil. Let him that stole steal no
more: but rather let him labour, working with his hands the thing that is good, that
he may have whereof to give to him that hath need. Let no corrupt speech proceed
out of your mouth, but such as is good for edifying as the need may be, that it may
30 give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye
were sealed unto the day of redemption. Let all bitterness, and wrath, and anger,
and clamour, and railing, be put away from you, with all malice: and be ye kind
one to another, tenderhearted, forgiving each other, even as God also in Christ for-
5 gave you. Be ye therefore imitators of God, as beloved children; and walk in love,
even as Christ also loved you, and gave himself up for us, an offering and a sacrifice
to God for an odour of a sweet smell. But fornication, and all uncleanness, or covet-
ousness, let it not even be named among you, as becometh saints; nor filthiness, nor
foolish talking, or jesting, which are not befitting: but rather giving of thanks.
5 For this ye know of a surety, that no fornicator, nor unclean person, nor covetous
man, which is an idolater, hath any inheritance in the kingdom of Christ and God.
Let no man deceive you with empty words: for because of these things cometh the
wrath of God upon the sons of disobedience. Be not ye therefore partakers with
8 them; for ye were once darkness, but are now light in the Lord: walk as children
of light (for the fruit of the light is in all goodness and righteousness and truth),
proving what is well-pleasing unto the Lord; and have no fellowship with the unfruit-
ful works of darkness, but rather even reprove them; for the things which are done
13 by them in secret it is a shame even to speak of. But all things when they are
reproved are made manifest by the light: for everything that is made manifest is
light. Wherefore he saith, *Awake, thou that sleepest, and arise from the dead, and
Christ shall shine upon thee.*

Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the
17 time, because the days are evil. Wherefore be ye not foolish, but understand what
the will of the Lord is. And be not drunken with wine, wherein is riot, but be
filled with the Spirit; speaking one to another in psalms and hymns and spiritual
songs, singing and making melody with your heart to the Lord; giving thanks always
for all things in the name of our Lord Jesus Christ to God, even the Father; sub-
jecting yourselves one to another in the fear of Christ.

22 Wives, be in subjection unto your own husbands, as unto the Lord. For the
husband is the head of the wife, as Christ also is the head of the church, being himself
the saviour of the body. But as the church is subject to Christ, so let the wives
also be to their husbands in everything. Husbands, love your wives, even as Christ
also loved the church, and gave himself up for it; that he might sanctify it, having
cleansed it by the washing of water with the word, that he might present the church
to himself a glorious church, not having spot or wrinkle or any such thing; but that
28 it should be holy and without blemish. Even so ought husbands also to love their
own wives as their own bodies. He that loveth his own wife loveth himself: for no
man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also
the church; because we are members of his body. *For this cause shall a man leave
his father and mother, and shall cleave to his wife; and the twain shall become one*
32 *flesh.* This mystery is great: but I speak in regard of Christ and of the church.
Nevertheless do ye also severally love each one his own wife even as himself; and let
the wife see that she fear her husband.

Children, obey your parents in the Lord: for this is right. *Honour thy father* 6
and mother (which is the first commandment with promise), *that it may be well with thee, and thou mayest live long on the earth.* And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord. Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of 6
eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. And, ye masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

Finally, be strong in the Lord, and in the strength of his might. Put on the 10
whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, 13
that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword 17
of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints: — and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

But that ye also may know my affairs, how I do, Tychicus, the beloved brother 21
and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father and 23
the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in uncorruptness.

THE EPISTLE TO THE COLOSSIANS

Paul, an Apostle of Christ Jesus through the will of God: and Timothy 1
our Brother: To the saints and faithful brethren in Christ which are at Colossæ: Grace to you and peace from God our Father.

We give thanks to God the Father of our Lord Jesus Christ, praying always 3
for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as it doth in you also, since the day ye heard and knew the grace of God in truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf, who also declared unto us your love in the Spirit. For this cause we also, 9

since the day we heard it, do not cease to pray and make request for you, that ye
may be filled with the knowledge of his will in all spiritual wisdom and understand-
10 ing, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work,
and increasing in the knowledge of God; strengthened with all power, according to
the might of his glory, unto all patience and longsuffering with joy; giving thanks
unto the Father, who made us meet to be partakers of the inheritance of the saints
in light; who delivered us out of the power of darkness, and translated us into the
14 kingdom of the Son of his love; in whom we have our redemption, the forgiveness of
our sins: who is the image of the invisible God, the firstborn of all creation; for in
him were all things created, in the heavens and upon the earth, things visible and
things invisible, whether thrones or dominions or principalities or powers; all things
have been created through him, and unto him; and he is before all things, and in
18 him all things consist. And he is the head of the body, the church: who is the begin-
ning, the firstborn from the dead; that in all things he might have the preeminence.
For it was the good pleasure of the Father that in him should all the fulness dwell;
and through him to reconcile all things unto himself, having made peace through
the blood of his cross; through him, I say, whether things upon the earth, or things
21 in the heavens. And you, being in time past alienated and enemies in your mind
in your evil works, yet now hath he reconciled in the body of his flesh through death,
to present you holy and without blemish and unreproveable before him: if so be that
ye continue in the faith, grounded and stedfast, and not moved away from the hope
of the gospel which ye heard, which was preached in all creation under heaven;
whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which
is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church;
whereof I was made a minister, according to the dispensation of God which was given
me to you-ward, to fulfil the word of God, even the mystery which hath been hid
27 from all ages and generations: but now hath it been manifested to his saints, to whom
God was pleased to make known what is the riches of the glory of this mystery among
the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonish-
ing every man and teaching every man in all wisdom, that we may present every
man perfect in Christ; whereunto I labour also, striving according to his working,
2 which worketh in me mightily. For I would have you know how greatly I strive
for you, and for them at Laodicea, and for as many as have not seen my face in the
flesh; that their hearts may be comforted, they being knit together in love, and unto
all riches of the full assurance of understanding, that they may know the mystery
of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden.
4 This I say, that no one may delude you with persuasiveness of speech. For though
I am absent in the flesh, yet am I with you in the spirit, joying and beholding your
order, and the stedfastness of your faith in Christ. As therefore ye received Christ
Jesus the Lord, so walk in him, rooted and builded up in him, and stablished in your
faith, even as ye were taught, abounding in thanksgiving.

8 Take heed lest there shall be any one that maketh spoil of you through his philos-
ophy and vain deceit, after the tradition of men, after the rudiments of the world,
and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and
in him ye are made full, who is the head of all principality and power: in whom ye
were also circumcised with a circumcision not made with hands, in the putting off
12 of the body of the flesh, in the circumcision of Christ; having been buried with him
in baptism, wherein ye were also raised with him through faith in the working of God,
who raised him from the dead. And you, being dead through your trespasses and
the uncircumcision of your flesh, you, I say, did he quicken together with him, hav-
14 ing forgiven us all our trespasses; having blotted out the bond written in ordinances
that was against us, which was contrary to us: and he hath taken it out of the way,

nailing it to the cross; having put off from himself the principalities and the powers,
he made a show of them openly, triumphing over them in it. Let no man therefore 16
judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath
day: which are a shadow of the things to come; but the body is Christ's. Let no
man rob you of your prize by a voluntary humility and worshipping of the angels,
dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and
not holding fast the Head, from whom all the body, being supplied and knit together
through the joints and bands, increaseth with the increase of God.

If ye died with Christ from the rudiments of the world, why, as though living in 20
the world, do ye subject yourselves to ordinances — Handle not, nor taste, nor touch
(all which things are to perish with the using) — after the precepts and doctrines of
men? Which things have indeed a show of wisdom in will-worship, and humility,
and severity to the body; but are not of any value against the indulgence of the flesh.
If then ye were raised together with Christ, seek the things that are above, where **3**
Christ is, seated on the right hand of God. Set your mind on the things that are
above, not on the things that are upon the earth. For ye died, and your life is hid
with Christ in God: when Christ, who is our life, shall be manifested, then shall ye also
with him be manifested in glory. Mortify therefore your members which are upon 5
the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which
is idolatry; for which things' sake cometh the wrath of God upon the sons of dis-
obedience; in the which ye also walked aforetime, when ye lived in these things.
But now put ye also away all these; anger, wrath, malice, railing, shameful speak- 8
ing out of your mouth: lie not one to another; seeing that ye have put off the old
man with his doings, and have put on the new man, which is being renewed unto
knowledge after the image of him that created him: where there cannot be Greek
and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman:
but Christ is all, and in all. Put on therefore, as God's elect, holy and beloved, 12
a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one
another, and forgiving each other, if any man have a complaint against any; even
as the Lord forgave you, so also do ye: and above all these things put on love, which
is the bond of perfectness. And let the peace of Christ rule in your hearts, to the 15
which also ye were called in one body; and be ye thankful. Let the word of Christ
dwell in you richly in all wisdom; teaching and admonishing one another with psalms
and hymns and spiritual songs, singing with grace in your hearts unto God. And
whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving
thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, 18
love your wives, and be not bitter against them. Children, obey your parents in all
things, for this is well-pleasing in the Lord. Fathers, provoke not your children,
that they be not discouraged. Servants, obey in all things them that are your mas-
ters according to the flesh; not with eyeservice, as men-pleasers, but in singleness
of heart, fearing the Lord: whatsoever ye do, work heartily, as unto the Lord, and 23
not unto men; knowing that from the Lord ye shall receive the recompense of the
inheritance: ye serve the Lord Christ. For he that doeth wrong shall receive again
for the wrong that he hath done: and there is no respect of persons. Masters, render **4**
unto your servants that which is just and equal; knowing that ye also have a Master
in heaven.

Continue stedfastly in prayer, watching therein with thanksgiving; withal pray- 2
ing for us also, that God may open unto us a door for the word, to speak the mystery
of Christ, for which I am also in bonds; that I may make it manifest, as I ought to
speak. Walk in wisdom toward them that are without, redeeming the time. Let
your speech be always with grace, seasoned with salt, that ye may know how ye
ought to answer each one.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that are done here.

10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis. Luke, the beloved physician, and Demas

15 salute you. Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house. And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 *The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.*

THE EPISTLE TO PHILEMON

1 *Paul, a prisoner of Christ Jesus: and Timothy our brother: To Philemon our beloved and fellow-worker, and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.*

4 I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who was aforetime unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to thee in his own person, that is, my very

13 heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but

17 how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth thee aught, put that to mine account; *I Paul write it with mine own hand, I will repay it:* that I say not unto thee how that thou owest to me even thine own self besides. Yea,

21 brother, let me have joy of thee in the Lord: refresh my heart in Christ. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, 23
Aristarchus, Demas, Luke, my fellow-workers. The grace of our Lord Jesus Christ
be with your spirit. Amen.

THE EPISTLE TO THE PHILIPPIANS

Paul and Timothy, Servants of Christ Jesus: To all the Saints in Christ 1
Jesus which are at Philippi, with the bishops and deacons: Grace to you
and peace from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you, always in every supplication 3
of mine on behalf of you all making my supplication with joy, for your fellowship in
furtherance of the gospel from the first day until now; being confident of this very
thing, that he which began a good work in you will perfect it until the day of Jesus
Christ: even as it is right for me to be thus minded on behalf of you all, because I 7
have you in my heart, inasmuch as, both in my bonds and in the defence and con-
firmation of the gospel, ye all are partakers with me of grace. For God is my witness,
how I long after you all in the tender mercies of Christ Jesus. And this I pray, that
your love may abound yet more and more in knowledge and all discernment; so 10
that ye may approve the things that are excellent; that ye may be sincere and void
of offence unto the day of Christ; being filled with the fruits of righteousness, which
are through Jesus Christ, unto the glory and praise of God.

Now I would have you know, brethren, that the things which happened unto me 12
have fallen out rather unto the progress of the gospel; so that my bonds became mani-
fest in Christ throughout the whole prætorian guard, and to all the rest; and that
most of the brethren in the Lord, being confident through my bonds, are more abun-
dantly bold to speak the word of God without fear. Some indeed preach Christ even 15
of envy and strife; and some also of good will: the one do it of love, knowing that I
am set for the defence of the gospel: but the other proclaim Christ of faction, not
sincerely, thinking to raise up affliction for me in my bonds. What then? only that
in every way, whether in pretence or in truth, Christ is proclaimed; and therein I
rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through 19
your supplication and the supply of the Spirit of Jesus Christ, according to my earnest
expectation and hope, that in nothing shall I be put to shame, but that with all bold-
ness, as always, so now also Christ shall be magnified in my body, whether by life,
or by death. For to me to live is Christ, and to die is gain. But if to live in the
flesh, — if this is the fruit of my work, then what I shall choose I wot not. But I am 23
in a strait betwixt the two, having the desire to depart and be with Christ; for it is
very far better: yet to abide in the flesh is more needful for your sake. And having
this confidence, I know that I shall abide, yea, and abide with you all, for your pro-
gress and joy in the faith; that your glorying may abound in Christ Jesus in me
through my presence with you again.

Only let your manner of life be worthy of the gospel of Christ: that, whether I 27
come and see you or be absent, I may hear of your state, that ye stand fast in one
spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by
the adversaries: which is for them an evident token of perdition, but of your salvation,
and that from God; because to you it hath been granted in the behalf of Christ, not
only to believe on him, but also to suffer in his behalf: having the same conflict
which ye saw in me, and now hear to be in me. If there is therefore any comfort in 2
Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies
and compassions, fulfil ye my joy, that ye be of the same mind, having the same love,
being of one accord, of one mind; doing nothing through faction or through vain-

glory, but in lowliness of mind each counting other better than himself; not looking
5 each of you to his own things, but each of you also to the things of others. Have
this mind in you, which was also in Christ Jesus: who, being in the form of God,
counted it not a prize to be on an equality with God, but emptied himself, taking the
form of a servant, being made in the likeness of men; and being found in fashion as
a man, he humbled himself, becoming obedient even unto death, yea, the death of
9 the cross. Wherefore also God highly exalted him, and gave unto him the name which
is above every name; that in the name of Jesus every knee should bow, of things in
heaven and things on earth and things under the earth, and that every tongue should
confess that Jesus Christ is Lord, to the glory of God the Father. So then, my be-
loved, even as ye have always obeyed, not as in my presence only, but now much
13 more in my absence, work out your own salvation with fear and trembling; for it is
God which worketh in you both to will and to work, for his good pleasure. Do all
things without murmurings and disputings; that ye may be blameless and harmless,
children of God without blemish in the midst of a crooked and perverse generation,
16 among whom ye are seen as lights in the world, holding forth the word of life; that
I may have whereof to glory in the day of Christ, that I did not run in vain neither
labour in vain. Yea, and if I am offered upon the sacrifice and service of your faith,
I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice
with me.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may
be of good comfort, when I know your state. For I have no man likeminded, who
will care truly for your state. For they all seek their own, not the things of Jesus
Christ. But ye know the proof of him, that, as a child serveth a father, so he served
23 with me in furtherance of the gospel. Him therefore I hope to send forthwith, so
soon as I shall see how it will go with me: but I trust in the Lord that I myself also
shall come shortly. But I counted it necessary to send to you Epaphroditus, my
brother and fellow-worker and fellow-soldier, and your messenger and minister to
my need; since he longed after you all, and was sore troubled, because ye had heard
that he was sick: for indeed he was sick nigh unto death: but God had mercy on him;
28 and not on him only, but on me also, that I might not have sorrow upon sorrow. I
have sent him therefore the more diligently, that, when ye see him again, ye may
rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with
all joy; and hold such in honour: because for the work of Christ he came nigh unto
death, hazarding his life to supply that which was lacking in your service toward
me.

3 Finally, my brethren, rejoice in the Lord. —

To write the same things to you, to me indeed is not irksome, but for you it is safe.
Beware of the dogs, beware of the evil workers, beware of the concision: for we are
the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and
have no confidence in the flesh: though I myself might have confidence even
in the flesh: if any other man thinketh to have confidence in the flesh, I yet more:
5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew
of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the
church; as touching the righteousness which is in the law, found blameless. How-
beit what things were gain to me, these have I counted loss for Christ. Yea verily,
and I count all things to be loss for the excellency of the knowledge of Christ Jesus
my Lord: for whom I suffered the loss of all things, and do count them but dung,
9 that I may gain Christ, and be found in him, not having a righteousness of mine own,
even that which is of the law, but that which is through faith in Christ, the righteous-
ness which is of God by faith: that I may know him, and the power of his resurrec-
tion, and the fellowship of his sufferings, becoming conformed unto his death; if
12 by any means I may attain unto the resurrection from the dead. Not that I have

already obtained, or am already made perfect: but I press on, if so be that I may
apprehend that for which also I was apprehended by Christ Jesus. Brethren, I 13
count not myself yet to have apprehended: but one thing I do, forgetting the things
which are behind, and stretching forward to the things which are before, I press on
toward the goal unto the prize of the high calling of God in Christ Jesus. Let us
therefore, as many as be perfect, be thus minded: and if in anything ye are other-
wise minded, even this shall God reveal unto you: only, whereunto we have already 16
attained, by that same rule let us walk. Brethren, be ye imitators together of me,
and mark them which so walk even as ye have us for an ensample. For many walk,
of whom I told you often, and now tell you even weeping, that they are the enemies
of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory
is in their shame, who mind earthly things. For our citizenship is in heaven; from 20
whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the
body of our humiliation, that it may be conformed to the body of his glory, accord-
ing to the working whereby he is able even to subject all things unto himself.
Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast 4
in the Lord, my beloved.

I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord.
Yea, I beseech thee also, true yokefellow, help these women, for they laboured
with me in the gospel, with Clement also, and the rest of my fellow-workers, whose
names are in the book of life.

Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be 4
known unto all men. The Lord is at hand. In nothing be anxious; but in every-
thing by prayer and supplication with thanksgiving let your requests be made
known unto God. And the peace of God, which passeth all understanding, shall
guard your hearts and your thoughts in Christ Jesus. Finally, brethren, whatsoever 8
things are true, whatsoever things are honourable, whatsoever things are just, what-
soever things are pure, whatsoever things are lovely, whatsoever things are of good
report; if there be any virtue, and if there be any praise, think on these things.
The things which ye both learned and received and heard and saw in me, these
things do: and the God of peace shall be with you.

But I rejoice in the Lord greatly, that now at length ye have revived your thought 10
for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that
I speak in respect of want: for I have learned, in whatsoever state I am, therein to
be content. I know how to be abased, and I know also how to abound: in every-
thing and in all things have I learned the secret both to be filled and to be hungry,
both to abound and to be in want. I can do all things in him that strengtheneth me. 13
Howbeit ye did well, that ye had fellowship with my affliction. And ye yourselves
also know, ye Philippians, that in the beginning of the gospel, when I departed from
Macedonia, no church had fellowship with me in the matter of giving and receiving,
but ye only; for even in Thessalonica ye sent once and again unto my need. Not
that I seek for the gift; but I seek for the fruit that increaseth to your account. But 18
I have all things, and abound: I am filled, having received from Epaphroditus the
things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-
pleasing to God. And my God shall fulfil every need of yours according to his riches
in glory in Christ Jesus. Now unto our God and Father be the glory for ever and
ever. Amen.

Salute every saint in Christ Jesus. The brethren which are with me salute you. 21
All the saints salute you, especially they that are of Cæsar's household. The
grace of the Lord Jesus Christ be with your spirit.

X

LAST EPISTLES OF ST. PAUL

THE FIRST EPISTLE TO TIMOTHY

1 *Paul, an Apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope: Unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.*

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a dispensation of God which is in faith; so do I now. But the end of the charge 6 is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. But we know that the law is good, if a man use it lawfully, 9 as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

12 I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love 15 which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the King eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

2 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, 5 and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good 12 works. Let a woman learn in quietness with all subjection. But I permit not a

woman to teach, nor to have dominion over a man, but to be in quietness. For 13
Adam was first formed, then Eve; and Adam was not beguiled, but the woman being
beguiled hath fallen into transgression: but she shall be saved through the child-
bearing, if they continue in faith and love and sanctification with sobriety.

Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good 3
work. The bishop therefore must be without reproach, the husband of one wife,
temperate, soberminded, orderly, given to hospitality, apt to teach; no brawler, no
striker; but gentle, not contentious, no lover of money; one that ruleth well his
own house, having his children in subjection with all gravity; (but if a man knoweth
not how to rule his own house, how shall he take care of the church of God?) not
a novice, lest being puffed up he fall into the condemnation of the devil. More- 7
over he must have good testimony from them that are without; lest he fall into
reproach and the snare of the devil. Deacons in like manner must be grave, not
doubletongued, not given to much wine, not greedy of filthy lucre; holding the mys-
tery of the faith in a pure conscience. And let these also first be proved; then let
them serve as deacons, if they be blameless. Women in like manner must be grave, 11
not slanderers, temperate, faithful in all things. Let deacons be husbands of one
wife, ruling their children and their own houses well. For they that have served
well as deacons gain to themselves a good standing, and great boldness in the faith
which is in Christ Jesus.

These things write I unto thee, hoping to come unto thee shortly; but if I tarry 14
long, that thou mayest know how men ought to behave themselves in the house of
God, which is the church of the living God, the pillar and ground of the truth. And
without controversy great is the mystery of godliness:

He who was manifested in the flesh,
Justified in the spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up in glory.

But the Spirit saith expressly, that in later times some shall fall away from the faith, 4
giving heed to seducing spirits and doctrines of devils, through the hypocrisy of
men that speak lies, branded in their own conscience as with a hot iron; forbidding
to marry, and commanding to abstain from meats, which God created to be received
with thanksgiving by them that believe and know the truth. For every creature of
God is good, and nothing is to be rejected, if it be received with thanksgiving: for
it is sanctified through the word of God and prayer.

If thou put the brethren in mind of these things, thou shalt be a good minister 6
of Christ Jesus, nourished in the words of the faith, and of the good doctrine which
thou hast followed until now: but refuse profane and old wives' fables. And exer-
cise thyself unto godliness: for bodily exercise is profitable for a little; but godliness
is profitable for all things, having promise of the life which now is, and of that which
is to come. Faithful is the saying, and worthy of all acceptation. For to this end
we labour and strive, because we have our hope set on the living God, who is the
Saviour of all men, specially of them that believe.

These things command and teach. Let no man despise thy youth; but be thou 11
an ensample to them that believe, in word, in manner of life, in love, in faith, in
purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect
not the gift that is in thee, which was given thee by prophecy, with the laying on
of the hands of the presbytery. Be diligent in these things; give thyself wholly 15
to them; that thy progress may be manifest unto all. Take heed to thyself, and to

thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

5 Rebuke not an elder, but exhort him as a father; the younger men as brethren:
the elder women as mothers; the younger as sisters, in all purity.

3 Honour widows that are widows indeed. But if any widow hath children or
grandchildren, let them learn first to shew piety towards their own family, and to
requite their parents: for this is acceptable in the sight of God. Now she that is
a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead
7 while she liveth. These things also command, that they may be without reproach.
But if any provideth not for his own, and specially his own household, he hath denied
the faith, and is worse than an unbeliever. Let none be enrolled as a widow under
threescore years old, having been the wife of one man, well reported of for good
works; if she hath brought up children, if she hath used hospitality to strangers,
if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath dili-
11 gently followed every good work. But younger widows refuse: for when they have
waxed wanton against Christ, they desire to marry; having condemnation, because
they have rejected their first faith. And withal they learn also to be idle, going about
from house to house; and not only idle, but tattlers also and busybodies, speaking
14 things which they ought not. I desire therefore that the younger widows marry,
bear children, rule the household, give none occasion to the adversary for reviling:
for already some are turned aside after Satan. If any woman that believeth hath
widows, let her relieve them, and let not the church be burdened; that it may relieve
them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially
those who labour in the word and in teaching. For the scripture saith, *Thou shalt not muzzle the ox when he treadeth out the corn.* And, *The labourer is worthy of his hire.* Against an elder receive not an accusation, except at the mouth of two or three
witnesses.

20 Them that sin reprove in the sight of all, that the rest also may be in fear.

I charge thee in the sight of God, and Christ Jesus, and the elect angels, that
thou observe these things without prejudice, doing nothing by partiality.

Lay hands hastily on no man, neither be partaker of other men's sins: keep
thyself pure.

23 Be no longer a drinker of water, but use a little wine for thy stomach's sake
and thine often infirmities.

Some men's sins are evident, going before unto judgement; and some men also
they follow after. In like manner also there are good works that are evident; and
such as are otherwise cannot be hid.

6 Let as many as are servants under the yoke count their own masters worthy of
all honour, that the name of God and the doctrine be not blasphemed. And they
that have believing masters, let them not despise them, because they are brethren;
but let them serve them the rather, because they that partake of the benefit are
believing and beloved.

3 These things teach and exhort. If any man teacheth a different doctrine, and
consenteth not to sound words, even the words of our Lord Jesus Christ, and to
the doctrine which is according to godliness; he is puffed up, knowing nothing, but
doting about questionings and disputes of words, whereof cometh envy, strife, rail-
ings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth,
6 supposing that godliness is a way of gain. But godliness with contentment is great
gain: for we brought nothing into the world, for neither can we carry anything out;
but having food and covering we shall be therewith content. But they that desire
to be rich fall into a temptation and a snare and many foolish and hurtful lusts,

uch as drown men in destruction and perdition. For the love of money is a root 10
f all kinds of evil: which some reaching after have been led astray from the faith,
nd have pierced themselves through with many sorrows. But thou, O man of
od, flee these things; and follow after righteousness, godliness, faith, love, patience,
neekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto 12
hou wast called, and didst confess the good confession in the sight of many wit-
nesses. I charge thee in the sight of God, who quickeneth all things, and of Christ
esus, who before Pontius Pilate witnessed the good confession; that thou keep
he commandment, without spot, without reproach, until the appearing of our Lord
esus Christ: which in its own times he shall shew, who is the blessed and only Po- 15
entate, the King of kings, and Lord of lords; who only hath immortality, dwelling
n light unapproachable; whom no man hath seen, nor can see: to whom be honour
nd power eternal. Amen.

Charge them that are rich in this present world, that they be not highminded, 17
or have their hope set on the uncertainty of riches, but on God, who giveth us richly
ll things to enjoy; that they do good, that they be rich in good works, that they
e ready to distribute, willing to communicate; laying up in store for themselves
good foundation against the time to come, that they may lay hold on the life which
s life indeed.

O Timothy, guard that which is committed unto thee, turning away from the 20
profane babblings and oppositions of the knowledge which is falsely so called; which
ome professing have erred concerning the faith. Grace be with you.

THE EPISTLE TO TITUS

Paul, a Servant of God, and an Apostle of Jesus Christ, according to 1
the faith of God's elect, and the knowledge of the truth which is according
to godliness, in hope of eternal life, which God, who cannot lie, promised
before times eternal; but in his own seasons manifested his word in the
message, wherewith I was intrusted according to the command of God our
Saviour: To Titus, my true child after a common faith: Grace and
peace from God the Father and Christ Jesus our Saviour.

For this cause left I thee in Crete, that thou shouldest set in order the things that 5
ere wanting, and appoint elders in every city, as I gave thee charge; if any man
blameless, the husband of one wife, having children that believe, who are not
ccused of riot or unruly. For the bishop must be blameless, as God's steward; not
lfwilled, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given
hospitality, a lover of good, soberminded, just, holy, temperate; holding to the 9
aithful word which is according to the teaching, that he may be able both to exhort
the sound doctrine, and to convict the gainsayers. For there are many unruly
en, vain talkers and deceivers, specially they of the circumcision, whose mouths
ust be stopped; men who overthrow whole houses, teaching things which they
ught not, for filthy lucre's sake. One of themselves, a prophet of their own, said, 12

Cretans are always liars, evil beasts, idle gluttons.

his testimony is true. For which cause reprove them sharply, that they may be
ound in the faith, not giving heed to Jewish fables, and commandments of men
ho turn away from the truth. To the pure all things are pure: but to them that 15
re defiled and unbelieving nothing is pure; but both their mind and their con-

science are defiled. They profess that they know God; but by their works they deny
him, being abominable, and disobedient, and unto every good work reprobate.
2 But speak thou the things which befit the sound doctrine: that aged men be
temperate, grave, soberminded, sound in faith, in love, in patience: that aged
women likewise be reverent in demeanour, not slanderers nor enslaved to much
wine, teachers of that which is good; that they may train the young women to love
5 their husbands, to love their children, to be soberminded, chaste, workers at home,
kind, being in subjection to their own husbands, that the word of God be not blas-
phemed: the younger men likewise exhort to be soberminded: in all things shewing
thyself an ensample of good works; in thy doctrine shewing uncorruptness, gravity,
sound speech, that cannot be condemned; that he that is of the contrary part may
9 be ashamed, having no evil thing to say of us. Exhort servants to be in subjection
to their own masters, and to be well-pleasing to them in all things; not gainsaying;
not purloining, but shewing all good fidelity; that they may adorn the doctrine of
God our Saviour in all things. For the grace of God hath appeared, bringing salva-
tion to all men, instructing us, to the intent that, denying ungodliness and worldly
13 lusts, we should live soberly and righteously and godly in this present world; looking
for the blessed hope and appearing of the glory of our great God and Saviour Jesus
Christ; who gave himself for us, that he might redeem us from all iniquity, and
purify unto himself a people for his own possession, zealous of good works. These
things speak and exhort and reprove with all authority. Let no man despise thee.
3 Put them in mind to be in subjection to rulers, to authorities, to be obedient,
to be ready unto every good work, to speak evil of no man, not to be contentious, to
be gentle, shewing all meekness toward all men. For we also were aforetime foolish,
disobedient, deceived, serving divers lusts and pleasures, living in malice and envy,
4 hateful, hating one another. But when the kindness of God our Saviour, and his
love toward man, appeared, not by works done in righteousness, which we did our-
selves, but according to his mercy he saved us, through the washing of regenera-
tion and renewing of the Holy Ghost, which he poured out upon us richly, through
Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs
8 according to the hope of eternal life. Faithful is the saying, and concerning these
things I will that thou affirm confidently, to the end that they which have believed
God may be careful to maintain good works. These things are good and profitable
unto men: but shun foolish questionings, and genealogies, and strifes, and fightings
about the law; for they are unprofitable and vain. A man that is heretical after a
first and second admonition refuse; knowing that such a one is perverted, and
sinneth, being self-condemned.
12 When I shall send Artemas unto thee, or Tychicus, give diligence to come unto
me to Nicopolis: for there I have determined to winter. Set forward Zenas the
lawyer and Apollos on their journey diligently, that nothing be wanting unto them.
And let our people also learn to maintain good works for necessary uses, that they
be not unfruitful.
15 All that are with me salute thee. Salute them that love us in faith. Grace be
with you all.

THE SECOND EPISTLE TO TIMOTHY

1 *Paul, an Apostle of Christ Jesus by the will of God, according to the promise
of the life which is in Christ Jesus: To Timothy, my beloved child: Grace,
mercy, peace, from God the Father and Christ Jesus our Lord.*

3 I thank God, whom I serve from my forefathers in a pure conscience, how un-
ceasing is my remembrance of thee in my supplications, night and day longing to

e thee, remembering thy tears, that I may be filled with joy; having been reminded
the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois,
nd thy mother Eunice; and, I am persuaded, in thee also. For the which cause 6
put thee in remembrance that thou stir up the gift of God, which is in thee through
he laying on of my hands. For God gave us not a spirit of fearfulness; but of
ower and love and discipline. Be not ashamed therefore of the testimony of our
ord, nor of me his prisoner: but suffer hardship with the gospel according to the
ower of God; who saved us, and called us with a holy calling, not according to our 9
orks, but according to his own purpose and grace, which was given us in Christ
esus before times eternal, but hath now been manifested by the appearing of our
aviour Christ Jesus, who abolished death, and brought life and incorruption to
ght through the gospel, whereunto I was appointed a preacher, and an apostle,
nd a teacher. For the which cause I suffer also these things: yet I am not ashamed; 12
or I know him whom I have believed, and I am persuaded that he is able to guard
hat which I have committed unto him against that day. Hold the pattern of sound
ords which thou hast heard from me, in faith and love which is in Christ Jesus.
hat good thing which was committed unto thee guard through the Holy Ghost
hich dwelleth in us.

This thou knowest, that all that are in Asia turned away from me; of whom 15
re Phygelus and Hermogenes. The Lord grant mercy unto the house of One-
phorus: for he oft refreshed me, and was not ashamed of my chain; but, when he
as in Rome, he sought me diligently, and found me (the Lord grant unto him to
nd mercy of the Lord in that day); and in how many things he ministered at Ephe-
us, thou knowest very well.

Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. 2
nd the things which thou hast heard from me among many witnesses, the same
ommit thou to faithful men, who shall be able to teach others also. Suffer hard-
hip with me, as a good soldier of Christ Jesus. No soldier on service entangleth
imself in the affairs of this life; that he may please him who enrolled him as a
oldier. And if also a man contend in the games, he is not crowned, except he have 5
ntended lawfully. The husbandman that laboureth must be the first to partake
f the fruits. Consider what I say; for the Lord shall give thee understanding in
l things.

Remember Jesus Christ, risen from the dead, of the seed of David, according to 8
y gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word
f God is not bound. Therefore I endure all things for the elect's sake, that they also
ay obtain the salvation which is in Christ Jesus with eternal glory. Faithful is 11
e saying:

For if we died with him,
We shall also live with him;
If we endure,
We shall also reign with him;
If we shall deny him,
He also will deny us;
If we are faithless,
He abideth faithful,
For he cannot deny himself.

f these things put them in remembrance, charging them in the sight of the Lord, 14
at they strive not about words, to no profit, to the subverting of them that hear.
ive diligence to present thyself approved unto God, a workman that needeth not
be ashamed, handling aright the word of truth. But shun profane babblings:
r they will proceed further in ungodliness, and their word will eat as doth a gan-

18 grene: of whom is Hymenæus and Philetus; men who concerning the truth have
erred, saying that the resurrection is past already, and overthrow the faith of some.
Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth
them that are his: and, Let every one that nameth the name of the Lord depart from
20 unrighteousness. Now in a great house there are not only vessels of gold and of
silver, but also of wood and of earth; and some unto honour, and some unto dis-
honour. If a man therefore purge himself from these, he shall be a vessel unto
honour, sanctified, meet for the master's use, prepared unto every good work. But
flee youthful lusts, and follow after righteousness, faith, love, peace, with them that
23 call on the Lord out of a pure heart. But foolish and ignorant questionings refuse,
knowing that they gender strifes. And the Lord's servant must not strive, but be
gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose
themselves; if peradventure God may give them repentance unto the knowledge
of the truth, and they may recover themselves out of the snare of the devil, having
been taken captive by the Lord's servant unto the will of God.

3 But know this, that in the last days grievous times shall come. For men shall
be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents,
unthankful, unholy, without natural affection, implacable, slanderers, without
self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleas-
ure rather than lovers of God; holding a form of godliness, but having denied the
6 power thereof: from these also turn away. For of these are they that creep into
houses, and take captive silly women laden with sins, led away by divers lusts, ever
learning, and never able to come to the knowledge of the truth. And like as Jannes
and Jambres withstood Moses, so do these also withstand the truth; men corrupted
in mind, reprobate concerning the faith. But they shall proceed no further: for
10 their folly shall be evident unto all men, as theirs also came to be. But thou didst
follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecu-
tions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what
persecutions I endured: and out of them all the Lord delivered me. Yea, and all
that would live godly in Christ Jesus shall suffer persecution. But evil men and
14 impostors shall wax worse and worse, deceiving and being deceived. But abide
thou in the things which thou hast learned and hast been assured of, knowing of
whom thou hast learned them; and that from a babe thou hast known the sacred
writings which are able to make thee wise unto salvation through faith which is in
Christ Jesus. Every scripture inspired of God is also profitable for teaching, for
reproof, for correction, for instruction which is in righteousness: that the man of
God may be complete, furnished completely unto every good work.

4 I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick
and the dead, and by his appearing and his kingdom: preach the word; be instant
in season, out of season; reprove, rebuke, exhort, with all longsuffering and teach-
ing. For the time will come when they will not endure the sound doctrine; but
having itching ears, will heap to themselves teachers after their own lusts; and will
turn away their ears from the truth, and turn aside unto fables. But be thou sober
6 in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For
I am already being offered, and the time of my departure is come. I have fought
the good fight, I have finished the course, I have kept the faith: henceforth there is
laid up for me the crown of righteousness, which the Lord, the righteous judge,
shall give to me at that day: and not only to me, but also to all them that have loved
his appearing.

9 Do thy diligence to come shortly unto me: for Demas forsook me, having loved
this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dal-
matia. Only Luke is with me. Take Mark, and bring him with thee: for he is
useful to me for ministering. But Tychicus I sent to Ephesus. The cloke that I

eft at Troas with Carpus, bring when thou comest, and the books, especially the
archments. Alexander the coppersmith did me much evil: the Lord will render 14
o him according to his works: of whom be thou ware also; for he greatly with
tood our words. At my first defence no one took my part, but all forsook me: 16
nay it not be laid to their account. But the Lord stood by me, and strengthened
ne; that through me the message might be fully proclaimed, and that all the Gen-
iles might hear: and I was delivered out of the mouth of the lion. The Lord will 18
eliver me from every evil work, and will save me unto his heavenly kingdom: to
whom be the glory for ever and ever. Amen.

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus abode at Cor-
nth: but Trophimus I left at Miletus sick. Do thy diligence to come before winter. 21
Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
The Lord be with thy spirit. Grace be with you.

Other New Testament Epistles

AN EPISTLE TO HEBREWS

I

God, having of old time spoken unto the fathers in the prophets by divers portions 1
nd in divers manners, hath at the end of these days spoken unto us in a Son, whom
ie appointed heir of all things, through whom also he made the worlds; who, being
he effulgence of his glory, and the very image of his substance, and upholding all
hings by the word of his power, when he had made purification of sins, sat down on
he right hand of the Majesty on high; having become by so much better than the 4
ngels, as he hath inherited a more excellent name than they.

For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?

nd again,

I will be to him a Father,
And he shall be to me a Son?

And when he again bringeth in the firstborn into the world he saith, *And let all the* 6
ngels of God worship him. And of the angels he saith,

Who maketh his angels winds,
And his ministers a flame of fire:

ut of the Son he saith, 8

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of thy kingdom.
Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

10 And,

Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.

13 But of which of the angels hath he said at any time,

Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

2 Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away. For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will. For not unto angels did he subject the world
6 to come, whereof we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
Thou madest him a little lower than the angels;
Thou crownedst him with glory and honour,
And didst set him over the works of thy hands:
Thou didst put all things in subjection under his feet.

For in that he subjected 'all things' unto him, he left nothing that is not subject to him.
9 But now we see not yet all things subjected to him. But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect
11 through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying,

I will declare thy name unto my brethren,
In the midst of the congregation will I sing thy praise.

And again, *I will put my trust in him.* And again, *Behold, I and the children which*
14 *God hath given me.* Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful HIGH PRIEST in things pertaining to God, to make propitiation for
18 the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

11

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle 3
nd High Priest of our confession, even Jesus; who was faithful to him that appointed
im, as also was Moses 'in all His house.' For he hath been counted worthy of more
lory than Moses, by so much as he that established the house hath more honour than
he house. For every house is established by some one; but he that established all 4
hings is God. And Moses indeed was 'faithful in all His house' as a servant, for a
estimony of those things which were afterward to be spoken; but Christ as a son, over
His house; whose house are we, if we hold fast our boldness and the glorying of our
ope firm unto the end. Wherefore, even as the Holy Ghost saith, 7

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilderness,
Where your fathers tempted me by proving me,
And saw my works forty years:

Wherefore 10

I was displeased with this generation,
And said, they do alway err in their heart:
But they did not know my ways;
As I sware in my wrath,
They shall not enter into my rest.

Take heed, brethren, lest haply there shall be in any one of you an evil heart of un- 12
belief, in falling away from the living God: but exhort one another day by day, so
long as it is called *To-day;* lest any one of you be hardened by the deceitfulness of sin:
for we are become partakers of Christ, if we hold fast the beginning of our confidence
firm unto the end, while it is said,

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.

For who, when they heard, did provoke? nay, did not all they that came out of 16
Egypt by Moses? And with whom was he displeased forty years? was it not with
them that sinned, whose carcases fell in the wilderness? And to whom sware he that
they should not enter into his rest, but to them that were disobedient? And we see
that they were not able to enter in because of unbelief. Let us fear therefore, lest 4
haply, a promise being left of entering into his rest, any one of you should seem to
have come short of it. For indeed we have had good tidings preached unto us, even
as also they: but the word of hearing did not profit them, because they were not united
by faith with them that heard. For we which have believed do enter into that rest; 3
even as he hath said,

As I sware in my wrath,
They shall not enter into my rest:

although the works were finished from the foundation of the world. For he hath said 4
somewhere of the seventh day on this wise, *And God rested on the seventh day from*
all his works; and in this place again,

They shall not enter into my rest.

Seeing therefore it remaineth that some should enter thereinto, and they to whom the 6
good tidings were before preached failed to enter in because of disobedience, he
again defineth a certain day, saying in David, after so long a time, *To-day,* as it hath
been before said,

To-day if ye shall hear his voice,
Harden not your hearts.

8 For if Joshua had given them rest, he would not have spoken afterward of another day.
There remaineth therefore a sabbath rest for the people of God. For he that is en-
tered into his rest hath himself also rested from his works, as God did from his. Let
us therefore give diligence to enter into that rest, that no man fall after the same
12 example of disobedience. For the word of God is living, and active, and sharper than
any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints
and marrow, and quick to discern the thoughts and intents of the heart. And there
is no creature that is not manifest in his sight: but all things are naked and laid open
before the eyes of him with whom we have to do.
14 Having then a great high priest, who hath passed through the heavens, Jesus the
Son of God, let us hold fast our confession. For we have not a high priest that cannot
be touched with the feeling of our infirmities; but one that hath been in all points
tempted like as we are, yet without sin. Let us therefore draw near with boldness unto
the throne of grace, that we may receive mercy, and may find grace to help us in time
5 of need. For every high priest, being taken from among men, is appointed for men in
things pertaining to God, that he may offer both gifts and sacrifices for sins: who can
bear gently with the ignorant and erring, for that he himself also is compassed with
infirmity; and by reason thereof is bound, as for the people, so also for himself, to
offer for sins. And no man taketh the honour unto himself, but when he is called of
5 God, even as was Aaron. So Christ also glorified not himself to be made a high priest,
but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another place,

Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong
crying and tears unto him that was able to save him out of death, and having been
heard for his godly fear, though he was a Son, yet learned obedience by the things
which he suffered; and having been made perfect, he became unto all them that obey
him the author of eternal salvation; named of God A HIGH PRIEST AFTER THE
ORDER OF MELCHIZEDEK.
11 Of which we have many things to say, and hard of interpretation, seeing ye are
become dull of hearing. For when by reason of the time ye ought to be teachers, ye
have need again that some one teach you the rudiments of the first principles of the
oracles of God; and are become such as have need of milk, and not of solid food.
For every one that partaketh of milk is without experience of the word of righteousness;
for he is a babe. But solid food is for fullgrown men, even those who by reason of
6 use have their senses exercised to discern good and evil. Wherefore let us cease to
speak of the first principles of Christ, and press on unto full growth; not laying again
a foundation — of repentance from dead works, and of faith toward God, of the teach-
ing of baptisms, and of laying on of hands, and of resurrection of the dead, and of
4 eternal judgement. And this will we do, if God permit. For as touching those who
were once enlightened and tasted of the heavenly gift, and were made partakers of
the Holy Ghost, and tasted the word of God that it is good, and the powers of the age
to come, and then fell away, it is impossible to renew them again unto repentance;
the while they crucify to themselves the Son of God afresh, and put him to an open

shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth 7
forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God:
but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is
to be burned. But, beloved, we are persuaded better things of you, and things that
accompany salvation, though we thus speak: for God is not unrighteous to forget your
work and the love which ye shewed toward his name, in that ye ministered unto the
saints, and still do minister. And we desire that each one of you may shew the same 11
diligence unto the fulness of hope even to the end: that ye be not sluggish, but imitators
of them who through faith and patience inherit the promises. For when God made
promise to Abraham, since he could swear by none greater, he sware by himself,
saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And
thus, having patiently endured, he obtained the promise. For men swear by the
greater: and in every dispute of theirs the oath is final for confirmation. Wherein 17
God, being minded to shew more abundantly unto the heirs of the promise the im-
mutability of his counsel, interposed with an oath: that by two immutable things,
in which it is impossible for God to lie, we may have a strong encouragement, who have
fled for refuge to lay hold of the hope set before us; which we have as an anchor of the
soul, a hope both sure and stedfast and entering into that which is within the veil;
whither as a forerunner Jesus entered for us, having become a high priest for ever
after the order of Melchizedek.

For this Melchizedek, king of Salem, priest of God Most High, who met Abraham 7
returning from the slaughter of the kings, and blessed him, to whom also Abraham
divided a tenth part of all — being first, by interpretation, 'King of righteousness,'
and then also 'King of Salem,' which is, 'King of peace'; without father, without
mother, without genealogy, having neither beginning of days nor end of life, but made
like unto the Son of God — ABIDETH A PRIEST CONTINUALLY. Now consider how great 4
this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils.
And they indeed of the sons of Levi that receive the priest's office have commandment
to take tithes of the people according to the law, that is, of their brethren, though these
have come out of the loins of Abraham: but he whose genealogy is not counted from
them hath taken tithes of Abraham, and hath blessed him that hath the promises:
but without any dispute the less is blessed of the better. And here men that die 8
receive tithes; but there one, of whom it is witnessed that he liveth. And, so to say,
through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet
in the loins of his father, when Melchizedek met him. Now if there was perfection
through the Levitical priesthood (for under it hath the people received the law),
what further need was there that another priest should arise after the order of Mel-
chizedek, and not be reckoned after the order of Aaron? For the priesthood being 12
changed, there is made of necessity a change also of the law. For he of whom these
things are said belongeth to another tribe, from which no man hath given attendance
at the altar; for it is evident that our Lord hath sprung out of Judah, as to which
tribe Moses spake nothing concerning priests. And what we say is yet more abundantly
evident, if after the likeness of Melchizedek there ariseth another priest, who hath been
made, not after the law of a carnal commandment, but after the power of an endless life:
for it is witnessed of him, 17

Thou art a priest for ever
After the order of Melchizedek.

For there is a disannulling of a foregoing commandment because of its weakness and
unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a
better hope, through which we draw nigh unto God. And inasmuch as it is not with- 20
out the taking of an oath — for they indeed have been made priests without an oath;
but he with an oath by him that saith of him,

The Lord sware and will not repent himself,
Thou art a priest for ever —

22 by so much also hath Jesus become the surety of a better covenant. And they
indeed have been made priests many in number, because that by death they are hin-
dered from continuing: but he, because he abideth for ever, hath his priesthood un-
changeable. Wherefore also he is able to save to the uttermost them that draw near
unto God through him, seeing he ever liveth to make intercession for them. For such
a high priest became us, holy, guileless, undefiled, separated from sinners, and made
27 higher than the heavens; who needeth not daily, like those high priests, to offer up
sacrifices, first for his own sins, and then for the sins of the people: for this he did once
for all, when he offered up himself. For the law appointeth men high priests, having
infirmity; but the word of the oath, which was after the law, appointeth a Son, per-
fected for evermore.

8 Now in the things which we are saying the chief point is this: We have such a high
priest, who sat down on the right hand of the throne of the Majesty in the heavens, a
minister of the sanctuary, and of the TRUE TABERNACLE, which the Lord pitched, not
man. For every high priest is appointed to offer both gifts and sacrifices: wherefore
4 it is necessary that this high priest also have somewhat to offer. Now if he were on
earth, he would not be a priest at all, seeing there are those who offer the gifts according
to the law; who serve that which is a copy and shadow of the heavenly things, even
as Moses is warned of God when he is about to make the tabernacle: for, See, saith
he, that thou make all things according to the pattern that was shewed thee in the
6 mount. But now hath he obtained a ministry the more excellent, by how much also
he is the mediator of a better covenant, which hath been enacted upon better prom-
9 ises.* Now even the first covenant had ordinances of divine service, and its sanc-
tuary, a sanctuary of this world. For there was a tabernacle prepared, the first,
wherein were the candlestick, and the table, and the shewbread; which is called the
Holy place. And after the second veil, the tabernacle which is called the Holy of
4 holies; having a golden censer, and the ark of the covenant overlaid round about with
gold, wherein is a golden pot holding the manna, and Aaron's rod that budded, and
the tables of the covenant; and above it cherubim of glory overshadowing the mercy-
seat; of which things we cannot now speak severally. Now these things having been
thus prepared, the priests go in continually into the first tabernacle, accomplishing the
services; but into the second the high priest alone, once in the year, not without
8 blood, which he offereth for himself, and for the errors of the people: the Holy Ghost
this signifying, that the way into the holy place hath not yet been made manifest,
while as the first tabernacle is yet standing. Which is a parable for the time now
present: according to which are offered both gifts and sacrifices that cannot, as touch-
ing the conscience, make the worshipper perfect, being only (with meats and drinks
11 and divers washings) carnal ordinances, imposed until a time of reformation. But
Christ having come a high priest of the good things to come, through the greater and
more perfect tabernacle, not made with hands, that is to say, not of this creation, nor

7 * For if that first covenant had been faultless, then would no place have been sought for a second. For finding fault with them, he saith, *Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more.* In that he saith, *A new covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that 13
have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the MEDIATOR OF A NEW COVENANT, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a covenant 16
is, there must of necessity be the death of him that made it. For a covenant is of force where there hath been death: for doth it ever avail while he that made it liveth? Wherefore even the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, This is the blood 20
of the covenant which God commanded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a 24
holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgement; so Christ also, having been once offered 'to bear the sins of many,' shall appear a second time, apart from sin, to them that wait for him, unto salvation. For 10
the law having a shadow of the good things to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins? But in those sacrifices there is a remembrance made of sins year 3
by year. For it is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
In whole burnt offerings and sacrifices for sin thou hadst no pleasure:
Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

Saying above, *Sacrifices and offerings and whole burnt offerings and sacrifices for sin* 8
thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, *Lo, I am come to do thy will.* He taketh away the first, that he may establish the second. In which 'will' we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed standeth 11
day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sancti- 14

15 fied. And the Holy Ghost also beareth witness to us: for after he hath said, *This is the covenant that I will make with them after those days, saith the Lord; I will put my laws on their heart, and upon their mind also will I write them;* then saith he, *And their sins and their iniquities will I remember no more.* Now where remission of these is, there is no more offering for sin.

III

19 Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from
23 an evil conscience, and our body washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another.
26 And so much the more, as ye see the day drawing nigh. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgement, and a jealousy of fire which shall devour the adversaries. A man that hath set at nought Moses' law
29 dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, *Vengeance belongeth unto me, I will recompense.* And again,
31 *The Lord shall judge his people.* It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them
34 that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have your own selves for a better possession and an abiding one. Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that,
37 having done the will of God, ye may receive the promise. *For yet a very little while, he that cometh shall come, and shall not tarry. But my righteous one shall live* BY *FAITH: and if he shrink back, my soul hath no pleasure in him.* But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

11 Now faith is the giving substance to things hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not
4 been made out of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had
6 witness borne to him that he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world,
8 and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith

he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose architect and maker is God. By 11 faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable. These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they 14 that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called 17 their God: for he hath prepared for them a city. By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, *In Isaac shall thy seed be called:* accounting that God is able to raise up, even from the dead; from whence he did 20 also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of 23 Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin 26 for a season; accounting the reproach of the Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. By 30 faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, 33 obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, more- 36 over of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the 39 promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed about with so great a cloud of 12 witnesses, lay aside all cumbrance, and the sin which is admired of many, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross,

despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

Endure unto chastening: God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not put out of joint, but rather be healed. Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully whether there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; whether there be any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright: for ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

For ye are not come unto a palpable and kindled fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and (so fearful was the appearance), Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than Abel. See that ye refuse not him that speaketh: for if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from him that warneth from heaven. Whose voice then shook the earth; but now he hath promised, saying, *Yet once more will I make to tremble not the earth only, but also the heaven:* and this word, *Yet once more*, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire.

IV

13 Let love of the brethren continue. Forget not to shew love unto strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also

in the body. Let marriage be had in honour among all, and let the bed be undefiled: for fornicators and adulterers God will judge. Be ye free from the love of 5
money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

Remember them that had the rule over you, which spake unto you the word of 7
God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and for ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that occupied themselves were not profited. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the 12
people through his own blood, suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come. Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit 17
to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you.

Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly in all things. And I exhort you the more exceedingly to do this, that I may be restored to you the sooner.

Now the God of peace, who brought again from the dead the great shepherd 20
of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

But I exhort you, brethren, bear with the word of exhortation: for I have 22
written unto you in few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen.

THE WISDOM EPISTLE OF ST. JAMES

James, a Servant of God and of the Lord Jesus Christ: To the Twelve 1
Tribes which are of the Dispersion: Greeting.

The Joy of Temptation. — A Paradox

Count it all joy, my brethren, *when ye fall into manifold temptations:* knowing 2
that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

Maxim: The Prayer for Wisdom

5 But *if any of you lacketh wisdom, let him ask of God,* who giveth to all liberally
and upbraideth not; and it shall be given him. But let him ask in faith, nothing
doubting: for he that doubteth is like the surge of the sea driven by the wind and
tossed. For let not that man think that he shall receive anything of the Lord; a
doubleminded man, unstable in all his ways.

A Paradox of High and Low

9 But *let the brother of low degree glory in his high estate: and the rich, in that he is*
made low: because as the flower of the grass he shall pass away. For the sun ariseth
with the scorching wind, and withereth the grass; and the flower thereof falleth,
and the grace of the fashion of it perisheth: so also shall the rich man fade away
in his goings.

Essay: On the Sources of the Evil and the Good in us

12 Blessed is the man that endureth temptation: for when he hath been approved,
he shall receive the crown of life, which the Lord promised to them that love him.
Let no man say when he is tempted, I am tempted of God: for God cannot be tempted
with evil, and he himself tempteth no man: but each man is tempted, when he is
drawn away by his own lust, and enticed. Then the lust, when it hath conceived,
beareth sin: and the sin, when it is fullgrown, bringeth forth death. Be not deceived,
my beloved brethren.
17 Every good gift and every perfect boon is from above, coming down from the
Father of lights, with whom can be no variation, neither shadow that is cast by turn-
ing. Of his own will he brought us forth by the word of truth, that we should be a
kind of firstfruits of his creatures. Know ye this, my beloved brethren. But let
every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh
21 not the righteousness of God. Wherefore putting away all filthiness and overflowing
of wickedness, receive with meekness the inborn word, which is able to save your
souls. But be ye doers of the word, and not hearers only, deluding your own selves.
For if any one is a hearer of the word, and not a doer, he is like unto a man behold-
ing his natural face in a mirror: for he beholdeth himself, and goeth away, and straight-
25 way forgetteth what manner of man he was. But he that looketh into the perfect
law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a
doer that worketh, this man shall be blessed in his doing. If any man thinketh
himself to be religious, while he bridleth not his tongue but deceiveth his heart, this
27 man's religion is vain. Pure religion and undefiled before our God and Father is
this, to visit the fatherless and widows in their affliction, and to keep himself unspotted
from the world.

Essay: On Respect of Persons

2 My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with
respect of persons. For if there come into your synagogue a man with a gold ring,
in fine clothing, and there come in also a poor man in vile clothing; and ye have
regard to him that weareth the fine clothing, and say, Sit thou here in a good place;
and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not
5 make distinctions among yourselves, and become judges with evil thoughts? Hearken,
my beloved brethren; did not God choose them that are poor as to the world to be
rich in faith, and heirs of the kingdom which he promised to them that love him?
But ye have dishonoured the poor man. Do not the rich oppress you, and themselves
drag you before the judgement-seats? Do not they blaspheme the honourable name

by the which ye are called? Howbeit if ye fulfil the royal law, according to the 8
scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect
of persons, ye commit sin, being convicted by the law as transgressors. For who-
soever shall keep the whole law, and yet stumble in one point, he is become guilty
of all. For he that said, Do not commit adultery, said also, Do not kill. Now if
thou dost not commit adultery, but killest, thou art become a transgressor of the law.
So speak ye, and so do, as men that are to be judged by a law of liberty. For judge- 12
ment is without mercy to him that hath shewed no mercy: mercy glorieth against
judgement.

Faith and Works. — An Essay

What doth it profit, my brethren, if a man say he hath faith, but have not works? 14
can that faith save him? If a brother or sister be naked, and in lack of daily food,
and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give
them not the things needful to the body; what doth it profit? Even so faith, if it
have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have
works: shew me thy faith apart from thy works, and I by my works will shew thee
my faith. Thou believest that God is one; thou doest well: the devils also believe, 19
and shudder. But wilt thou know, O vain man, that faith apart from works is barren?
Was not Abraham our father justified by works, in that he offered up Isaac his son
upon the altar? Thou seest that faith wrought with his works, and by works was
faith made perfect; and the scripture was fulfilled which saith, *And Abraham be-*
lieved God, and it was reckoned unto him for righteousness; and he was called the
friend of God. Ye see that by works a man is justified, and not only by faith. And 24
in like manner was not also Rahab the harlot justified by works, in that she received
the messengers, and sent them out another way? For as the body apart from the
spirit is dead, even so faith apart from works is dead.

Essay: The Responsibility of Speech

Be not many teachers, my brethren, knowing that we shall receive heavier judge- **3**
ment. For in many things we all stumble. If any stumbleth not in word, the
same is a perfect man, able to bridle the whole body also. Now if we put the horses'
bridles into their mouths, that they may obey us, we turn about their whole body
also. Behold, the ships also, though they are so great, and are driven by rough winds, 4
are yet turned about by a very small rudder, whither the impulse of the steersman
willeth. So the tongue also is a little member, and boasteth great things. Behold,
how much wood is kindled by how small a fire! And the tongue is a fire: the world
of iniquity among our members is the tongue, which defileth the whole body, and
setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts 7
and birds, of creeping things and things in the sea, is tamed, and hath been tamed
by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly
poison. Therewith bless we the Lord and Father; and therewith curse we men,
which are made after the likeness of God: out of the same mouth cometh forth bless-
ing and cursing. My brethren, these things ought not so to be. Doth the fountain 11
send forth from the same opening sweet water and bitter? can a fig tree, my brethren,
yield olives, or a vine figs? neither can salt water yield sweet.

Essay. — The Earthly Wisdom and the Wisdom from Above

Who is wise and understanding among you? let him shew by his good life his 13
works in meekness of wisdom. But if ye have bitter jealousy and faction in your
heart, glory not and lie not against the truth. This wisdom is not a wisdom that
cometh down from above, but is earthly, sensual, devilish. For where jealousy and

17 faction are, there is confusion and every vile deed. But the wisdom that is from
above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good
fruits, without variance, without hypocrisy. And the fruit of righteousness is sown
in peace for them that make peace.

A Discourse: On Worldly Pleasures

4 Whence come wars and whence come fightings among you? come they not hence,
even of your pleasures that war in your members? Ye lust, and have not: ye kill,
and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not.
Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures.
Ye adulteresses, know ye not that the friendship of the world is enmity with God?
Whosoever therefore would be a friend of the world maketh himself an enemy of God.
5 Or think ye that the scripture speaketh in vain? Doth the spirit which he made
to dwell in us long unto envying? But he giveth more grace. Wherefore the scrip-
ture saith, *God resisteth the proud, but giveth grace to the humble.* Be subject therefore
unto God; but resist the devil, and he will flee from you. Draw nigh to God, and
he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts,
ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned
10 to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord,
and he shall exalt you.

A Maxim against Judging

11 Speak not one against another, brethren. *He that speaketh against a brother,* or
judgeth his brother, *speaketh against the law,* and judgeth the law: but if thou judgest
the law, thou art not a doer of the law, but a judge. One only is the lawgiver and
judge, even he who is able to save and to destroy: but who art thou that thou judgest
thy neighbour?

A Discourse: The Judgement to Come

13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a
year there, and trade, and get gain: whereas ye know not what shall be on the morrow.
What is your life? For ye are a vapour, that appeareth for a little time, and then
vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and
do this or that. But now ye glory in your vauntings: all such glorying is evil. To
him therefore that knoweth to do good, and doeth it not, to him it is sin.
5 Go to now, ye rich, weep and howl for your miseries that are coming upon you.
Your riches are corrupted, and your garments are moth-eaten. Your gold and
your silver are rusted; and their rust shall be for a testimony against you, and shall
eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the
hire of the labourers who mowed your fields, which is of you kept back by fraud,
crieth out: and the cries of them that reaped have entered into the ears of the Lord of
Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have
nourished your hearts in a day of slaughter. Ye have condemned, ye have killed
the righteous one; he doth not resist you.
7 Be patient therefore, brethren, until the coming of the Lord. Behold, the hus-
bandman waiteth for the precious fruit of the earth, being patient over it, until it
receive the early and latter rain. Be ye also patient; stablish your hearts: for the
coming of the Lord is at hand. Murmur not, brethren, one against another, that ye
be not judged: behold, the judge standeth before the doors. Take, brethren, for
an example of suffering and of patience, the prophets who spake in the name of the
11 Lord. Behold, we call them blessed which endured: ye have heard of the patience
of Job, and have seen the end of the Lord, how that the Lord is full of pity, and
merciful.

But above all things, my brethren, swear not, neither by the heaven, nor by the 12
rth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye
l not under judgement.
Is any among you suffering? let him pray. Is any cheerful? let him sing praise. 13
any among you sick? let him call for the elders of the church; and let them pray
er him, anointing him with oil in the name of the Lord: and the prayer of faith
all save him that is sick, and the Lord shall raise him up; and if he have committed
is, it shall be forgiven him. Confess therefore your sins one to another, and pray
e for another, that ye may be healed. The supplication of a righteous man availeth
uch in its working. Elijah was a man of like passions with us, and he prayed 17
rvently that it might not rain; and it rained not on the earth for three years and
x months. And he prayed again; and the heaven gave rain, and the earth brought
rth her fruit.

Maxim: The Blessed Work of Converting

My brethren, if any among you do err from the truth, and one convert him; let 19
im know, that *he which converteth a sinner from the error of his way shall save a soul*
om death, and shall cover a multitude of sins.

THE FIRST EPISTLE OF ST. PETER

Peter, an Apostle of Jesus Christ: To the Elect who are sojourners of the 1
Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia: according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

1

Blessed be the God and Father of our Lord Jesus Christ, who according to his 3
reat mercy begat us again unto a living hope by the resurrection of Jesus Christ from
ie dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away,
eserved in heaven for you, who by the power of God are guarded through faith unto
salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though 6
ow for a little while, if need be, ye have been put to grief in manifold temptations,
iat the proof of your faith, being more precious than gold that perisheth though it
proved by fire, might be found unto praise and glory and honour at the revelation
f Jesus Christ: whom not having seen ye love; on whom, though now ye see him
ot, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving 9
ie end of your faith, even the salvation of your souls. Concerning which salvation
ie prophets sought and searched diligently, who prophesied of the grace that should
ome unto you: searching what time or what manner of time the Spirit of Christ
hich was in them did point unto, when it testified beforehand the sufferings of
hrist, and the glories that should follow them. To whom it was revealed, that not 12
nto themselves, but unto you, did they minister these things, which now have been
nnounced unto you through them that preached the gospel unto you by the Holy
host sent forth from heaven; which things angels desire to look into.
Wherefore girding up the loins of your mind, be sober and set your hope perfectly 13
n the grace that is to be brought unto you at the revelation of Jesus Christ; as
ildren of obedience, not fashioning yourselves according to your former lusts in
ie time of your ignorance: but like as he which called you is holy, be ye yourselves
so holy in all manner of living; because it is written, *Ye shall be holy; for I am*

17 *holy.* And if ye call on him as Father, who without respect of persons judge
according to each man's work, pass the time of your sojourning in fear: knowing th
ye were redeemed, not with corruptible things, with silver or gold, from your va
manner of life handed down from your fathers; but with precious blood, as of a lam
without blemish and without spot, even the blood of Christ: who was foreknow
indeed before the foundation of the world, but was manifested at the end of the time
21 for your sake, who through him are believers in God, which raised him from the dea
and gave him glory; so that your faith and hope might be in God. Seeing ye hav
purified your souls in your obedience to the truth unto unfeigned love of the brethren
love one another from the heart fervently. Having been begotten again, not
corruptible seed, but of incorruptible, through the word of God, which liveth an
24 abideth: — for,

All flesh is as grass,
And all the glory thereof as the flower of grass;
The grass withereth, and the flower falleth,
But the word of the Lord abideth for ever:

2 and this is the word of good tidings which was preached unto you: — putting awa
therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speaki
ings, as newborn babes, long for the spiritual milk which is without guile, that y
may grow thereby unto salvation; if ye have tasted that the Lord is gracious: unto
whom coming, a living stone, rejected indeed of men, but with God elect, precious
5 ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to
offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is
contained in scripture,

Behold, I lay in Zion a chief corner stone, elect, precious:
And he that believeth on him shall not be put to shame.

7 For you therefore which believe is the preciousness: but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the corner;

and,

A stone of stumbling, and a rock of offence;

for they stumble at the word, being disobedient: whereunto also they were appointed.
9 But ye are an elect race, a royal priesthood, a holy nation, a people for God's own
possession, that ye may shew forth the excellencies of him who called you out of dark-
ness into his marvellous light: which in time past were no people, but now are the
people of God: which had not obtained mercy, but now have obtained mercy.

II

11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts,
which war against the soul; having your behaviour seemly among the Gentiles; that,
wherein they speak against you as evil-doers, they may by your good works, which
they behold, glorify God in the day of visitation. Be subject to every ordinance of
man for the Lord's sake: whether it be to the king, as supreme; or unto governors,
as sent by him for vengeance on evil-doers and for praise to them that do well.
For so is the will of God, that by well-doing ye should put to silence the ignorance
of foolish men: as free, and not using your freedom for a cloke of wickedness, but
17 as bondservants of God. Honour all men. Love the brotherhood. Fear God.
Honour the king. Servants, be in subjection to your masters with all fear; not only

o the good and gentle, but also to the froward. For this is acceptable, if for conscience 19
oward God a man endureth griefs, suffering wrongfully. For what glory is it, if,
vhen ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well,
nd suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto
vere ye called: because Christ also suffered for you, leaving you an example, that ye
hould follow his steps: who did no sin, neither was guile found in his mouth: who, 23
vhen he was reviled, reviled not again; when he suffered, threatened not; but com-
nitted himself to him that judgeth righteously: who his own self bare our sins in his
ody upon the tree, that we, having died unto sins, might live unto righteousness;
y whose stripes ye were healed. For ye were going astray like sheep; but are now
eturned unto the Shepherd and Bishop of your souls. In like manner, ye wives, be 3
n subjection to your own husbands; that, even if any obey not the word, they may
vithout the word be gained by the behaviour of their wives; beholding your chaste
ehaviour coupled with fear. Whose adorning let it not be the outward adorning of
laiting the hair, and of wearing jewels of gold, or of putting on apparel; but let it
e the hidden man of the heart, in the incorruptible apparel of a meek and quiet
pirit, which is in the sight of God of great price. For after this manner aforetime 5
he holy women also, who hoped in God, adorned themselves, being in subjection to
heir own husbands: as Sarah obeyed Abraham, calling him lord: whose children ye
ow are, if ye do well, and are not put in fear by any terror. Ye husbands, in like
nanner, dwell with your wives according to knowledge, giving honour unto the
voman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to
he end that your prayers be not hindered.

Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, 8
umbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise
lessing; for hereunto were ye called, that ye should inherit a blessing. For,

> *He that would love life,*
> *And see good days,*
> *Let him refrain his tongue from evil,*
> *And his lips that they speak no guile:*
> *And let him turn away from evil, and do good;* 11
> *Let him seek peace, and pursue it.*
> *For the eyes of the Lord are upon the righteous,*
> *And his ears unto their supplication:*
> *But the face of the Lord is upon them that do evil.*

nd who is he that will harm you, if ye be zealous of that which is good? But and 13
ye should suffer for righteousness' sake, blessed are ye: and fear not their fear,
either be troubled; but sanctify in your hearts Christ as Lord: being ready always
o give answer to every man that asketh you a reason concerning the hope that is in
ou, yet with meekness and fear: having a good conscience; that, wherein ye are
poken against, they may be put to shame who revile your good manner of life in
hrist. For it is better, if the will of God should so will, that ye suffer for well-
oing than for evil-doing. Because Christ also suffered for sins once, the righteous 18
or the unrighteous, that he might bring us to God; being put to death in the flesh —
ut quickened in the spirit: in which also he went and preached unto the spirits in
rison, which aforetime were disobedient, when the longsuffering of God waited in
he days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were
aved through water: (which also after a true likeness doth now save you, even bap- 21
sm, not the putting away of the filth of the flesh, but the interrogation of a good
onscience toward God, through the resurrection of Jesus Christ; who is on the right
and of God, having gone into heaven; angels and authorities and powers being made

4 subject unto him:) — forasmuch then as Christ suffered in the flesh, arm ye yourselv
also with the same mind (for he that hath suffered in the flesh hath ceased from sin
that ye no longer should live the rest of your time in the flesh to the lusts of men, b
to the will of God. For the time past may suffice to have wrought the desire of th
Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carou
4 ings, and abominable idolatries: wherein they think it strange that ye run not wit
them into the same excess of riot, speaking evil of you: who shall give account
him that is ready to judge the quick and the dead. For unto this end was the gosp
preached even to the dead, that they might be judged according to men in the flesh
but live according to God in the spirit.

III

7 But the end of all things is at hand: be ye therefore of sound mind, and be sob
unto prayer: above all things being fervent in your love among yourselves; for lov
covereth a multitude of sins: using hospitality one to another without murmuring
according as each hath received a gift, ministering it among yourselves, as goo
stewards of the manifold grace of God; if any man speaketh, speaking as it wer
oracles of God; if any man ministereth, ministering as of the strength which Go
supplieth: that in all things God may be glorified through Jesus Christ, whose is th
12 glory and the dominion for ever and ever. Amen. Beloved, think it not strang
concerning the fiery trial among you, which cometh upon you to prove you, as thoug
a strange thing happened unto you: but insomuch as ye are partakers of Christ
sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceed
ing joy. If ye are reproached for the name of Christ, blessed are ye; because th
15 Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer a
a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: bu
if a man suffer as a Christian, let him not be ashamed; but let him glorify God in thi
name. For the time is come for judgement to begin at the house of God: and if i
begin first at us, what shall be the end of them that obey not the gospel of God? An
if the righteous is scarcely saved, where shall the ungodly and sinner appear? Where
fore let them also that suffer according to the will of God commit their souls in well
5 doing unto a faithful Creator. The elders therefore among you I exhort, who am
fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of th
glory that shall be revealed: Tend the flock of God which is among you, exercisin
the oversight, not of constraint, but willingly, according unto God; nor yet fo
filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you
4 but making yourselves ensamples to the flock. And when the chief Shepherd shall
be manifested, ye shall receive the crown of glory that fadeth not away. Likewise
ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility
to serve one another: for God resisteth the proud, but giveth grace to the humble
6 Humble yourselves therefore under the mighty hand of God, that he may exalt you
in due time; casting all your anxiety upon him, because he careth for you. Be sober
be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom
he may devour: whom withstand stedfast in your faith, knowing that the same
10 sufferings are accomplished in your brethren who are in the world. And the God o
all grace, who called you unto his eternal glory in Christ, after that ye have suffered
a little while, shall himself perfect, stablish, strengthen you. To him be the dominion
for ever and ever. Amen.

12 *By Silvanus, our faithful brother, as I account him, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. She that is in Babylon, elect together with you, saluteth you: and so doth Mark my son. Salute one another with a kiss of love. Peace be unto you all that are in Christ.*

THE SECOND EPISTLE OF ST. PETER

Simon Peter, a Servant and Apostle of Jesus Christ: To them that 1
have obtained a like precious faith with us in the righteousness of our God
and Saviour Jesus Christ:

Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; 2
seeing that his divine power hath granted unto us all things that pertain unto life
and godliness, through the knowledge of him that called us by his own glory and virtue;
whereby he hath granted unto us his precious and exceeding great promises; that
through these ye may become partakers of the divine nature, having escaped from
the corruption that is in the world by lust. Yea, and for this very cause adding 5
on your part all diligence, in your faith supply virtue; and in your virtue knowledge;
and in your knowledge temperance; and in your temperance patience; and in your
patience godliness; and in your godliness love of the brethren; and in your love of
the brethren love. For if these things are yours and abound, they make you to be
not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that 9
lacketh these things is blind, seeing only what is near, having forgotten the cleansing
from his old sins. Wherefore, brethren, give the more diligence to make your calling
and election sure: for if ye do these things, ye shall never stumble: for thus shall be
richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour
Jesus Christ.

Wherefore I shall be ready always to put you in remembrance of these things, 12
though ye know them, and are established in the truth which is with you. And I
think it right, as long as I am in this tabernacle, to stir you up by putting you in re-
membrance; knowing that the putting off of my tabernacle cometh swiftly, even as
our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every
time ye may be able after my decease to call these things to remembrance. For we 16
did not follow cunningly devised fables, when we made known unto you the power
and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For
he received from God the Father honour and glory, when there came such a voice
to him from the excellent glory, This is my beloved Son, in whom I am well pleased:
and this voice we ourselves heard come out of heaven, when we were with him in 18
the holy mount. And we have the word of prophecy made more sure; whereunto
ye do well that ye take heed, as unto a lamp shining in a dark place, until the day
dawn, and the day-star arise in your hearts: knowing this first, that no prophecy
of scripture is of private interpretation; for no prophecy ever came by the will of
man, but men spake from God, being moved by the Holy Ghost. But there arose 2
false prophets also among the people, as among you also there shall be false teachers,
who shall privily bring in destructive heresies, denying even the Master that bought
them, bringing upon themselves swift destruction. And many shall follow their
lascivious doings, by reason of whom the way of the truth shall be evil spoken of;
and in covetousness shall they with feigned words make merchandise of you. Whose 3
sentence now from of old lingereth not, and their destruction slumbereth not. For
if God spared not angels when they sinned, but cast them down to hell, and committed
them to pits of darkness, to be reserved unto judgement; and spared not the ancient
world, but preserved Noah with seven others, a preacher of righteousness, when he
brought a flood upon the world of the ungodly; and turning the cities of Sodom and 6
Gomorrah into ashes condemned them with an overthrow, having made them an
example unto those that should live ungodly; and delivered righteous Lot, sore dis-
tressed by the lascivious life of the wicked (for that righteous man dwelling among
them, in seeing and hearing, vexed his righteous soul from day to day with their
lawless deeds): the Lord knoweth how to deliver the godly out of temptation, and 9

10 to keep the unrighteous under punishment unto the day of judgement; but chief
them that walk after the flesh in the lust of defilement, and despise dominion. Da
ing, selfwilled, they tremble not to rail at dignities: whereas angels, though great
in might and power, bring not a railing judgement against them before the Lor
But these, as creatures without reason, born mere animals to be taken and destroyed
railing in matters whereof they are ignorant, shall in their destroying surely be de
13 stroyed, suffering wrong as the hire of wrong-doing; men that count it pleasure t
revel in the day-time, spots and blemishes, revelling in their love-feasts while the
feast with you; having eyes full of adultery, and that cannot cease from sin; enticin
unstedfast souls; having a heart exercised in covetousness; children of cursing;
forsaking the right way, they went astray, having followed the way of Balaam the so
of Beor, who loved the hire of wrong-doing, but he was rebuked for his own trans-
gression — a dumb ass spake with man's voice and stayed the madness of the prophet
17 These are springs without water, and mists driven by a storm; for whom the black
ness of darkness hath been reserved. For, uttering great swelling words of vanity
they entice in the lusts of the flesh, by lasciviousness, those who are just escaping
from them that live in error; promising them liberty, while they themselves are
bondservants of corruption: for of whom a man is overcome, of the same is he also
brought into bondage. For if, after they have escaped the defilements of the world
through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled
21 therein and overcome, the last state is become worse with them than the first. For
it were better for them not to have known the way of righteousness, than, after know-
ing it, to turn back from the holy commandment delivered unto them. It has hap-
pened unto them according to the true proverb, The dog turning to his own vomit
again, and the sow that had washed to wallowing in the mire.

3 This is now, beloved, the second epistle that I write unto you; and in both of them
I stir up your sincere mind by putting you in remembrance; that ye should remember
the words which were spoken before by the holy prophets, and the commandment
of the Lord and Saviour through your apostles: knowing this first, that in the last
days mockers shall come with mockery, walking after their own lusts, and saying,
Where is the promise of his coming? for, from the day that the fathers fell asleep,
5 all things continue as they were from the beginning of the creation. For this they
wilfully forget, that there were heavens from of old, and an earth compacted out of
water and amidst water, by the word of God; by which means the world that then
was, being overflowed with water, perished: but the heavens that now are, and the
earth, by the same word have been stored up for fire, being reserved against the day
of judgement and destruction of ungodly men. But forget not this one thing, be-
loved, that one day is with the Lord as a thousand years, and a thousand years as
9 one day. The Lord is not slack concerning his promise, as some count slackness;
but is longsuffering to you-ward, not wishing that any should perish, but that all
should come to repentance. But the day of the Lord will come as a thief; in the
which the heavens shall pass away with a great noise, and the elements shall be dis-
solved with fervent heat, and the earth and the works that are therein shall be burned
11 up. Seeing that these things are thus all to be dissolved, what manner of persons
ought ye to be in all holy living and godliness, looking for and earnestly desiring the
coming of the day of God, by reason of which the heavens being on fire shall be dis-
solved, and the elements shall melt with fervent heat? But, according to his promise,
we look for new heavens and a new earth, wherein dwelleth righteousness. Where-
fore, beloved, seeing that ye look for these things, give diligence that ye may be found
15 in peace, without spot and blameless in his sight. And account that the longsuffer-
ing of our Lord is salvation; even as our beloved brother Paul also, according to the
wisdom given to him, wrote unto you; as also in all his epistles, speaking in them
of these things; wherein are some things hard to be understood, which the ignorant

nd unstedfast wrest, as they do also the other scriptures, unto their own destruction.
'e therefore, beloved, knowing these things beforehand, beware lest, being carried
away with the error of the wicked, ye fall from your own stedfastness. But grow in 18
he grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory
both now and for ever. Amen.

AN EPISTLE GENERAL OF ST. JUDE

Judas, a Servant of Jesus Christ and brother of James: To them that 1
are called, beloved in God the Father, and kept for Jesus Christ: Mercy
unto you and peace and love be multiplied.

Beloved, while I was giving all diligence to write unto you of our common sal- 3
ation, I was constrained to write unto you exhorting you to contend earnestly for
he faith which was once for all delivered unto the saints. For there are certain
nen crept in privily, even they who were of old set forth unto this condemnation,
ungodly men, turning the grace of our God into lasciviousness, and denying our
nly Master and Lord, Jesus Christ.

Now I desire to put you in remembrance, though ye know all things once for all, 5
ow that the Lord, having saved a people out of the land of Egypt, afterward destroyed
hem that believed not. And angels which kept not their own principality, but left
heir proper habitation, he hath kept in everlasting bonds under darkness unto the
udgement of the great day. Even as Sodom and Gomorrah, and the cities about 7
hem, having in like manner with these given themselves over to fornication, and
one after strange flesh, are set forth as an example, suffering the punishment of
ternal fire. Yet in like manner these also in their dreamings defile the flesh, and set
t nought dominion, and rail at dignities. But Michael the archangel, when con- 9
ending with the devil he disputed about the body of Moses, durst not bring against
im a railing judgement, but said, The Lord rebuke thee. But these rail at what-
oever things they know not: and what they understand naturally, like the creatures
vithout reason, in these things are they destroyed. Woe unto them! for they went 11
n the way of Cain, and ran riotously in the error of Balaam for hire, and perished in
he gainsaying of Korah. These are they who are hidden rocks in your love-feasts
vhen they feast with you, shepherds that without fear feed themselves; clouds without
vater, carried along by winds; autumn trees without fruit, twice dead, plucked up
by the roots; wild waves of the sea, foaming out their own shame; wandering stars, 13
or whom the blackness of darkness hath been reserved for ever. And to these also
Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with
en thousands of his holy ones, to execute judgement upon all, and to convict all
he ungodly of all their works of ungodliness which they have ungodly wrought, and
f all the hard things which ungodly sinners have spoken against him. These are 16
murmurers, complainers, walking after their lusts (and their mouth speaketh great
welling words), shewing respect of persons for the sake of advantage. But ye,
beloved, remember ye the words which have been spoken before by the apostles of
ur Lord Jesus Christ; how that they said to you, In the last time there shall be mock-
rs, walking after their own ungodly lusts. These are they who make separations, 19
ensual, having not the Spirit. But ye, beloved, building up yourselves on your most
oly faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for
he mercy of our Lord Jesus Christ unto eternal life. And on some have mercy, who
re in doubt; and some save, snatching them out of the fire; and on some have mercy
vith fear; hating even the garment spotted by the flesh.

24 Now unto him that is able to guard you from stumbling, and to set you before th
presence of his glory without blemish in exceeding joy, to the only God our Saviou
through Jesus Christ our Lord, be glory, majesty, dominion and power, before a
time, and now, and for evermore. Amen.

THE WISDOM OF ST. JOHN

commonly known as the First Epistle of St. John

Prologue

1 *That which was from the beginning, that which we have heard, that which we hav*
seen with our eyes, that which we beheld, and our hands handled, concerning the Wo
of life: (and the life was manifested, and we have seen, and bear witness, and decla
unto you the life, the eternal life, which was with the Father, and was manifested un
3 *us:) that which we have seen and heard declare we unto you also, that ye also may hav*
fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesu
Christ: and these things we write that our joy may be fulfilled.

God is Light

5 And this is the message which we have heard from him, and announce unto yo
that God is light, and in him is no darkness at all. If we say that we have fellowsh
with him, and walk in the darkness, we lie, and do not the truth; but if we walk in th
light, as he is in the light, we have fellowship one with another, and the blood of Jesu
his Son cleanseth us from all sin.

Cleansing from Sin

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleans
us from all unrighteousness. If we say that we have not sinned, we make him
2 liar, and his word is not in us. My little children, these things write I unto you tha
ye may not sin. And if any man sin, we have an Advocate with the Father, Jesu
Christ the righteous: and he is the propitiation for our sins; and not for ours only, bu
also for the whole world.

The Commandments our Surety

3 And hereby know we that we know him, if we keep his commandments. He tha
saith, I know him, and keepeth not his commandments, is a liar, and the truth is no
in him: but whoso keepeth his word, in him verily hath the love of God been pe
fected. Hereby know we that we are in him: he that saith he abideth in him ough
himself also to walk even as he walked.

The Old Commandment and the New

7 Beloved, no new commandment write I unto you, but an old commandment whic
ye had from the beginning: the old commandment is the word which ye hear
Again, a new commandment write I unto you, which thing is true in him and in you
because the darkness is passing away, and the true light already shineth. He tha
saith he is in the light, and hateth his brother, is in the darkness even until now.
10 He that loveth his brother abideth in the light, and there is none occasion of stumblin
in him. But he that hateth his brother is in the darkness, and walketh in the dark
ness, and knoweth not whither he goeth, because the darkness hath blinded his eye

The Three Ages

I write unto you, little children, because your sins are forgiven you for his name's 12
ake. I write unto you, fathers, because ye know him which is from the beginning.
write unto you, young men, because ye have overcome the evil one.
I have written unto you, little children, because ye know the Father. I have
ritten unto you, fathers, because ye know him which is from the beginning. I have
ritten unto you, young men, because ye are strong, and the word of God abideth
n you, and ye have overcome the evil one.

Love of the World

Love not the world, neither the things that are in the world. If any man love the 15
orld, the love of the Father is not in him. For all that is in the world, the lust of the
esh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of
he world. And the world passeth away, and the lust thereof: but he that doeth the
ill of God abideth for ever.

Antichrist

Little children, it is the last hour: and as ye heard that antichrist cometh, even now 18
ave there arisen many antichrists; whereby we know that it is the last hour. They
ent out from us, but they were not of us; for if they had been of us, they would have
ontinued with us: but they went out that they might be made manifest how that
hey all are not of us. And ye have an anointing from the Holy One, and ye know
ll things. I have not written unto you because ye know not the truth, but because
e know it, and that no lie is of the truth. Who is the liar but he that denieth that 22
esus is the Christ? This is the antichrist, even he that denieth the Father and the
on. Whosoever denieth the Son, the same hath not the Father: he that confesseth
he Son hath the Father also. As for you, let that abide in you which ye heard from
he beginning. If that which ye heard from the beginning abide in you, ye also shall
bide in the Son, and in the Father. And this is the promise which he promised us,
he life eternal. These things have I written unto you concerning them that would 26
ead you astray. And as for you, the anointing which ye received of him abideth in
ou, and ye need not that any one teach you; but as his anointing teacheth you con-
erning all things, and is true, and is no lie, and even as it taught you, ye abide in
im. And now, little children, abide in him; that, if he shall be manifested, we may
ave boldness, and not be ashamed before him at his coming.

Sons of God

If ye know that he is righteous, ye know that every one also that doeth righteous- 29
ess is begotten of him. Behold what manner of love the Father hath bestowed 3
pon us, that we should be called children of God: and such we are. For this cause
he world knoweth us not, because it knew him not. Beloved, now are we children
f God, and it is not yet made manifest what we shall be. We know that, if he shall be
nanifested, we shall be like him; for we shall see him even as he is. And every one that
ath this hope set on him purifieth himself, even as he is pure. Every one that doeth
in doeth also lawlessness: and sin is lawlessness. And ye know that he was mani- 5
ested to take away sins; and in him is no sin. Whosoever abideth in him sinneth
ot: whosoever sinneth hath not seen him, neither knoweth him. Little children,
et no man lead you astray: he that doeth righteousness is righteous, even as he is
ighteous: he that doeth sin is of the devil; for the devil sinneth from the beginning.
To this end was the Son of God manifested, that he might destroy the works of the
evil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: 9
nd he cannot sin, because he is begotten of God. In this the children of God are

manifest, and the children of the devil: whosoever doeth not righteousness is not of
11 God, neither he that loveth not his brother. For this is the message which ye heard
from the beginning, that we should love one another: not as Cain was of the evil one,
and slew his brother. And wherefore slew he him? Because his works were evil,
and his brother's righteous.

Love of the Brethren

13 Marvel not, brethren, if the world hateth you. We know that we have passed
out of death into life, because we love the brethren. He that loveth not abideth in
death. Whosoever hateth his brother is a murderer: and ye know that no murderer
hath eternal life abiding in him. Hereby know we love, because he laid down his
life for us: and we ought to lay down our lives for the brethren. But whoso hath
the world's goods, and beholdeth his brother in need, and shutteth up his compassion
18 from him, how doth the love of God abide in him? Little children, let us not love
in word, neither with the tongue; but in deed and truth. Hereby shall we know
that we are of the truth, and shall assure our heart before him, whereinsoever our
heart condemn us; because God is greater than our heart, and knoweth all things.
Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever
we ask, we receive of him, because we keep his commandments, and do the things
23 that are pleasing in his sight. And this is his commandment, that we should believe
in the name of his Son Jesus Christ, and love one another, even as he gave us com-
mandment.

The Spirit our Surety

24 And he that keepeth his commandments abideth in him, and he in him. And
4 hereby we know that he abideth in us, by the Spirit which he gave us. Beloved,
believe not every spirit, but prove the spirits, whether they are of God: because
many false prophets are gone out into the world. Hereby know ye the Spirit of
God: every spirit which confesseth that Jesus Christ is come in the flesh is of God:
and every spirit which confesseth not Jesus is not of God: and this is the spirit of
the antichrist, whereof ye have heard that it cometh; and now it is in the world
4 already. Ye are of God, little children, and have overcome them: because greater
is he that is in you than he that is in the world. They are of the world: therefore
speak they as of the world, and the world heareth them. We are of God: he that
knoweth God heareth us; he who is not of God heareth us not. By this we know the
spirit of truth, and the spirit of error.

Love

7 Beloved, let us love one another: for love is of God; and every one that loveth
is begotten of God, and knoweth God. He that loveth not knoweth not God; for
God is love. Herein was the love of God manifested in us, that God hath sent his
only begotten Son into the world, that we might live through him. Herein is love,
not that we loved God, but that he loved us, and sent his Son to be the propitiation
11 for our sins. Beloved, if God so loved us, we also ought to love one another. No
man hath beheld God at any time: if we love one another, God abideth in us, and
his love is perfected in us: hereby know we that we abide in him, and he in us, be-
cause he hath given us of his Spirit. And we have beheld and bear witness that the
15 Father hath sent the Son to be the Saviour of the world. Whosoever shall confess
that Jesus is the Son of God, God abideth in him, and he in God. And we know
and have believed the love which God hath in us. God is love; and he that abideth
in love abideth in God, and God abideth in him. Herein is love made perfect with

s, that we may have boldness in the day of judgement; because as he is, even so are
e in this world. There is no fear in love: but perfect love casteth out fear, because 18
ear hath punishment; and he that feareth is not made perfect in love. We love,
ecause he first loved us. If a man say, I love God, and hateth his brother, he is a 20
iar: for he that loveth not his brother whom he hath seen, cannot love God whom
e hath not seen. And this commandment have we from him, that he who loveth
God love his brother also.

Faith

Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever 5
oveth him that begat loveth him also that is begotten of him. Hereby we know
hat we love the children of God, when we love God, and do his commandments.
For this is the love of God, that we keep his commandments: and his commandments
re not grievous. For whatsoever is begotten of God overcometh the world: and 4
his is the victory that hath overcome the world, even our faith. And who is he that
overcometh the world, but he that believeth that Jesus is the Son of God?

The Three who bear witness

This is he that came by water and blood, even Jesus Christ; not with the water 6
nly, but with the water and with the blood. And it is the Spirit that beareth wit-
ness, because the Spirit is the truth. For there are three who bear witness, the Spirit,
nd the water, and the blood: and the three agree in one. If we receive the witness
f men, the witness of God is greater: for the witness of God is this, that he hath
orne witness concerning his Son. He that believeth on the Son of God hath the 10
vitness in him: he that believeth not God hath made him a liar; because he hath
ot believed in the witness that God hath borne concerning his Son. And the wit-
ness is this, that God gave unto us eternal life, and this life is in his Son. He that
ath the Son hath the life; he that hath not the Son of God hath not the life. These 13
hings have I written unto you, that ye may know that ye have eternal life, even unto
ou that believe on the name of the Son of God.

Boldness in asking

And this is the boldness which we have toward him, that, if we ask anything 14
ccording to his will, he heareth us: and if we know that he heareth us whatsoever
e ask, we know that we have the petitions which we have asked of him. If any
an see his brother sinning a sin not unto death, he shall ask, and God will give
im life for them that sin not unto death. There is a sin unto death: not concerning
his do I say that he should make request. All unrighteousness is sin: and there 17
s a sin not unto death.

Epilogue.

We know that whosoever is begotten of God sinneth not; but he that was begotten 18
of God keepeth him, and the evil one toucheth him not.

We know that we are of God, and the whole world lieth in the evil one.

And we know that the Son of God is come, and hath given us an understanding, that 20
we know him that is true, and we are in him that is true, even in his Son Jesus Christ.

This is the true God, and eternal life. Little children, guard yourselves from idols. 21

THE SECOND EPISTLE OF ST. JOHN

1 *The Elder: Unto the Elect Lady and her children: whom I love in truth; and not I only, but also all they that know the truth; for the truth's sake which abideth in us, and it shall be with us for ever: Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ the Son of the Father, in truth and love.*

4 I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it. For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver
8 and the antichrist. Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for
12 he that giveth him greeting partaketh in his evil works. Having many things to write unto you, I would not write them with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be fulfilled. *The children of thine elect sister salute thee.*

THE THIRD EPISTLE OF ST. JOHN

1 *The Elder: Unto Gaius, the beloved, whom I love in truth: Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.*

3 For I rejoiced greatly when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater joy have I none than this, to hear of my children walking in the truth.

Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church; whom thou wilt do well to set forward on their journey worthily of God; because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth.

9 I wrote somewhat unto the church; but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words; and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth them out of the church. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God; he that doeth evil hath not seen God. Demetrius hath the witness of all men, and of the truth itself; yea, we also bear witness, and thou knowest that our witness is true.

13 I had many things to write unto thee, but I am unwilling to write them to thee with ink and pen; but I hope shortly to see thee, and we shall speak face to face. Peace be unto thee. *The friends salute thee. Salute the friends by name.*

OTHER BOOKS

OF THE

NEW TESTAMENT

St. Matthew's Gospel

St. Mark's Gospel

St. John's Gospel

St. John's Revelation

The Gospel of St. Matthew

I. The Birth of Jesus

II. John the Baptist and the Appearance of Jesus in Public

III Opening of the Ministry of Jesus and the Sevenfold Discourse

IV. First Impressions: Gathering of Disciples and Hints of Antagonism

V. Organization of Apostles and the Sevenfold Commission

VI. Growing Isolation of Jesus and his Ministry

VII. The Public Parable and the Private Interpretation

VIII. The Greater Miracles and the Growing Antagonism

IX. Fuller Recognition by the Disciples of the Kingdom and Questions arising thereupon

X. The Entry into Jerusalem and Final Break with the Ruling Classes

XI. Discourse to the Disciples: The Sevenfold Revelation of the End

XII. The Passion and Resurrection of Jesus

The Genealogy of Jesus Christ

Abraham begat Isaac
and Isaac begat Jacob
and Jacob begat Judah and his brethren
and Judah begat Perez and Zerah of Tamar
and Perez begat Hezron
and Hezron begat Ram
and Ram begat Amminadab
and Amminadab begat Nahshon
and Nashon begat Salmon
and Salmon begat Boaz of Rahab
and Boaz begat Obed of Ruth
and Obed begat Jesse
and Jesse begat David the King.

And David begat Solomon of her that had been the wife of Uriah
and Solomon begat Rehoboam
and Rehoboam begat Abijah
and Abijah begat Asa
and Asa begat Jehoshaphat
and Jehoshaphat begat Joram
and Joram begat Uzziah
and Uzziah begat Jotham
and Jotham begat Ahaz
and Ahaz begat Hezekiah
and Hezekiah begat Manasseh
and Manasseh begat Amon
and Amon begat Josiah
and Josiah begat Jechoniah
and his brethren at the time of
the carrying away to Babylon.

The Son of David: The Son of Abraham

And after the carrying away to Babylon Jechoniah begat Shealtiel
and Shealtiel begat Zerubbabel
and Zerubbabel begat Abiud
and Abiud begat Eliakim
and Eliakim begat Azor
and Azor begat Sadoc
and Sadoc begat Achim
and Achim begat Eliud
and Eliud begat Eleazar
and Eleazar begat Matthan
and Matthan begat Jacob
and Jacob begat Joseph
the husband of Mary
of whom was born JESUS
who is called CHRIST.

So all the generations from Abraham unto David are fourteen generations
and from David unto the carrying away to Babylon fourteen generations
and from the carrying away to Babylon unto the Christ fourteen gen
erations.

I

1 THE BIRTH OF JESUS

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had
been betrothed to Joseph, before they came together she was found with child of
the Holy Ghost. And Joseph her husband, being a righteous man, and
Birth of Jesus not willing to make her a public example, was minded to put her away
privily. But when he thought on these things, behold, an angel of the
Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not
to take unto thee Mary thy wife: for that which is conceived in her is of the Holy
21 Ghost. And she shall bring forth a son; and thou shalt call his name Jesus; for it
is he that shall 'save' his people from their sins. Now all this is come to pass,
that it might be fulfilled which was spoken by the Lord through the prophet, saying:
Behold, the virgin shall be with child, and shall bring forth a son, and they shall call
his name 'Immanuel'; which is, being interpreted, 'God with us.' And Joseph
arose from his sleep, and did as the angel of the Lord commanded him, and took
unto him his wife; and knew her not till she had brought forth a son: and he called
his name Jesus.

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the
king, behold, Wise men from the east came to Jerusalem, saying, Where is he that
is born King of the Jews? for we saw his star in the east, and are come
Visit of the Magi—flight into Egypt to worship him. And when Herod the king heard it, he was troubled,
and all Jerusalem with him. And gathering together all the chief priests
and scribes of the people, he inquired of them where the Christ should
5 be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by
the prophet: *And thou Bethlehem, land of Judah, art in no wise least among the*
princes of Judah: for out of thee shall come forth a governor, which shall be shepherd
of my people Israel. Then Herod privily called the Wise men, and learned of them
8 carefully what time the star appeared. And he sent them to Bethlehem, and said,
Go and search out carefully concerning the young child; and when ye have found
him, bring me word, that I also may come and worship him. And they, having
heard the king, went their way; and lo, the star, which they saw in the east, went
before them, till it came and stood over where the young child was. And when they
11 saw the star, they rejoiced with exceeding great joy. And they came into the
house and saw the young child with Mary his mother; and they fell down and wor-
shipped him; and opening their treasures they offered unto him gifts, gold and
frankincense and myrrh. And being warned of God in a dream that they should
not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph
in a dream, saying, Arise and take the young child and his mother, and flee into
Egypt, and be thou there until I tell thee: for Herod will seek the young child to
destroy him. And he arose and took the young child and his mother by night, and
15 departed into Egypt; and was there until the death of Herod: that it might be
fulfilled which was spoken by the Lord through the prophet, saying, *Out of Egypt*
did I call my son. Then Herod, when he saw that he was mocked of the Wise men,
was exceeding wroth, and sent forth, and slew all the male children that were in
Bethlehem, and in all the borders thereof, from two years old and under, according
17 to the time which he had carefully learned of the Wise men. Then was fulfilled that
which was spoken by Jeremiah the prophet, saying: *A voice was heard in Ramah,*
weeping and great mourning, Rachel weeping for her children; and she would not be
comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream

to Joseph in Egypt, saying, Arise and take the young child and his mother, and 20
go into the land of Israel: for they are dead that sought the young child's life. And
he arose and took the young child and his mother, and came into the land of Israel.
But when he heard that Archelaus was reigning over Judæa in the room of his father
Herod, he was afraid to go thither; and being warned of God in a dream, he with-
drew into the parts of Galilee, and came and dwelt in a city called Nazareth: that 23
it might be fulfilled which was spoken by the prophets, that he should be called
a Nazarene.

II

JOHN THE BAPTIST AND THE APPEARANCE OF JESUS IN PUBLIC

And in those days cometh John the Baptist, preaching in the wilderness of Judæa, 3
saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was
spoken of by Isaiah the prophet, saying: *The voice of one crying in the*
wilderness, Make ye ready the way of the Lord, make his paths straight. **John the Baptist**
Now John himself had his raiment of camel's hair, and a leathern girdle
about his loins; and his food was locusts and wild honey. Then went out unto him 5
Jerusalem, and all Judæa, and all the region round about Jordan; and they were bap-
tized of him in the river Jordan, confessing their sins. But when he saw many of
the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring
of vipers, who warned you to flee from the wrath to come? Bring forth therefore 8
fruit worthy of repentance: and think not to say within yourselves, We have Abra-
ham to our father: for I say unto you, that God is able of these stones to raise up
children unto Abraham. And even now is the axe laid unto the root of the trees:
every tree therefore that bringeth not forth good fruit is hewn down, and cast into
the fire. I indeed baptize you with water unto repentance: but he that cometh after 11
me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you
with the Holy Ghost and with fire: whose fan is in his hand, and he will throughly
cleanse his threshing-floor; and he will gather his wheat into the garner, but the
chaff he will burn up with unquenchable fire.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. 13
But John would have hindered him, saying, I have need to be baptized of thee,
and comest thou to me? But Jesus answering said unto him, Suffer me **Baptism of Jesus**
now: for thus it becometh us to fulfil all righteousness. Then he
suffereth him. And Jesus, when he was baptized, went up straight-
way from the water: and lo, the heavens were opened unto him, and he saw the
Spirit of God descending as a dove, and coming upon him; and lo, a voice out of 17
the heavens, saying, This is my beloved Son, in whom I am well pleased.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 4
And when he had fasted forty days and forty nights, he afterward hungered. And
the tempter came and said unto him, If thou art the Son of God, com-
mand that these stones become bread. But he answered and said, It **The Temptation in the wilderness**
is written, *Man shall not live by bread alone, but by every word that*
proceedeth out of the mouth of God. Then the devil taketh him into
the holy city; and he set him on the pinnacle of the temple, and saith unto him, 6
If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, *Thou shalt not tempt the Lord thy God.* Again,
the devil taketh him unto an exceeding high mountain, and sheweth him all the
kingdoms of the world, and the glory of them; and he said unto him, All these things
10 will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him,
Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God, and*
him only shalt thou serve. Then the devil leaveth him; and behold, angels came
and ministered unto him.
12 Now when he heard that John was delivered up, he withdrew into Galilee; and
leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the
borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by
Isaiah the prophet, saying:

15 *The land of Zebulun and the land of Naphtali,*
Toward the sea, beyond Jordan, Galilee of the Gentiles,
The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.

III

OPENING OF THE MINISTRY OF JESUS AND THE SEVENFOLD DISCOURSE

17 From that time began Jesus to preach, and to say, **Repent ye; for the kingdom of heaven is at hand.**

And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter,
and Andrew his brother, casting a net into the sea; for they were fishers. And he
saith unto them, Come ye after me, and I will make you fishers of men. And they
21 straightway left the nets, and followed him. And going on from thence he saw other
two brethren, James the son of Zebedee, and John his brother, in the boat with
Zebedee their father, mending their nets; and he called them. And they straightway
left the boat and their father, and followed him.
23 And Jesus went about in all Galilee, teaching in their synagogues, and preaching
the gospel of the kingdom, and healing all manner of disease and all manner of sickness
among the people. And the report of him went forth into all Syria: and they brought
unto him all that were sick, holden with divers diseases and torments, possessed with
devils, and epileptic, and palsied; and he healed them. And there followed him great
multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond
Jordan.
5 And seeing the multitudes, he went up into the mountain: and when he had sat
down, his disciples came unto him: and he opened his mouth and taught them, saying:

i

Blessed are the poor in spirit:
For theirs is the kingdom of heaven.

4 **Blessed are they that mourn: for they shall be comforted. Blessed are the meek:**
for they shall inherit the earth. Blessed are they that hunger and thirst after right-
eousness: for they shall be filled. Blessed are the merciful: for they shall obtain
mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-
10 **makers: for they shall be called sons of God. Blessed are they that have been per-**
secuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye

when men shall reproach you, and persecute you, and say all manner of evil against
you falsely, for my sake. Rejoice, and be exeeeding glad: for great is your reward 12
in heaven: for so persecuted they the prophets which were before you.

ii

Ye are the salt of the earth. 13

But if the salt have lost its savour, wherewith shall it be salted? it is thenceforth
good for nothing, but to be cast out and trodden under foot of men.

iii

Ye are the light of the world. 14

A city set on a hill cannot be hid. Neither do men light a lamp, and put it under
the bushel, but on the stand; and it shineth unto all that are in the house. Even so
let your light shine before men, that they may see your good works, and glorify your
Father which is in heaven.

iv

Think not that I came to destroy the law or the prophets: 17
I came not to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass away, one jot or one tittle
shall in no wise pass away from the law, till all things be accomplished. Whosoever
therefore shall break one of these least commandments, and shall teach men so,
shall be called least in the kingdom of heaven: but whosoever shall do and teach them,
he shall be called great in the kingdom of heaven.

For I say unto you, that except your righteousness shall exceed the righteousness 20
of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. Ye
have heard that it was said to them of old time, Thou shalt not kill; and whosoever
shall kill shall be in danger of the judgement: but I say unto you, that every one who
is angry with his brother shall be in danger of the judgement; and whosoever shall
say to his brother, Raca, shall be in danger of the council; and whosoever shall
say, Thou fool, shall be in danger of the hell of fire. If therefore thou art 23
offering thy gift at the altar, and there rememberest that thy brother hath aught
against thee, leave there thy gift before the altar, and go thy way, first be reconciled
to thy brother, and then come and offer thy gift. Agree with thine adversary quickly,
whiles thou art with him in the way; lest haply the adversary deliver thee to the
judge, and the judge deliver thee to the officer, and thou be cast into prison: verily
I say unto thee, Thou shalt by no means come out thence, till thou have paid the last
farthing. Ye have heard that it was said, Thou shalt not commit adultery: but I 27
say unto you, that every one that looketh on a woman to lust after her hath committed
adultery with her already in his heart. And if thy right eye causeth thee to stumble,
pluck it out, and cast it from thee: for it is profitable for thee that one of thy members
should perish, and not thy whole body be cast into hell. And if thy right hand causeth
thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one
of thy members should perish, and not thy whole body go into hell. It was said also, 31
Whosoever shall put away his wife, let him give her a writing of divorcement: but I
say unto you, that every one that putteth away his wife, saving for the cause of
fornication, maketh her an adulteress: and whosoever shall marry her when she is
put away committeth adultery. Again, ye have heard that it was said to them of 33
old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;
nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city
of the great King; neither shalt thou swear by thy head, for thou canst not make one
hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever
38 is more than these is of the evil one. Ye have heard that it was said, An eye for an
eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but who-
soever smiteth thee on thy right cheek, turn to him the other also. And if any man
would go to law with thee, and take away thy coat, let him have thy cloke also. And
whosoever shall compel thee to go one mile, go with him twain. Give to him that
43 asketh thee, and from him that would borrow of thee turn not thou away. Ye have
heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but
I say unto you, Love your enemies, and pray for them that persecute you; that ye
may be sons of your Father which is in heaven: for he maketh his sun to rise on the
46 evil and the good, and sendeth rain on the just and the unjust. For if ye love them
that love you, what reward have ye? do not even the publicans the same? And if
ye salute your brethren only, what do ye more than others? do not even the Gentiles
the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

V

6 Take heed that ye do not your righteousness before men, to be seen of them:
Else ye have no reward with your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypo-
crites do in the synagogues and in the streets, that they may have glory of men. Verily
3 I say unto you, They have received their reward. But when thou doest alms, let not
thy left hand know what thy right hand doeth: that thine alms may be in secret:
and thy Father which seeth in secret shall recompense thee. And when ye pray, ye
shall not be as the hypocrites: for they love to stand and pray in the synagogues
and in the corners of the streets, that they may be seen of men. Verily I say unto
6 you, They have received their reward. But thou, when thou prayest, enter into thine
inner chamber, and having shut thy door, pray to thy Father which is in secret, and
thy Father which seeth in secret shall recompense thee. And in praying use not
vain repetitions, as the Gentiles do: for they think that they shall be heard for their
much speaking. Be not therefore like unto them: for your Father knoweth what
9 things ye have need of, before ye ask him. After this manner therefore pray ye:

Our Father which art in heaven:
Hallowed be thy name,
Thy kingdom come,
Thy will be done,
As in heaven, so on earth.

11 Give us this day
Our daily bread.
And forgive us our debts,
As we also have forgiven our debtors.
And bring us not into temptation,
But deliver us from the evil one.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.
But if ye forgive not men their trespasses, neither will your Father forgive your tres-
passes. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for
they disfigure their faces, that they may be seen of men to fast. Verily I say unto

you, They have received their reward. But thou, when thou fastest, anoint thy head, 17
and wash thy face; that thou be not seen of men to fast, but of thy Father which is in
secret: and thy Father, which seeth in secret, shall recompense thee.

vi

Lay not up for yourselves treasures upon the earth, 19
Where moth and rust doth consume,
And where thieves break through and steal:
But lay up for yourselves treasures in heaven,
Where neither moth nor rust doth consume,
And where thieves do not break through nor steal.

For where thy treasure is, there will thy heart be also. The lamp of the body is 21
the eye: if therefore thine eye be single, thy whole body shall be full of light; but if
thine eye be evil, thy whole body shall be full of darkness; if therefore the light that
is in thee be darkness, how great is the darkness! No man can serve two masters:
for either he will hate the one, and love the other; or else he will hold to one, and de-
spise the other. Ye cannot serve God and mammon. Therefore I say unto you, be 25
not anxious for your life, what shall ye eat, or what ye shall drink; nor yet for your
body, what ye shall put on. Is not the life more than the food, and the body than the
raiment? Behold the birds of the heaven, that they sow not, neither do they reap,
nor gather into barns; and your heavenly Father feedeth them. Are not ye of much
more value than they? And which of you by being anxious can add one cubit unto 27
his stature? And why are ye anxious concerning raiment? Consider the lilies
of the field, how they grow; they toil not, neither do they spin: yet I say unto you,
that even Solomon in all his glory was not arrayed like one of these. But if God doth
so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven,
shall he not much more clothe you, O ye of little faith? Be not therefore anxious, 31
saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be
clothed? — for after all these things do the Gentiles seek — for your heavenly Father
knoweth that ye have need of all these things. But seek ye first his kingdom, and his
righteousness; and all these things shall be added unto you. Be not therefore anxious 34
for the morrow: for the morrow will be anxious for itself. Sufficient unto the day
is the evil thereof.

vii

Judge not: 7
That ye be not judged.

For with what judgement ye judge, ye shall be judged: and with what measure ye 2
mete, it shall be measured unto you. And why beholdest thou the mote that is in
thy brother's eye, but considerest not the beam that is in thine own eye? Or how
wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the
beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own
eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

*

Give not that which is holy unto the dogs, 6
Neither cast your pearls before the swine:
Lest haply they trample them under their feet,
And turn and rend you.

*

7 Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you:
For every one that asketh receiveth,
And he that seeketh findeth,
And to him that knocketh it shall be opened.

9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

*

12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

*

13 Enter ye in by the narrow gate.

For wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

*

15 Beware of false prophets,
Which come to you in sheep's clothing,
But inwardly are ravening wolves.

16 By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

*

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess 24 unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was 26 founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

IV

FIRST IMPRESSIONS: GATHERING OF DISCIPLES AND HINTS 28 OF ANTAGONISM

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

And when he was come down from the mountain, great multitudes followed him. 8
And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Gathering of Disciples

And when he was entered into Capernaum, there came unto him a centurion, 5
beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. **And I** 11
say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

The Centurion and the Sons of the Kingdom

And when Jesus was come into Peter's house, he saw his wife's mother lying sick 14
of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto him. And when even was come, they brought unto him many possessed with devils: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, *Himself took our infirmities, and bare our diseases.*

Now when Jesus saw great multitudes about him, he gave commandment to 18
depart unto the other side. And there came a scribe, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, **The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.** And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, **Follow me; and leave the dead to bury their own dead.**

And when he was entered into a boat, his disciples followed him. And behold, 23
there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

And when he was come to the other side into the country of the Gadarenes, there 28
met him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there was afar off from them a herd of many swine feeding. And the devils besought him, saying, If thou cast us out, send us away into the herd of swine. And he said unto them, Go. And they came out, and went into the swine: 32
and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with devils. And behold, all the city came out to meet

A City offended

Jesus: and when they saw him, they besought him that he would depart from their borders.

9 And he entered into a boat, and crossed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are 6 forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.

Questionings arise

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners? But when he heard it, he said, **They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.**

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them: **Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.**

18 While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: for she said within herself, If I do but touch his garment, I shall be made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the 23 woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. And the fame hereof went forth into all that land.

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus sternly charged them, saying, See that no man know it. But they went forth, and spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, By the prince of the devils casteth he out devils.

Opposite impressions of Jesus

V

ORGANIZATION OF APOSTLES AND THE SEVENFOLD COMMISSION

And Jesus went about all the cities and the villages, teaching in their synagogues, 35
and preaching the gospel of the kingdom, and healing all manner of disease and all
manner of sickness. But when he saw the multitudes, he was moved with com-
passion for them, because they were distressed and scattered, as sheep not having
a shepherd. Then saith he unto his disciples, **The harvest truly is plenteous, but
the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth
labourers into his harvest.**

And he called unto him his twelve disciples, and gave them authority over unclean 10
spirits, to cast them out, and to heal all manner of disease and all manner of sick-
ness. Now the names of the twelve apostles are these: The first, Simon, who is
called Peter, and Andrew his brother; James the son of Zebedee, and John his
brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James
the son of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot,
who also betrayed him. These twelve Jesus sent forth, and charged them, saying: 5
**Go not into any way of the Gentiles, and enter not into any city of the Samaritans:
but go rather to the lost sheep of the house of Israel.**

*

**And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, 7
raise the dead, cleanse the lepers, cast out devils.**

*

Freely ye received, freely give.

*

**Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, 9
neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. And
into whatsoever city or village ye shall enter, search out who in it is worthy; and
there abide till ye go forth. And as ye enter into the house, salute it. And if the
house be worthy, let your peace come upon it: but if it be not worthy, let your peace
return to you. And whosoever shall not receive you, nor hear your words, as ye 14
go forth out of that house or that city, shake off the dust of your feet. Verily I say
unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day
of judgement, than for that city.**

*

**Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise 16
as serpents, and harmless as doves. But beware of men: for they will deliver you
up to councils, and in their synagogues they will scourge you; yea and before gov-
ernors and kings shall ye be brought for my sake, for a testimony to them and to the
Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: 19
for it shall be given you in that hour what ye shall speak: for it is not ye that speak,
but the Spirit of your Father that speaketh in you. And brother shall deliver up
brother to death, and the father his child: and children shall rise up against parents,
and cause them to be put to death. And ye shall be hated of all men for my name's 22
sake: but he that endureth to the end, the same shall be saved. But when they
persecute you in this city, flee into the next: for verily I say unto you, Ye shall not
have gone through the cities of Israel, till the Son of man be come. A disciple is
not above his master, nor a servant above his lord; it is enough for the disciple that
he be as his master, and the servant as his lord: if they have called the master of**

the house Beelzebub, how much more shall they call them of his household! Fear
them not therefore. For there is nothing covered, that shall not be revealed; and
27 hid, that shall not be known: what I tell you in the darkness, speak ye in the light;
and what ye hear in the ear, proclaim upon the housetops. And be not afraid of
them which kill the body, but are not able to kill the soul: but rather fear him which
is able to destroy both soul and body in hell. Are not two sparrows sold for a farth-
31 ing? and not one of them shall fall on the ground without your Father: but the very
hairs of your head are all numbered. Fear not therefore; ye are of more value than
many sparrows. Every one therefore who shall confess me before men, him will I
also confess before my Father which is in heaven. But whosoever shall deny me
before men, him will I also deny before my Father which is in heaven.

*

34 Think not that I came to send peace on the earth: I came not to send peace,
but a sword. For I came to set a man at variance against his father, and the daughter
against her mother, and the daughter in law against her mother in law: and a man's
foes shall be they of his own household. He that loveth father or mother more than
me is not worthy of me; and he that loveth son or daughter more than me is not
38 worthy of me. And he that doth not take his cross and follow after me, is not worthy
of me. He that findeth his life shall lose it; and he that loseth his life for my sake
shall find it.

*

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that
sent me. He that receiveth a prophet in the name of a prophet shall receive a proph-
et's reward; and he that receiveth a righteous man in the name of a righteous man
42 shall receive a righteous man's reward. And whosoever shall give to drink unto
one of these little ones a cup of cold water only, in the name of a disciple, verily I
say unto you, he shall in no wise lose his reward.

11 And it came to pass, when Jesus had made an end of commanding his twelve
disciples, he departed thence to teach and preach in their cities.

VI

GROWING ISOLATION OF JESUS AND HIS MINISTRY

2 Now when John heard in the prison the works of the Christ, he sent by his dis-
ciples, and said unto him, Art thou he that cometh, or look we for another? And
Jesus answered and said unto them, Go your way and tell John the things which ye
do hear and see: the blind receive their sight, and the lame walk, the lepers are
cleansed, and the deaf hear, and the dead are raised up, and the poor have good
6 tidings preached to them. And blessed is he, whosoever shall find none occasion
of stumbling in me. And as these went their way, Jesus began to say unto the
multitudes concerning John: What went ye out into the wilderness to
Separation from John the Baptist behold? a reed shaken with the wind? But what went ye out for to
see? a man clothed in soft raiment? Behold, they that wear soft rai-
ment are in kings' houses. But wherefore went ye out? to see a
10 prophet? Yea, I say unto you, and much more than a prophet. This is he, of
whom it is written, *Behold, I send my messenger before thy face, who shall prepare thy
way before thee.* Verily I say unto you, Among them that are born of women there
hath not arisen a greater than John the Baptist: yet he that is but little in the
12 kingdom of heaven is greater than he. And from the days of John the Baptist
until now the kingdom of heaven suffereth violence, and men of violence take it
by force. For all the prophets and the law prophesied until John. And if ye are

willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, We piped 17
unto you, and ye did not dance; we wailed, and ye did not mourn. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And wisdom is justified by her children.

Then began he to upbraid the cities wherein most of his mighty works were done, 20
because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement than for thee.

From the Wisdom of the World

At that season Jesus answered and said: I thank thee, O Father, Lord of heaven 25
and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are 28
heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

At that season Jesus went on the sabbath day through the cornfields; and his 12
disciples were an hungred, and began to pluck ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them: Have ye not read what David did, when he was an hungred, and they that were with him, how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him; but only for the priests? Or have ye not read in the law, how 5
that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

From the Pharisaic Sabbath

And he departed thence, and went into their synagogue: and behold, a man hav- 9
ing a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them: What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value 12
than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

But the Pharisees went out, and took counsel against him, how they might destroy 14
him. And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all, and charged them that they should not make him known; that it might be fulfilled which was spoken by Isaiah the prophet, saying, *Behold, my servant whom I have chosen: my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall declare judgement to the Gentiles. He shall not strive, nor cry* 19

aloud; neither shall any one hear his voice in the streets; a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory: and in his name shall the Gentiles hope.

22 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, Is this the son of David? But when the Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils. And knowing their thoughts he said unto them: Every kingdom divided against itself is brought to desola-
26 tion; and every city or house divided against itself shall not stand: and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out devils, then is
29 the kingdom of God come upon you. Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto you, Every sin and blasphemy shall be
32 forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of
35 the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Open antagonism of the Pharisees

38 Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. But he answered and said unto them: An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of
41 Jonah the prophet.[1] The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is
43 here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

Separation from his kindred

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

[1] For as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth.

VII

THE PUBLIC PARABLE AND THE PRIVATE INTERPRETATION

On that day went Jesus out of the house, and sat by the sea side. And there were 13
gathered unto him great multitudes, so that he entered into a boat, and sat; and all
the multitude stood on the beach. And he spake to them many things in parables,
saying:

Behold, the sower went forth to sow; and as he sowed, some seeds fell by the 4
way side, and the birds came and devoured them: and others fell upon the rocky
places, where they had not much earth: and straightway they sprang
up, because they had no deepness of earth: and when the sun was Seven Parables
risen, they were scorched; and because they had no root, they
withered away. And others fell upon the thorns; and the thorns grew up, and 7
choked them: and others fell upon the good ground, and yielded fruit, some a
hundredfold, some sixty, some thirty. He that hath ears, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in
parables? And he answered and said unto them: Unto you it is given to know 11
the mysteries of the kingdom of heaven, but to them it is not given. For whosoever
hath, to him shall be given, and he shall have abundance: but whosoever hath not,
from him shall be taken away even that which he hath. Therefore speak I to them
in parables; because seeing they see not, and hearing they hear not, neither do they
understand. And unto them is fulfilled the prophecy of Isaiah, which saith: *By* 14
hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall
in no wise perceive: for this people's heart is waxed gross, and their ears are dull of
hearing, and their eyes they have closed; lest haply they should perceive with their eyes,
and hear with their ears, and understand with their heart, and should turn again, and
I should heal them. But blessed are your eyes, for they see; and your ears, for they 16
hear. For verily I say unto you, that many prophets and righteous men desired
to see the things which ye see, and saw them not; and to hear the things which ye
hear, and heard them not. Hear then ye the parable of the sower. When any one
heareth the word of the kingdom, and understandeth it not, then cometh the evil
one, and snatcheth away that which hath been sown in his heart. This is he that
was sown by the way side. And he that was sown upon the rocky places, this is he 20
that heareth the word, and straightway with joy receiveth it; yet hath he not root
in himself, but endureth for a while; and when tribulation or persecution ariseth
because of the word, straightway he stumbleth. And he that was sown among the
thorns, this is he that heareth the word; and the care of the world, and the deceit-
fulness of riches, choke the word, and he becometh unfruitful. And he that was 22
sown upon the good ground, this is he that heareth the word, and understandeth it;
who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some
thirty.

Another parable set he before them, saying: The kingdom of heaven is likened 24
unto a man that sowed good seed in his field: but while men slept, his enemy came
and sowed tares also among the wheat, and went away. But when the blade sprang
up, and brought forth fruit, then appeared the tares also. And the servants of
the householder came and said unto him, Sir, didst thou not sow good seed in thy
field? whence then hath it tares? And he said unto them, An enemy hath done

this. And the servants say unto him, Wilt thou then that we go and gather them
29 up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable set he before them, saying: The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken by the prophet, saying,

> *I will open my mouth in parables;*
> *I will utter things hidden from the foundation of the world.*

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said: He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the
40 end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace
43 of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea. And he said unto them: Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

VIII

THE GREATER MIRACLES AND THE GROWING ANTAGONISM

And it came to pass, when Jesus had finished these parables, he departed thence. 53
And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, **A prophet is not without honour, save in his own country, and in his own house.** And he did not many mighty works there because of their unbelief.

His own country offended

At that season Herod the tetrarch heard the report concerning Jesus, and said 14
unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife; for John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But 6
when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod; whereupon he promised with an oath to give her whatsoever she should ask. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. And the king was grieved; but for the sake 9
of his oaths, and of them which sat at meat with him, he commanded it to be given; and he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

Now when Jesus heard it, he withdrew from thence in a boat, to a desert place 13
apart: and when the multitudes heard thereof, they followed him on foot from the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus said unto 16
them, They have no need to go away; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. And he said, Bring them hither to me. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained 20
over of the broken pieces, twelve baskets full. And they that did eat were about five thousand men, beside women and children.

A miracle of feeding

And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after 23
he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spake unto 27
them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come

A miracle on the sea

30 to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he
cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand,
and took hold of him, and saith unto him, O thou of little faith, wherefore didst
thou doubt? And when they were gone up into the boat, the wind ceased. And
they that were in the boat worshipped him, saying, Of a truth thou art the Son of
God.

34 And when they had crossed over, they came to the land, unto Gennesaret. And
when the men of that place knew him, they sent into all that region round about,
and brought unto him all that were sick; and they besought him that they might
only touch the border of his garment: and as many as touched were made whole.

15 Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why
do thy disciples transgress the Tradition of the Elders? for they wash not their hands
when they eat bread. And he answered and said unto them: **Why do ye**

Attack on the Tradition of the Elders

also transgress the commandment of God because of your tradition? For
God said, Honour thy father and thy mother: and, He that speaketh evil
of father or mother, let him die the death. But ye say, Whosoever shall
say to his father or his mother, That wherewith thou mightest have been profited
6 **by me is given to God; he shall not honour his father. And ye have made void the**
word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of
you, saying: *This people honoureth me with their lips; but their heart is far from me. But*
in vain do they worship me, teaching as their doctrines the precepts of men. And he called
11 to him the multitude, and said unto them: **Hear, and understand: Not that which**
entereth into the mouth defileth the man; but that which proceedeth out of the mouth,
this defileth the man. Then came the disciples, and said unto him, Knowest thou
that the Pharisees were offended, when they heard this saying? But he answered
and said, **Every plant which my heavenly Father planted not, shall be rooted up.**
14 **Let them alone: they are blind guides. And if the blind guide the blind, both shall**
fall into a pit. And Peter answered and said unto him, Declare unto us the par-
able. And he said: **Are ye also even yet without understanding? Perceive ye not,**
that whatsoever goeth into the mouth passeth into the belly, and is cast out into the
18 **draught? But the things which proceed out of the mouth come forth out of the**
heart; and they defile the man. For out of the heart come forth evil thoughts, mur-
ders, adulteries, fornications, thefts, false witness, railings: these are the things
which defile the man: but to eat with unwashen hands defileth not the man.

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. And
behold, a Canaanitish woman came out from those borders, and cried, saying, Have
mercy on me, O Lord, thou son of David; my daughter is grievously vexed

A Canaanitish woman

with a devil. But he answered her not a word. And his disciples came
and besought him, saying, Send her away; for she crieth after us. But he
answered and said, I was not sent but unto the lost sheep of the house of Israel.
25 But she came and worshipped him, saying, Lord, help me. And he answered and
said, It is not meet to take the children's bread and cast it to the dogs. But she said,
Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.
Then Jesus answered and said unto her, O woman, great is thy faith: be it done
unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went
up into the mountain, and sat there. And there came unto him great multitudes,
having with them the lame, blind, dumb, maimed, and many others, and they cast
them down at his feet; and he healed them: insomuch that the multitude wondered,
when they saw the dumb speaking, the maimed whole, and the lame walking, and
the blind seeing: and they glorified the God of Israel.

32 And Jesus called unto him his disciples, and said, I have compassion on the
multitude, because they continue with me now three days and have nothing to eat:

and I would not send them away fasting, lest haply they faint in the way. And the 33
disciples say unto him, Whence should we have so many loaves in a
desert place, as to fill so great a multitude? And Jesus saith unto them, **A miraculous feeding and**
How many loaves have ye? And they said, Seven, and a few small fishes.
And he commanded the multitude to sit down on the ground; and he took
the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and 37
they took up that which remained over of the broken pieces, seven baskets full. And
they that did eat were four thousand men, beside women and children. And he
sent away the multitudes, and entered into the boat, and came into the borders of
Magadan.

And the Pharisees and Sadducees came, and tempting him asked him to shew **16**
them a sign from heaven. But he answered and said unto them: **When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah.** And he left **Pharisaic 'Leaven'**
them, and departed.

And the disciples came to the other side and forgot to take bread. And Jesus 5
said unto them, **Take heed and beware of the leaven of the Pharisees and Sadducees.**
And they reasoned among themselves, saying, We took no bread. And Jesus perceiving it said: **O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not perceive that I spake** 11
not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

IX

FULLER RECOGNITION BY THE DISCIPLES OF THE KINGDOM AND QUESTIONS ARISING THEREUPON

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, 13
saying, Who do men say that the Son of man is? And they said, Some say John the
Baptist; some, Elijah: and others, Jeremiah, or one of the prophets.
He saith unto them, But who say ye that I am? And Simon Peter an- **Cæsarea: Recognition of the Christ**
swered and said, Thou art the Christ, the Son of the living God. And
Jesus answered and said unto him: **Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art 'Peter,' and upon this 'rock' I will build my** 18
church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

From that time began Jesus to shew unto his disciples, how that he must go unto 21
Jerusalem, and suffer many things of the elders and chief priests and scribes, and be

killed, and the third day be raised up. And Peter took him, and began to rebuke him,
22 saying, Be it far from thee, Lord: this shall never be unto thee. But he
and Revelation of his Sufferings turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples: **If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall**
26 **find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.**

17 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light.
The Transfiguration And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright
5 cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And he answered and said: **Elijah indeed cometh, and shall restore all**
12 **things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them.** Then understood the disciples that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how
18 long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the devil went out from him: and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith. **For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.**

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? He saith,
Galilee: Questions of the kingdom Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free

But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up 27
the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a
shekel: that take, and give unto them for me and thee.

In that hour came the disciples unto Jesus, saying, Who then is greatest in the 18
kingdom of heaven? And he called to him a little child, and set him in the midst of
them, and said: Verily I say unto you, Except ye turn, and become as little children,
ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall
humble himself as this little child, the same is the greatest in the kingdom of
heaven. And whoso shall receive one such little child in my name receiveth me: but 5
whoso shall cause one of these little ones which believe on me to stumble, it is profit-
able for him that a great millstone should be hanged about his neck, and that he
should be sunk in the depth of the sea. Woe unto the world because of occasions of
stumbling! for it must needs be that the occasions come; but woe to that man
through whom the occasion cometh! And if thy hand or thy foot causeth thee to 8
stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed
or halt, rather than having two hands or two feet to be cast into the eternal fire.
And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is
good for thee to enter into life with one eye, rather than having two eyes to be
cast into the hell of fire. See that ye despise not one of these little ones; for I say 10
unto you, that in heaven their angels do always behold the face of my Father
which is in heaven. How think ye? if any man have a hundred sheep, and one
of them be gone astray, doth he not leave the ninety and nine, and go unto the
mountains, and seek that which goeth astray? And if so be that he find it, verily 13
I say unto you, he rejoiceth over it more than over the ninety and nine which
have not gone astray. Even so it is not the will of your Father which is in heaven,
that one of these little ones should perish.

And if thy brother sin against thee, go, shew him his fault between thee and him 15
alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take
with thee one or two more, that at the mouth of two witnesses or three
every word may be established. And if he refuse to hear them, tell it
unto the church: and if he refuse to hear the church also, let him be
unto thee as the Gentile and the publican. Verily I say unto you, What
things soever ye shall bind on earth shall be bound in heaven: and what things
soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, 19
that if two of you shall agree on earth as touching anything that they shall ask,
it shall be done for them of my Father which is in heaven. For where two or
three are gathered together in my name, there am I in the midst of them.

Treatment of sin in the kingdom

Then came Peter, and said to him, Lord, how oft shall my brother sin against me,
and I forgive him? until seven times? Jesus saith unto him, I say not unto thee,
Until seven times; but, Until seventy times and seven. Therefore is the kingdom of 23
heaven likened unto a certain king, which would make a reckoning with his servants.
And when he had begun to reckon, one was brought unto him, which owed him ten
thousand talents. But forasmuch as he had not wherewith to pay, his
lord commanded him to be sold, and his wife, and children, and all that
he had, and payment to be made. The servant therefore fell down and
worshipped him, saying, Lord, have patience with me, and I will pay
thee all. And the lord of that servant, being moved with compassion, released him, 27
and forgave him the debt. But that servant went out, and found one of his fellow-
servants, which owed him a hundred pence: and he laid hold on him, and took
him by the throat, saying, Pay what thou owest. So his fellow-servant fell down
and besought him, saying, Have patience with me, and I will pay thee. And he 30
would not: but went and cast him into prison, till he should pay that which was
due. So when his fellow-servants saw what was done, they were exceeding sorry,

Parable of the Fellow-Servants

32 and came and told unto their lord all that was done. Then his lord called him unto
him, and saith to him, Thou wicked servant, I forgave thee all that debt, because
thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant,
even as I had mercy on thee? And his lord was wroth, and delivered him to the
tormentors, till he should pay all that was due. So shall also my heavenly Father
do unto you, if ye forgive not every one his brother from your hearts.

19 And it came to pass when Jesus had finished these words, he departed from Galilee,
and came into the borders of Judæa beyond Jordan; and great multitudes followed
him; and he healed them there.

And there came unto him Pharisees, tempting him, and saying, Is it lawful for a
4 man to put away his wife for every cause? And he answered and said: Have ye
not read, that he which made them from the beginning made them male
Beyond Jordan: more questions
and female, and said, For this cause shall a man leave his father and
mother, and shall cleave to his wife; and the twain shall become one
flesh? So that they are no more twain, but one flesh. What therefore
7 God hath joined together, let not man put asunder. They say unto him, Why then
did Moses command to give a bill of divorcement, and to put her away? He saith
unto them: Moses for your hardness of heart suffered you to put away your wives:
but from the beginning it hath not been so. And I say unto you, Whosoever shall
put away his wife, except for fornication, and shall marry another, committeth
10 adultery: and he that marrieth her when she is put away committeth adultery. The
disciples say unto him, If the case of the man is so with his wife, it is not expedient
to marry. But he said unto them: All men cannot receive this saying, but they to
whom it is given. For there are eunuchs, which were so born from their mother's
womb: and there are eunuchs, which were made eunuchs by men: and there are
eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He
that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should lay his hands on
them, and pray: and the disciples rebuked them. But Jesus said, Suffer the little
children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
And he laid his hands on them, and departed thence.

16 And behold, one came to him and said, Master, what good thing shall I do, that I
may have eternal life? And he said unto him, Why askest thou me concerning that
which is good? One there is who is good: but if thou wouldest enter into life, keep
the commandments. He saith unto him, Which? And Jesus said, Thou shalt not
kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false
witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as
20 thyself. The young man saith unto him, All these things have I observed: what lack
I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast,
and give to the poor, and thou shalt have treasure in heaven: and come, follow
me. But when the young man heard the saying, he went away sorrowful: for
he was one that had great possessions.

23 And Jesus said unto his disciples: Verily I say unto you, It is hard for a rich man
to enter into the kingdom of heaven. And again I say unto you, It is easier for a
camel to go through a needle's eye, than for a rich man to enter into the
Mammon and the kingdom of heaven
kingdom of God. And when the disciples heard it, they were astonished
exceedingly, saying, Who then can be saved? And Jesus looking upon
them said to them, With men this is impossible; but with God all things
are possible. Then answered Peter and said unto him, Lo, we have left all, and
28 followed thee; what then shall we have? And Jesus said unto them: Verily I say
unto you, that ye which have followed me, in the regeneration when the Son
of man shall sit on the throne of his glory, ye also shall sit upon twelve
thrones, judging the twelve tribes of Israel. And every one that hath left houses,

or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life. But many shall be last that are first; and first that are last. For the kingdom of heaven is like unto a 20
man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. 5
And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that 9
were hired about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he 13
answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

Parable of the Hired Labourers

And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and 17
in the way he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.
Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? 21
She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father. And when the ten heard it, they were 24
moved with indignation concerning the two brethren. But Jesus called them unto him, and said: **Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

Journey to Jerusalem

Lordship in the kingdom is service

And as they went out from Jericho, a great multitude followed him. And behold, 29
two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that 33
our eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

X

ENTRY INTO JERUSALEM AND FINAL BREACH WITH THE RULING CLASSES

A Royal Entry

21 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and 4 straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying:

Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, 'Hosanna to the son of David' — 'Blessed is he that cometh in the name of the Lord' — 'Hosanna in the highest.' And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

Cleansing of the Temple

12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, **It is written, My house shall be called a house of prayer: but ye make it a den of robbers.** And the blind and the lame came to him in the temple: and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, 'Hosanna to the son of David'; they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, *Out of the mouth of babes and sucklings thou hast perfected praise?* And he left them, and went forth out of the city to Bethany, and lodged there.

Incident of the Fig Tree

18 Now in the morning as he returned to the city, he hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither 21 away? And Jesus answered and said unto them: **Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.**

The Authority of Jesus challenged

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven or from men? And they rea-

soned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the 26
multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

But what think ye? A man had two sons; and he came to the first, and said, Son, 28
go work to day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them: Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of 32
righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

Parable of Two Sons

Hear another parable: There was a man that was a householder, which planted 33
a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husband- 38
men, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye 42
never read in the scriptures,

Parable of the Husbandmen and Heir

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken away from you, and 43
shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

And Jesus answered and spake again in parables unto them, saying: The kingdom 22
of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his 5
own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he

Parable of the Marriage Feast

to his servants, The wedding is ready, but they that were bidden were not worthy.
9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid
to the marriage feast. And those servants went out into the highways, and gathered
together all as many as they found, both bad and good: and the wedding was filled
with guests. But when the king came in to behold the guests, he saw there a man
12 which had not on a wedding-garment: and he saith unto him, Friend, how camest
thou in hither not having a wedding-garment? And he was speechless. Then the
king said to the servants, Bind him hand and foot, and cast him out into the outer
darkness; there shall be the weeping and gnashing of teeth. For many are called,
but few chosen.

15 Then went the Pharisees, and took counsel how they might ensnare him in his
talk. And they send to him their disciples, with the Herodians, saying, Master, we
know that thou art true, and teachest the way of God in truth, and
carest not for any one: for thou regardest not the person of men. Tell us
therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar,
or not? But Jesus perceived their wickedness, and said, Why tempt ye
19 me, ye hypocrites? Shew me the tribute money. And they brought unto him a
penny. And he saith unto them, Whose is this image and superscription? They
say unto him, Cæsar's. Then saith he unto them, **Render therefore unto Cæsar the
things that are Cæsar's; and unto God the things that are God's.** And when they
heard it, they marvelled, and left him, and went their way.

Clash with religious leaders

23 On that day there came to him Sadducees, which say that there is no resurrection:
and they asked him, saying, Master, Moses said, If a man die, having no children, his
brother shall marry his wife, and raise up seed unto his brother. Now there were
with us seven brethren: and the first married and deceased, and having no seed left
his wife unto his brother; in like manner the second also, and the third, unto the
seventh. And after them all the woman died. In the resurrection therefore whose
29 wife shall she be of the seven? for they all had her. But Jesus answered and said
unto them: **Ye do err, not knowing the scriptures, nor the power of God. For in
the resurrection they neither marry, nor are given in marriage, but are as angels in
heaven. But as touching the resurrection of the dead, have ye not read that which
was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac,
and the God of Jacob? God is not the God of the dead, but of the living.** And when
the multitudes heard it, they were astonished at his teaching.

34 But the Pharisees, when they heard that he had put the Sadducees to silence,
gathered themselves together. And one of them, a lawyer, asked him a question,
tempting him, Master, which is the great commandment in the law? And he said
unto him: **Thou shalt love the Lord thy God with all thy heart, and with all thy
soul, and with all thy mind. This is the great and first commandment. And a
second like unto it is this, Thou shalt love thy neighbour as thyself. On these two
commandments hangeth the whole law, and the prophets.**

41 Now while the Pharisees were gathered together, Jesus asked them a question,
saying, What think ye of the Christ? whose son is he? They say unto him, The son
of David. He saith unto them, How then doth David in the Spirit call him Lord,
saying,

44 *The Lord said unto my Lord,*
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son? And no one was able to answer
him a word, neither durst any man from that day forth ask him any more questions.

23 Then spake Jesus to the multitudes and to his disciples, saying: **The scribes and
the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these**

do and observe: but do not ye after their works; for they say, and do not. Yea, they 4
bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but
they themselves will not move them with their finger. But all their
works they do for to be seen of men: for they make broad their phylac- The Seven-
teries, and enlarge the borders of their garments, and love the chief fold Denun-
place at feasts, and the chief seats in the synagogues, and the saluta- ciation
tions in the marketplaces, and to be called of men, Rabbi. But be not ye called 8
Rabbi: for one is your teacher, and all ye are brethren. And call no man your
father on the earth: for one is your Father, which is in heaven. Neither be ye
called masters: for one is your master, even the Christ. But he that is greatest
among you shall be your servant. And whosoever shalt exalt himself shall be
humbled; and whosoever shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom 13
of heaven against men: for ye enter not in yourselves, neither suffer ye them that
are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to 15
make one proselyte; and when he is become so, ye make him twofold more a son of
hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, 16
it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.
Ye fools and blind: for whether is greater, the gold, or the temple that hath sanc-
tified the gold? And, Whosoever shall swear by the altar, it is nothing; but who-
soever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whether
is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth 20
by the altar, sweareth by it, and by all things thereon. And he that sweareth by the
temple, sweareth by it, and by him that dwelleth therein. And he that sweareth
by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise 23
and cummin, and have left undone the weightier matters of the law, judgement, and
mercy, and faith: but these ye ought to have done, and not to have left the other
undone. Ye blind guides, which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of 25
the cup and of the platter, but within they are full from extortion and excess. Thou
blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside
thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited 27
sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's
bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men,
but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of 29
the prophets, and garnish the tombs of the righteous, and say, If we had been in the
days of our fathers, we should not have been partakers with them in the blood of the
prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the
prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring 33
of vipers, how shall ye escape the judgement of hell? "Therefore, behold, I send
unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify;
and some of them shall ye scourge in your synagogues, and persecute from city to
city: that upon you may come all the righteous blood shed on the earth, from the 35
blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye
slew between the sanctuary and the altar." Verily I say unto you, All these things
shall come upon this generation.

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are 37
sent unto her! how often would I have gathered thy children together, even as a hen

38 gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

XI

DISCOURSE TO THE DISCIPLES: THE SEVENFOLD REVELATION OF THE END

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them:

i

5 Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things 9 are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the 13 love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

Every tribulation is not the End

ii

15 When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judæa flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of 22 the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, 26 I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together.

The tribulation of Judæa

iii

But immediately, after the tribulation of those days, the sun shall be darkened, 29
and the moon shall not give her light, and the stars shall fall from heaven, and the
powers of the heavens shall be shaken: and then shall appear the
sign of the Son of man in heaven: and then shall all the tribes of the
earth mourn, and they shall see the Son of man coming on the clouds
of heaven with power and great glory. And he shall send forth his
angels with a great sound of a trumpet, and they shall gather together his elect from
the four winds, from one end of heaven to the other.

The Coming of the Son of Man

iv

Now from the fig tree learn her parable: when her branch is now become tender, 32
and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye
see all these things, know ye that it is nigh, even at the doors. Verily I say unto you, 35
This generation shall not pass away, till all these things be accomplished. Heaven
and earth shall pass away, but my words shall not pass away. But of
that day and hour knoweth no one, not even the angels of heaven,
neither the Son, but the Father only. And as were the days of Noah,
so shall be the coming of the Son of man. For as in those days which
were before the flood they were eating and drinking, marrying and
giving in marriage, until the day that Noah entered into the ark, and they knew not
until the flood came, and took them all away; so shall be the coming of the Son of
man. Then shall two men be in the field; one is taken, and one is left: two women 40
shall be grinding at the mill; one is taken, and one is left.

The one foreshadowed by tokens, the other will be sudden

v

Watch therefore: for ye know not on what day your Lord cometh. But know 42
this, that if the master of the house had known in what watch the thief was coming,
he would have watched, and would not have suffered his house to be
broken through. Therefore be ye also ready: for in an hour that ye
think not the Son of man cometh. Who then is the faithful and wise
servant, whom his lord hath set over his household, to give them their
food in due season? Blessed is that servant, whom his lord when he
cometh shall find so doing: verily I say unto you, that he will set him over all 47
that he hath. But if that evil servant shall say in his heart, My lord tarrieth;
and shall begin to beat his fellow-servants, and shall eat and drink with the
drunken; the lord of that servant shall come in a day when he expecteth not, and
in an hour when he knoweth not, and shall cut him asunder, and appoint his
portion with the hypocrites: there shall be the weeping and gnashing of teeth.

Watchfulness: Parable of the Virgins:

Then shall the kingdom of heaven be likened unto ten virgins, which took their 25
lamps, and went forth to meet the bridegroom. And five of them were foolish,
and five were wise. For the foolish, when they took their lamps, took no oil with
them: but the wise took oil in their vessels with their lamps. Now while the bride-
groom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, 6
the bridegroom! Come ye forth to meet him. Then all those virgins arose, and
trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for
our lamps are going out. But the wise answered, saying, Peradventure there will
not be enough for us and you: go ye rather to them that sell, and buy for yourselves.
And while they went away to buy, the bridegroom came; and they that were ready 10
went in with him to the marriage feast: and the door was shut. Afterward come
also the other virgins, saying, Lord, Lord, open to us. But he answered and said,

13 Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

vi

14 For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the 19 one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the 22 joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the 26 earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the 29 ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

Work: Parable of the Talents

vii

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared 35 for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw 39 we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for 42 the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger,

The Final Judgement

or naked, or sick, or in prison, and did not minister unto thee? Then shall he 45
answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

XII

THE PASSION AND RESURRECTION OF JESUS

And it came to pass, when Jesus had finished all these words, he said unto his 26
disciples, Ye know that after two days the Passover cometh, and the Son of man is delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtilty, and kill him. But they said, Not during the feast, lest a tumult arise among the people.

Preparation for the End

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto 6
him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye 11
have the poor always with you; but me ye have not always. For in that she poured this ointment upon my body, she did it to prepare me for burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, 14
and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them.

Now on the first day of unleavened bread the disciples came to Jesus, saying, 17
Where wilt thou that we make ready for thee to eat the Passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the Passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the Passover. Now when even was come, he was sitting at meat with the twelve 20
disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is 24
written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave 27
thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

The Last Supper

And when they had sung a hymn, they went out unto the mount of Olives.

Then saith Jesus unto them, All ye shall be offended in me this night: for it is 31
written, *I will smite the shepherd, and the sheep of the flock shall be scattered abroad.*

32 But after I am raised up, I will go before you into Galilee. But Peter answered and
said unto him, If all shall be offended in thee, I will never be of-
The Arrest on Olivet
fended. Jesus said unto him, Verily I say unto thee, that this night,
before the cock crow, thou shalt deny me thrice. Peter saith unto him,
Even if I must die with thee, yet will I not deny thee. Likewise also said all the
disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto
his disciples, Sit ye here, while I go yonder and pray. And he took with him Peter
and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then
saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here,
and watch with me. And he went forward a little, and fell on his face, and prayed,
saying, O my Father, if it be possible, let this cup pass away from me: nevertheless,
40 not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them
sleeping, and saith unto Peter, What, could ye not watch with me one hour? Watch
and pray, that ye enter not into temptation: the spirit indeed is willing, but the
flesh is weak. Again a second time he went away, and prayed, saying, O my Father,
if this cannot pass away, except I drink it, thy will be done. And he came again
44 and found them sleeping, for their eyes were heavy. And he left them again, and
went away, and prayed a third time, saying again the same words. Then cometh
he to the disciples, and saith unto them, Sleep on now, and take your rest: behold,
the hour is at hand, and the Son of man is betrayed unto the hands of sinners. Arise,
let us be going: behold, he is at hand that betrayeth me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great
multitude with swords and staves, from the chief priests and elders of the people.
Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that
is he: take him. And straightway he came to Jesus, and said, Hail, Rabbi; and
kissed him. And Jesus said unto him, Friend, do that for which thou art come.
51 Then they came and laid hands on Jesus, and took him. And behold, one of them
that were with Jesus stretched out his hand, and drew his sword, and smote the
servant of the high priest, and struck off his ear. Then saith Jesus unto him, Put
up again thy sword into its place: for all they that take the sword shall perish with
the sword. Or thinkest thou that I cannot beseech my Father, and he shall even
54 now send me more than twelve legions of angels? How then should the scriptures
be fulfilled, that thus it must be? In that hour said Jesus to the multitudes, Are ye
come out as against a robber with swords and staves to seize me? I sat daily in
the temple teaching, and ye took me not. But all this is come to pass, that the
scriptures of the prophets might be fulfilled. Then all the disciples left him, and
fled.

57 And they that had taken Jesus led him away to the house of Caiaphas the high
priest, where the scribes and the elders were gathered together. But Peter followed
him afar off, unto the court of the high priest, and entered in, and sat
The Examination before Caiaphas
with the officers, to see the end. Now the chief priests and the whole
council sought false witness against Jesus, that they might put him
to death; and they found it not, though many false witnesses came. But
afterward came two, and said, This man said, I am able to destroy the temple of God,
62 and to build it in three days. And the high priest stood up, and said unto him,
Answerest thou nothing? what is it which these witness against thee? But
Jesus held his peace. And the high priest said unto him, I adjure thee by the living
God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto
him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son
of man sitting at the right hand of power, and coming on the clouds of heaven.
65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what
further need have we of witnesses? behold, now ye have heard the blasphemy:

what think ye? They answered and said, He is worthy of death. Then did they spit in his face and buffet him: and some smote him with the palms of their hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?

Now Peter was sitting without in the court: and a maid came unto him, saying, 69
Thou also wast with Jesus the Galilæan. But he denied before them all, saying,
I know not what thou sayest. And when he was gone out into the porch, another
maid saw him, and saith unto them that were there, This man also was with Jesus
the Nazarene. And again he denied with an oath, I know not the man. And 73
after a little while they that stood by came and said to Peter, Of a truth thou also
art one of them; for thy speech bewrayeth thee. Then began he to curse and to
swear, I know not the man. And straightway the cock crew. And Peter remem-
bered the word which Jesus had said, Before the cock crow, thou shalt deny me
thrice. And he went out, and wept bitterly.

Now when morning was come, all the chief priests and the elders of the people **27**
took counsel against Jesus to put him to death: and they bound him, and led him
away, and delivered him up to Pilate the governor.

Then Judas, which betrayed him, when he saw that he was condemned, repented 3
himself, and brought back the thirty pieces of silver to the chief priests and elders,
saying, I have sinned in that I betrayed innocent blood. But they said, What is
that to us? see thou to it. And he cast down the pieces of silver into the sanctuary,
and departed; and he went away and hanged himself. And the chief priests took
the pieces of silver, and said, It is not lawful to put them into the treasury, since it
is the price of blood. And they took counsel, and bought with them the potter's 7
field, to bury strangers in. Wherefore that field was called, The field of blood, unto
this day. Then was fulfilled that which was spoken by Jeremiah the prophet, say-
ing, *And they took the thirty pieces of silver, the price of him that was priced, whom
certain of the children of Israel did price; and they gave them for the potter's field, as
the Lord appointed me.*

Now Jesus stood before the governor: and the governor asked him, saying, Art 11
thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he
was accused by the chief priests and elders, he answered nothing. Then
saith Pilate unto him, Hearest thou not how many things they witness **The Trial before Pilate**
against thee? And he gave him no answer, not even to one word:
insomuch that the governor marvelled greatly. Now at the feast the governor was 15
wont to release unto the multitude one prisoner, whom they would. And they
had then a notable prisoner, called Barabbas. When therefore they were gathered
together, Pilate said unto them, Whom will ye that I release unto you? Barab-
bas, or Jesus which is called Christ? For he knew that for envy they had delivered
him up. And while he was sitting on the judgement-seat, his wife sent unto him, 19
saying, Have thou nothing to do with that righteous man: for I have suffered many
things this day in a dream because of him. Now the chief priests and the elders
persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.
But the governor answered and said unto them, Whether of the twain will ye that 21
I release unto you? And they said, Barabbas. Pilate saith unto them, What then
shall I do unto Jesus which is called Christ? They all say, Let him be crucified.
And he said, Why, what evil hath he done? But they cried out exceedingly, saying,
Let him be crucified. So when Pilate saw that he prevailed nothing, but rather 24
that a tumult was arising, he took water, and washed his hands before the multitude,
saying, I am innocent of the blood of this righteous man: see ye to it. And all
the people answered and said, His blood be on us, and on our children. Then
released he unto them Barabbas: but Jesus he scourged and delivered to be
crucified.

Then the soldiers of the governor took Jesus into the palace, and gathered unto 27

28 him the whole band. And they stripped him, and put on him a scarlet robe. And
they plaited a crown of thorns and put it upon his head, and a reed
The Crucifixion in his right hand; and they kneeled down before him, and mocked
him, saying, Hail, King of the Jews! And they spat upon him, and
took the reed and smote him on the head. And when they had mocked him,
they took off from him the robe, and put on him his garments, and led him away
to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they
compelled to go with them, that he might bear his cross. And when they were come
unto a place called *Golgotha*, that is to say, The place of a skull, they gave him wine
to drink mingled with gall: and when he had tasted it, he would not drink. And
when they had crucified him, they parted his garments among them, casting lots:
37 and they sat and watched him there. And they set up over his head his accusation
written:

This is Jesus
The King of the Jews

38 Then are there crucified with him two robbers, one on the right hand, and one on
the left. And they that passed by railed on him, wagging their heads, and saying,
Thou that destroyest the temple, and buildest it in three days, save thyself: if thou
art the Son of God, come down from the cross. In like manner also the chief priests
42 mocking him, with the scribes and elders, said, He saved others; himself he cannot
save. He is the King of Israel; let him now come down from the cross, and we will
believe on him. He trusteth on God; let him deliver him now, if he desireth him:
for he said, I am the Son of God. And the robbers also that were crucified with him
cast upon him the same reproach.

45 Now from the sixth hour there was darkness over all the land until the ninth
hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli,*
lama sabachthani? that is, My God, my God, why hast thou forsaken me? And
some of them that stood there, when they heard it, said, This man calleth Elijah.
And straightway one of them ran, and took a sponge, and filled it with vinegar, and
49 put it on a reed, and gave him to drink. And the rest said, Let be; let us see whether
Elijah cometh to save him. And Jesus cried again with a loud voice, and yielded
up his spirit. And behold, the veil of the temple was rent in twain from the top to
the bottom; and the earth did quake; and the rocks were rent; and the tombs
were opened; and many bodies of the saints that had fallen asleep were raised;
and coming forth out of the tombs after his resurrection they entered into the holy
54 city and appeared unto many. Now the centurion, and they that were with him
watching Jesus, when they saw the earthquake, and the things that were done,
feared exceedingly, saying, Truly this was the Son of God. And many women were
there beholding from afar, which had followed Jesus from Galilee, ministering unto
him: among whom was Mary Magdalene, and Mary the mother of James and Joses,
and the mother of the sons of Zebedee.

57 And when even was come, there came a rich man from Arimathæa, named Joseph,
who also himself was Jesus' disciple: this man went to Pilate, and asked for the
The Burial body of Jesus. Then Pilate commanded it to be given up. And Joseph
took the body, and wrapped it in a clean linen cloth, and laid it in his
own new tomb, which he had hewn out in the rock: and he rolled a great stone to
the door of the tomb, and departed. And Mary Magdalene was there, and the
other Mary, sitting over against the sepulchre.

62 Now on the morrow, which is the day after the Preparation, the chief priests
and the Pharisees were gathered together unto Pilate, saying, Sir, we remember

that that deceiver said, while he was yet alive, After three days I rise again Com 64
mand therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

Now late on the sabbath day, as it began to dawn toward the first day of the 28
week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. 6
Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, 9
saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

The Resurrection and Ascension

Now while they were going, behold, some of the guard came into the city, and 11
told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and 14
rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying: **All authority hath been given** 18
unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

The Gospel of St. Mark

1 THE GOSPEL OF JESUS CHRIST, THE SON OF GOD

2 Even as it is written in Isaiah the prophet,

Behold, I send my messenger before thy face, who shall prepare thy way;

3 *The voice of one crying in the wilderness,*
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance
unto remission of sins. And there went out unto him all the country of Judæa,
and all they of Jerusalem; and they were baptized of him in the river Jordan, con-
fessing their sins. And John was clothed with camel's hair, and had a leathern
7 girdle about his loins, and did eat locusts and wild honey. And he preached, say-
ing, There cometh after me he that is mightier than I, the latchet of whose shoes I
am not worthy to stoop down and unloose. I baptized you with water; but he shall
baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and
was baptized of John in the Jordan. And straightway coming up out of the water,
he saw the heavens rent asunder, and the Spirit as a dove descending upon him:
and a voice came out of the heavens, Thou art my beloved Son, in thee I am well
pleased.

12 And straightway the Spirit driveth him forth into the wilderness. And he was
in the wilderness forty days tempted of Satan; and he was with the wild beasts;
and the angels ministered unto him.

*

14 Now after that John was delivered up, Jesus came into Galilee, preaching the
gospel of God, and saying, **The time is fulfilled, and the kingdom of God is at hand:**
repent ye, and believe in the gospel.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother
of Simon casting a net in the sea: for they were fishers. And Jesus said unto them,
Come ye after me, and I will make you to become fishers of men. And straightway
they left the nets, and followed him. And going on a little further, he saw James
the son of Zebedee, and John his brother, who also were in the boat mending the
nets. And straightway he called them: and they left their father Zebedee in the
boat with the hired servants, and went after him.

21 And they go into Capernaum; and straightway on the sabbath day he entered
into the synagogue and taught. And they were astonished at his teaching: for he
taught them as having authority, and not as the scribes. And straightway there was
in their synagogue a man with an unclean spirit; and he cried out, saying, What
have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?
25 I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying,
Hold thy peace, and come out of him. And the unclean spirit, tearing him and
crying with a loud voice, came out of him. And they were all amazed, insomuch
that they questioned among themselves, saying, What is this? a new teaching!
with authority he commandeth even the unclean spirits, and they obey him. And

the report of him went out straightway everywhere into all the region of Galilee round about.

And straightway, when they were come out of the synagogue, they came into 29
the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were sick, 32
and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.

And in the morning, a great while before day, he rose up and went out, and 35
departed into a desert place, and there prayed. And Simon and they that were with him followed after him; and they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their syna- 39
gogues throughout all Galilee, preaching and casting out devils.

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And there cometh to him a leper, beseeching him, and kneeling down to him, 40
and saying unto him, If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. And straightway the leprosy departed from him, and he was made clean. And he sternly charged him, and straightway sent him out, 43
and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

And when he entered again into Capernaum after some days, it was noised that 2
he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the 5
palsy, Son, thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye 10
may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

*

And he went forth again by the sea side; and all the multitude resorted unto 13
him, and he taught them. And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and

many publicans and sinners sat down with Jesus and his disciples: for there were
16 many, and they followed him. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans and sinners. And when Jesus heard it, he saith unto them: **They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.**

18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said unto them: **Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken**
21 **away from them, and then will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.**

*

23 And it came to pass, that he was going on the sabbath day through the corn-fields; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them: **Did ye never read what David did, when he had**
26 **need, and was an hungred, he, and they that were with him? How he entered into the house of God when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?** And he said unto them, **The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.**

3 And he entered again into the synagogue; and there was a man there which had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man that had his hand withered, Stand forth. And he saith unto them, **Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?** But they held their peace.
5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

*

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should
10 wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. And he charged them much that
13 they should not make him known. And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out devils: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges,
18 which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew,

and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Cananæan; and Judas Iscariot, which also betrayed him.

*

And he cometh into a house. And the multitude cometh together again, so that 20
they could not so much as eat bread. And when his friends heard it, they went
out to lay hold on him: for they said, He is beside himself. And the scribes which
came down from Jerusalem said, He hath Beelzebub, and, By the prince of the
devils casteth he out the devils. And he called them unto him, and said unto them
in parables: **How can Satan cast out Satan? And if a kingdom be divided against** 24
itself, that kingdom cannot stand. And if a house be divided against itself, that
house will not be able to stand. And if Satan hath risen up against himself, and is
divided, he cannot stand, but hath an end. But no one can enter into the house of
the strong man, and spoil his goods, except he first bind the strong man; and then
he will spoil his house. Verily I say unto you, All their sins shall be forgiven unto 28
the sons of men, and their blasphemies wherewith soever they shall blaspheme:
but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but
is guilty of an eternal sin: because they said, He hath an unclean spirit.

And there come his mother and his brethren; and, standing without, they sent 31
unto him, calling him. And a multitude was sitting about him; and they say unto
him, Behold, thy mother and thy brethren without seek for thee. And he answer-
eth them, and saith, Who is my mother and my brethren? And looking round on
them which sat round about him, he saith, **Behold, my mother and my brethren!**
For whosoever shall do the will of God, the same is my brother, and sister, and mother. 35

*

And again he began to teach by the sea side. And there is gathered unto him a **4**
very great multitude, so that he entered into a boat, and sat in the sea; and all the
multitude were by the sea on the land. And he taught them many things in parables,
and said unto them in his teaching, **Hearken: Behold, the sower went forth to sow:**
and it came to pass, as he sowed, some seed fell by the way side, and the birds came
and devoured it. And other fell on the rocky ground, where it had not much earth; 5
and straightway it sprang up, because it had no deepness of earth: and when the sun
was risen, it was scorched; and because it had no root, it withered away. And other
fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.
And others fell into the good ground, and yielded fruit, growing up and increasing;
and brought forth, thirtyfold, and sixtyfold, and a hundredfold. And he said, **Who**
hath ears to hear, let him hear.

And when he was alone, they that were about him with the twelve asked of him 10
the parables. And he said unto them: **Unto you is given the mystery of the king-**
dom of God: but unto them that are without, all things are done in parables: that
seeing they may see, and not perceive; and hearing they may hear, and not under-
stand; lest haply they should turn again, and it should be forgiven them. And he 13
saith unto them: Know ye not this parable? and how shall ye know all the parables?
The sower soweth the word. And these are they by the way side, where the word
is sown; and when they have heard, straightway cometh Satan, and taketh away
the word which hath been sown in them. And these in like manner are they that 16
are sown upon the rocky places, who, when they have heard the word, straightway
receive it with joy; and they have no root in themselves, but endure for a while;
then, when tribulation or persecution ariseth because of the word, straightway they
stumble. And others are they that are sown among the thorns; these are they 18
that have heard the word, and the cares of the world, and the deceitfulness of riches,

and the lusts of other things entering in, choke the word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them: Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light.

24 If any man hath ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said: So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30 And he said: How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it: and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

*

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and 39 say unto him, Master, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye fearful? have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

5 And they came to the other side of the sea, into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters 5 broken in pieces: and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. And when he saw Jesus from afar, he ran and worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. For he said unto him, 9 Come forth, thou unclean spirit, out of the man. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was there on the mountain side a great herd of swine feeding. And they be- 13 sought him, saying, Send us into the swine, that we may enter into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea. And they that fed them fled, and told it in the

city, and in the country. And they came to see what it was that had come to pass.
And they come to Jesus, and behold him that was possessed with devils sitting, 15
clothed and in his right mind, even him that had the legion: and they were afraid.
And they that saw it declared unto them how it befell him that was possessed with
devils, and concerning the swine. And they began to beseech him to depart from
their borders. And as he was entering into the boat, he that had been possessed
with devils besought him that he might be with him. And he suffered him not, 19
but saith unto him, Go to thy house unto thy friends, and tell them how great things
the Lord hath done for thee, and how he had mercy on thee. And he went his way,
and began to publish in Decapolis how great things Jesus had done for him: and all
men did marvel.

And when Jesus had crossed over again in the boat unto the other side, a great 21
multitude was gathered unto him: and he was by the sea. And there cometh one
of the rulers of the synagogue, Jaïrus by name; and seeing him, he falleth at his
feet, and beseecheth him much, saying, My little daughter is at the point of death:
I pray thee, that thou come and lay thy hands on her, that she may be made whole,
and live. And he went with him; and a great multitude followed him, and they
thronged him.

And a woman, which had an issue of blood twelve years, and had suffered many 25
things of many physicians, and had spent all that she had, and was nothing bettered,
but rather grew worse, having heard the things concerning Jesus, came in the crowd
behind, and touched his garment. For she said, If I touch but his garments, I shall
be made whole. And straightway the fountain of her blood was dried up; and
she felt in her body that she was healed of her plague. And straightway Jesus, 30
perceiving in himself that the power proceeding from him had gone forth, turned
him about in the crowd, and said, Who touched my garments? And his disciples
said unto him, Thou seest the multitude thronging thee, and sayest thou, Who
touched me? And he looked round about to see her that had done this thing. But 33
the woman fearing and trembling, knowing what had been done to her, came and
fell down before him, and told him all the truth. And he said unto her, Daughter,
thy faith hath made thee whole; go in peace, and be whole of thy plague.

While he yet spake, they come from the ruler of the synagogue's house, saying, 35
Thy daughter is dead: why troublest thou the Master any further? But Jesus, not
heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only be-
lieve. And he suffered no man to follow with him, save Peter, and James, and
John the brother of James. And they come to the house of the ruler of the syna-
gogue; and he beholdeth a tumult, and many weeping and wailing greatly. And 39
when he was entered in, he saith unto them, Why make ye a tumult, and weep?
the child is not dead, but sleepeth. And they laughed him to scorn. But he, hav-
ing put them all forth, taketh the father of the child and her mother and them that
were with him, and goeth in where the child was. And taking the child by the hand,
he saith unto her, *Talitha cumi;* which is, being interpreted, Damsel, I say unto
thee, Arise. And straightway the damsel rose up, and walked; for she was twelve 42
years old. And they were amazed straightway with a great amazement. And he
charged them much that no man should know this: and he commanded that some-
thing should be given her to eat.

*

And he went out from thence; and he cometh into his own country; and his 6
disciples follow him. And when the sabbath was come, he began to teach in the
synagogue: and many hearing him were astonished, saying, Whence hath this man
these things? and, What is the wisdom that is given unto this man, and what mean
such mighty works wrought by his hands? Is not this the carpenter, the son of 3

Mary, and brother of James, and Joses, and Judas, and Simon? and are not his
4 sisters here with us? And they were offended in him. And Jesus said unto them,
A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

*

And he went round about the villages teaching.
7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals: and, said he, put not
10 on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.
14 And king Herod heard thereof; for his name had become known: and he said, John the Baptist is risen from the dead, and therefore do these powers work in him. But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets. But Herod, when he heard thereof, said, John, whom I beheaded, he is
17 risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.
21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt
24 ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat
27 at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.
30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place apart. And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and outwent
34 them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said,

The place is desert, and the day is now far spent: send them away, that they may go 36
into the country and villages round about, and buy themselves somewhat to eat. But
he answered and said unto them, Give ye them to eat. And they say unto him, Shall
we go and buy two hundred pennyworth of bread, and give them to eat? And he
saith unto them, How many loaves have ye? go and see. And when they knew, they
say, Five, and two fishes. And he commanded them that all should sit down by
companies upon the green grass. And they sat down in ranks, by hundreds, and by 40
fifties. And he took the five loaves and the two fishes, and looking up to heaven, he
blessed, and brake the loaves; and he gave to the disciples to set before them; and the
two fishes divided he among them all. And they did all eat, and were filled. And
they took up broken pieces, twelve basketfuls, and also of the fishes. And they that
ate the loaves were five thousand men.

And straightway he constrained his disciples to enter into the boat, and to go before 45
him unto the other side to Bethsaida, while he himself sendeth the multitude away.
And after he had taken leave of them, he departed into the mountain to pray. And
when even was come, the boat was in the midst of the sea, and he alone on the land.
And seeing them distressed in rowing, for the wind was contrary unto them, about the
fourth watch of the night he cometh unto them, walking on the sea; and he would have
passed by them: but they, when they saw him walking on the sea, supposed that it 49
was an apparition, and cried out: for they all saw him, and were troubled. But he
straightway spake with them, and saith to them, Be of good cheer: it is I; be not
afraid. And he went up unto them into the boat; and the wind ceased. And they
were sore amazed in themselves; for they understood not concerning the loaves, but
their heart was hardened.

And when they had crossed over, they came to the land unto Gennesaret, and 53
moored to the shore. And when they were come out of the boat, straightway the
people knew him, and ran round about that whole region, and began to carry about on
their beds those that were sick, where they heard he was. And wheresoever he entered,
into villages, or into cities, or into the country, they laid the sick in the marketplaces,
and besought him that they might touch if it were but the border of his garment: and
as many as touched him were made whole.

*

And there are gathered together unto him the Pharisees, and certain of the scribes, 7
which had come from Jerusalem, and had seen that some of his disciples ate their
bread with defiled[1] hands. And the Pharisees and the scribes ask him, Why walk
not thy disciples according to the Tradition of the Elders, but eat their bread with
defiled hands? And he said unto them: **Well did Isaiah prophesy of you hypocrites,** 6
as it is written: *This people honoureth me with their lips, but their heart is far from
me. But in vain do they worship me, teaching as their doctrines the precepts of men.*
**Ye leave the commandment of God, and hold fast the tradition of men. And he said
unto them, Full well do ye reject the commandment of God, that ye may keep your
tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh** 10
**evil of father or mother, let him die the death: but ye say, If a man shall say to his
father or his mother, That wherewith thou mightest have been profited by me is Corban,
(that is to say, Given to God,) ye no longer suffer him to do aught for his father or
his mother; making void the word of God by your tradition, which ye have delivered:
and many such like things ye do.** And he called to him the multitude again, and said 14

[1] That is, unwashen. For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the Tradition of the Elders. And when they come from the marketplace, except they wash themselves, they eat not. And many other things there be, which they have received to hold, washings of cups, and pots, and brasen vessels.

unto them, **Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the**
17 **man are those that defile the man.** And when he was entered into the house from the multitude, his disciples asked of him the parable. And he saith unto them: **Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught?** This he said, making all meats clean.
20 And he said: **That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.**

*

24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the devil out of her
27 daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the devil gone out.

*

31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to
35 heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

*

8 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them
4 are come from far. And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place? And he asked them, How many loaves have ye? And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.
7 And they had a few small fishes: and having blessed them, he commanded to set these also before them. And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question with him, seeking of him a 11
sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why
doth this generation seek a sign? verily I say unto you, There shall no sign be given
unto this generation. And he left them, and again entering into the boat departed to
the other side.

And they forgot to take bread; and they had not in the boat with them more than 14
one loaf. And he charged them, saying, **Take heed, beware of the leaven of the
Pharisees and the leaven of Herod.** And they reasoned one with another, saying,
We have no bread. And Jesus perceiving it saith unto them, **Why reason ye, because
ye have no bread? do ye not yet perceive, neither understand? have ye your heart hard-
ened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remem-
ber? When I brake the five loaves among the five thousand, how many baskets** 19
full of broken pieces took ye up? They say unto him, Twelve. **And when the seven
among the four thousand, how many basketfuls of broken pieces took ye up?** And
they say unto him, Seven. And he said unto them, **Do ye not yet understand?**

*

And they come unto Bethsaida. And they bring to him a blind man, and beseech 22
him to touch him. And he took hold of the blind man by the hand, and brought him
out of the village; and when he had spit on his eyes, and laid his hands upon him,
he asked him, Seest thou aught? And he looked up, and said, I see men; for I be-
hold them as trees, walking. Then again he laid his hands upon his eyes; and he 25
looked stedfastly, and was restored, and saw all things clearly. And he sent him
away to his home, saying, Do not even enter into the village.

*

And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and 27
in the way he asked his disciples, saying unto them, Who do men say that I am?
And they told him, saying, John the Baptist: and others, Elijah; but others, One of
the prophets. And he asked them, But who say ye that I am? Peter answereth
and saith unto him, Thou art the Christ. And he charged them that they should tell
no man of him. And he began to teach them, that the Son of man must suffer many 31
things, and be rejected by the elders, and the chief priests, and the scribes, and be
killed, and after three days rise again. And he spake the saying openly. And Peter
took him, and began to rebuke him. But he turning about, and seeing his disciples,
rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things
of God, but the things of men. And he called unto him the multitude with his dis- 34
ciples, and said unto them: **If any man would come after me, let him deny himself,
and take up his cross, and follow me. For whosoever would save his life shall lose
it; and whosoever shall lose his life for my sake and the gospel's shall save it. For
what doth it profit a man, to gain the whole world, and forfeit his life? For what** 37
**should a man give in exchange for his life? For whosoever shall be ashamed of me
and of my words in this adulterous and sinful generation, the Son of man also shall
be ashamed of him, when he cometh in the glory of his Father with the holy angels.**
And he said unto them, **Verily I say unto you, There be some here of them that stand** 9
**by, which shall in no wise taste of death, till they see the kingdom of God come with
power.**

And after six days Jesus taketh with him Peter, and James, and John, and bringeth 2
them up into a high mountain apart by themselves: and he was transfigured before
them: and his garments became glistering, exceeding white; so as no fuller on earth
can whiten them. And there appeared unto them Elijah with Moses: and they were
talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us 5

to be here: and let us make three tabernacles; one for thee, and one for Moses,
6 and one for Elijah. For he wist not what to answer; for they became sore afraid.
And there came a cloud overshadowing them: and there came a voice out of the cloud,
This is my beloved Son: hear ye him. And suddenly looking round about, they saw
no one any more, save Jesus only with themselves. And as they were coming down
from the mountain, he charged them that they should tell no man what things they
10 had seen, save when the Son of man should have risen again from the dead. And
they kept the saying, questioning among themselves what the rising again from the
dead should mean. And they asked him, saying, The scribes say that Elijah must
first come. And he said unto them: **Elijah indeed cometh first, and restoreth all
things: and how is it written of the Son of man, that he should suffer many things
and be set at nought? But I say unto you, that Elijah is come, and they have also
done unto him whatsoever they listed, even as it is written of him.**

14 And when they came to the disciples, they saw a great multitude about them, and
scribes questioning with them. And straightway all the multitude, when they saw
him, were greatly amazed, and running to him saluted him. And he asked them,
What question ye with them? And one of the multitude answered him, Master, I
brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him,
it dasheth him down; and he foameth, and grindeth his teeth, and pineth away:
and I spake to thy disciples that they should cast it out; and they were not able.
19 And he answereth them and saith, O faithless generation, how long shall I be with
you? how long shall I bear with you? bring him unto me. And they brought him
unto him: and when he saw him, straightway the spirit tare him grievously; and he
fell on the ground, and wallowed foaming. And he asked his father, How long
time is it since this hath come unto him? And he said, From a child. And oft-
times it hath cast him both into the fire and into the waters, to destroy him: but if
23 thou canst do anything, have compassion on us, and help us. And Jesus said unto him,
If thou canst! All things are possible to him that believeth. Straightway the father
of the child cried out, and said, I believe; help thou mine unbelief. And when Jesus
saw that a multitude came running together, he rebuked the unclean spirit, saying
unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no
more into him. And having cried out, and torn him much, he came out: and the
child became as one dead; insomuch that the more part said, He is dead. But Jesus
28 took him by the hand, and raised him up, and he arose. And when he was come
into the house, his disciples asked him privately, saying, We could not cast it out.
And he said unto them, This kind can come out by nothing, save by prayer.

*

30 And they went forth from thence, and passed through Galilee; and he would not
that any man should know it. For he taught his disciples, and said unto them, **The
Son of man is delivered up into the hands of men, and they shall kill him; and when
he is killed, after three days he shall rise again.** But they understood not the saying,
and were afraid to ask him.

33 And they came to Capernaum: and when he was in the house he asked them,
What were ye reasoning in the way? But they held their peace: for they had dis-
puted one with another in the way, who was the greatest. And he sat down, and
called the twelve; and he saith unto them, **If any man would be first, he shall be last
of all, and minister of all.** And he took a little child, and set him in the midst of them:
and taking him in his arms, he said unto them, **Whosoever shall receive one of such
little children in my name, receiveth me: and whosoever receiveth me, receiveth not
me, but him that sent me.**

38 John said unto him, Master, we saw one casting out devils in thy name: and we

forbade him, because he followed not us. But Jesus said, Forbid him not. **For** 39
there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that 42
believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to 45
stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire. Salt is good: but if the salt have lost its 49
saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

*

And he arose from thence, and cometh into the borders of Judæa and beyond **10**
Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, **For your hardness** 5
of heart he wrote you this commandment. But from the beginning of the creation, 'Male and female made he them.' For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house the disciples asked him again of this 10
matter. And he saith unto them, **Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.**

*

And they brought unto him little children, that he should touch them: and the 13
disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, **Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.** And he took them in his arms, and blessed them, laying his hands upon them.

*

And as he was going forth into the way, there ran one to him, and kneeled to him, 17
and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he said unto him, Master, all these things have I observed from my youth. And Jesus 21
looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions. And Jesus looked round 23

about, and saith unto his disciples, **How hardly shall they that have riches enter into**
24 **the kingdom of God!** And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, **Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.** And they were astonished exceedingly, saying unto him, Then who can be saved? Jesus looking upon them saith, **With men it is impossible, but not with God: for all things are possible with God.** Peter began to say unto him, Lo, we have left all, and have followed thee.
29 Jesus said, **Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.**

*

32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.
35 And there come near unto him James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand,
38 in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give:
41 but it is for them for whom it hath been prepared. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to him, and saith unto them: **Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.**
43 **But it is not so among you: but whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

*

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of
49 David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto
52 him, Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

*

And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the 11
mount of Olives, he sendeth two of his disciples, and saith unto them, Go your way
into the village that is over against you: and straightway as ye enter into it, ye shall
find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if
any one say unto you, Why do ye this? say ye, The Lord hath need of him; and
straightway he will send him back hither. And they went away, and found a colt
tied at the door without in the open street; and they loose him. And certain of them 5
that stood there said unto them, What do ye, loosing the colt? And they said unto
them even as Jesus had said: and they let them go. And they bring the colt unto
Jesus, and cast on him their garments; and he sat upon him. And many spread
their garments upon the way; and others branches, which they had cut from the
fields. And they that went before, and they that followed, cried, 'Hosanna' —
'Blessed is he that cometh in the name of the Lord' — 'Blessed is the kingdom that 10
cometh, the kingdom of our father David' — 'Hosanna in the highest.'

*

And he entered into Jerusalem, into the temple; and when he had looked round 11
about upon all things, it being now eventide, he went out unto Bethany with the
twelve.

And on the morrow, when they were come out from Bethany, he hungered. And 12
seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon:
and when he came to it, he found nothing but leaves; for it was not the season of
figs. And he answered and said unto it, No man eat fruit from thee henceforward
for ever. And his disciples heard it.

And they come to Jerusalem: and he entered into the temple, and began to cast 15
out them that sold and them that bought in the temple, and overthrew the tables of
the money-changers, and the seats of them that sold the doves; and he would not
suffer that any man should carry a vessel through the temple. And he taught, and
said unto them, **Is it not written, My house shall be called a house of prayer for all
the nations? but ye have made it a den of robbers.** And the chief priests and the 18
scribes heard it, and sought how they might destroy him: for they feared him, for
all the multitude was astonished at his teaching.

And every evening he went forth out of the city.

And as they passed by in the morning, they saw the fig tree withered away from 20
the roots. And Peter calling to remembrance saith unto him, Rabbi, behold, the fig
tree which thou cursedst is withered away. And Jesus answering saith unto them:
**Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain,
Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall
believe that what he saith cometh to pass; he shall have it. Therefore I say unto** 24
**you, All things whatsoever ye pray and ask for, believe that ye have received them,
and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught
against any one; that your Father also which is in heaven may forgive you your
trespasses.**

*

And they come again to Jerusalem: and as he was walking in the temple, there 27
come to him the chief priests, and the scribes, and the elders; and they said unto him,
By what authority doest thou these things? or who gave thee this authority to do
these things? And Jesus said unto them, I will ask of you one question, and answer
me, and I will tell you by what authority I do these things. The baptism of John, 30
was it from heaven, or from men? answer me. And they reasoned with themselves,
saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

But should we say, From men — they feared the people: for all verily held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith
12 unto them, Neither tell I you by what authority I do these things. And he began to speak unto them in parables. **A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard.**
3 **And they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some, and killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves,**
8 **This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read even this scripture:**

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

*

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypo-
16 crisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, **Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.** And they marvelled greatly at him.

18 And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed
22 behind him; and the third likewise: and the seven left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife. Jesus said unto them: **Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.**
26 **But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.**

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, **The first is, Hear, O Israel; The Lord our God, the Lord is one: and**

thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neigh- 31
bour as thyself. There is none other commandment greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that He is one; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he 34
answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

And Jesus answered and said, as he taught in the temple: How say the scribes that the Christ is the son of David? David himself said in the Holy Spirit, 36

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.

David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

And in his teaching he said: Beware of the scribes, which desire to walk in long 38
robes, and to have salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts: they which devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

*

And he sat down over against the treasury, and beheld how the multitude cast 41
money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their 44
superfluity; but she of her want did cast in all that she had, even all her living.

*

And as he went forth out of the temple, one of his disciples saith unto him, Master, **13**
behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

And as he sat on the mount of Olives over against the temple, Peter and James 3
and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished? And Jesus began to say unto them:

Take heed that no man lead you astray. Many shall come in my name, saying, I am he; and shall lead many astray. And when ye shall hear of wars and rumours 7
of wars, be not troubled: these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail. But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first 10
be preached unto all the nations. And when they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and let him that is on the housetop not go down, nor enter in, to take anything out of his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those 18 days! And pray ye that it be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened 21 the days. And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe it not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed: behold, I have told you all things beforehand.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

*

14 Now after two days was the feast of the Passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but 8 me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall

be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

And Judas Iscariot, he that was one of the twelve, went away unto the chief 10
priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

*

And on the first day of unleavened bread, when they sacrificed the Passover, his 12
disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the Passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the Passover with my disciples? And 15
he will himself shew you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

And when it was evening he cometh with the twelve. And as they sat and were 17
eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, It is one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

And as they were eating, he took bread, and when he had blessed, he brake it, 22
and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

*

And when they had sung a hymn, they went out unto the mount of Olives. 26
And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, after I am raised up, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that 30
thou to-day, even this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

And they come unto a place which was named Gethsemane: and he saith unto 32
his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible 36
unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again he went away, and prayed, saying the same words. And again he came, and found them 40
sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your

rest: it is enough; the hour is come; behold, the Son of man is betrayed into
the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at
hand.
43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with
him a multitude with swords and staves, from the chief priests and the scribes and
the elders. Now he that betrayed him had given them a token, saying, Whomsoever
I shall kiss, that is he; take him, and lead him away safely. And when he was come,
straightway he came to him, and saith, Rabbi; and kissed him. And they laid
47 hands on him, and took him. But a certain one of them that stood by drew his
sword, and smote the servant of the high priest, and struck off his ear. And Jesus
answered and said unto them, Are ye come out, as against a robber, with swords and
staves to seize me? I was daily with you in the temple teaching, and ye took me not:
but this is done that the scriptures might be fulfilled. And they all left him, and fled.
51 And a certain young man followed with him, having a linen cloth cast about him,
over his naked body: and they lay hold on him; but he left the linen cloth, and fled
naked.
And they led Jesus away to the high priest: and there come together with him
54 all the chief priests and the elders and the scribes. And Peter had followed him afar
off, even within, into the court of the high priest; and he was sitting with the officers,
and warming himself in the light of the fire. Now the chief priests and the whole
council sought witness against Jesus to put him to death; and found it not. For
57 many bare false witness against him, and their witness agreed not together. And
there stood up certain, and bare false witness against him, saying, We heard him
say, I will destroy this temple that is made with hands, and in three days I will build
another made without hands. And not even so did their witness agree together.
And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou
61 nothing? what is it which these witness against thee? But he held his peace, and
answered nothing. Again the high priest asked him, and saith unto him, Art thou
the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son
of man sitting at the right hand of power, and coming with the clouds of heaven.
63 And the high priest rent his clothes, and saith, What further need have we of wit-
nesses? Ye have heard the blasphemy: what think ye? And they all condemned
him to be worthy of death. And some began to spit on him, and to cover his face,
and to buffet him, and to say unto him, Prophesy: and the officers received him with
blows of their hands.
66 And as Peter was beneath in the court, there cometh one of the maids of the high
priest; and seeing Peter warming himself, she looked upon him, and saith, Thou
also wast with the Nazarene, even Jesus. But he denied, saying, I neither know,
nor understand what thou sayest: and he went out into the porch; and the cock
crew. And the maid saw him, and began again to say to them that stood by, This is one
70 of them. But he again denied it. And after a little while again they that stood
by said to Peter, Of a truth thou art one of them; for thou art a Galilæan. But he
began to curse and to swear, I know not this man of whom ye speak. And straight-
way the second time the cock crew. And Peter called to mind the word, how that
Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And
when he thought thereon, he wept.

*

15 And straightway in the morning the chief priests with the elders and scribes, and
the whole council, held a consultation, and bound Jesus, and carried him away, and
delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews?
And he answering saith unto him, Thou sayest. And the chief priests accused him
4 of many things. And Pilate again asked him, saying, Answerest thou nothing?

behold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.

Now at the feast he used to release unto them one prisoner, whom they asked of 6
him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he perceived that for envy the chief priests had delivered him up. But the chief 11
priests stirred up the multitude, that he should rather release Barabbas unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them 15
Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

*

And the soldiers led him away within the court, which is the Prætorium; and they 16
call together the whole band. And they clothe him with purple, and plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews! And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

And they compel one passing by, Simon of Cyrene, coming from the country, the 21
father of Alexander and Rufus, to go with them, that he might bear his cross. And they bring him unto the place *Golgotha*, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he received it not. And they crucify him, and part his garments among them, casting lots upon them, 24
what each should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over:

The King of the Jews

And with him they crucify two robbers; one on his right hand, and one on his left. 27
And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

And when the sixth hour was come, there was darkness over the whole land until 33
the ninth hour. And at the ninth hour Jesus cried with a loud voice, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave 36
him to drink, saying, Let be; let us see whether Elijah cometh to take him down. And Jesus uttered a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God. And there were also women beholding from afar: among whom 40
were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

*

42 And when even was now come, because it was the Preparation,[1] there came
Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking
for the kingdom of God; and he boldly went in unto Pilate, and asked for the body
of Jesus. And Pilate marvelled if he were already dead: and calling unto him the
centurion, he asked him whether he had been any while dead. And when he learned
46 it of the centurion, he granted the corpse to Joseph. And he bought a linen cloth,
and taking him down, wound him in the linen cloth, and laid him in a tomb which
had been hewn out of a rock; and he rolled a stone against the door of the tomb.
And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

*

16 And when the sabbath was past, Mary Magdalene, and Mary the mother of
James, and Salome, bought spices, that they might come and anoint him. And very
early on the first day of the week, they come to the tomb when the sun was risen.
And they were saying among themselves, Who shall roll us away the stone from the
door of the tomb? and looking up, they see that the stone is rolled back: for it was
5 exceeding great. And entering into the tomb, they saw a young man sitting on the
right side, arrayed in a white robe; and they were amazed. And he saith unto them,
Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen;
he is not here: behold, the place where they laid him! But go, tell his disciples
and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto
8 you. And they went out, and fled from the tomb; for trembling and astonishment
had come upon them: and they said nothing to any one; for they were afraid.

APPENDIX

9 Now when he was risen early on the first day of the week, he appeared first to
Mary Magdalene, from whom he had cast out seven devils. She went and told them
that had been with him, as they mourned and wept. And they, when they heard
that he was alive, and had been seen of her, disbelieved.

12 And after these things he was manifested in another form unto two of them, as
they walked, on their way into the country. And they went away, and told it unto
the rest: neither believed they them.

14 And afterward he was manifested unto the eleven themselves as they sat at meat;
and he upbraided them with their unbelief and hardness of heart, because they be-
lieved not them which had seen him after he was risen. And he said unto them:
**Go ye into all the world, and preach the gospel to the whole creation. He that be-
lieveth and is baptized shall be saved; but he that disbelieveth shall be condemned.**
17 **And these signs shall follow them that believe: in my name shall they cast out devils;
they shall speak with new tongues; they shall take up serpents, and if they drink any
deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and
they shall recover.**

19 So then the Lord Jesus, after he had spoken unto them, was received up into
heaven, and sat down at the right hand of God. And they went forth, and preached
everywhere, the Lord working with them, and confirming the word by the signs that
followed. Amen.

[1] That is, the day before the sabbath.

The Gospel of St. John

PROLOGUE

JESUS, SON OF GOD, REVEALER OF THE FATHER

I

EARLIER SIGNS AND WITNESS OF JESUS

i. Witness of John and Other Disciples

ii. The First Sign in Cana of Galilee

iii. The Witness in the Temple

iv. The Witness to Nicodemus

v. The Second Witness of John

vi. The Witness to the Samaritans

vii. The Second Sign in Cana of Galilee

II

SIGNS AND WITNESS TO THE JEWS

i. Sign at the Pool of Bethesda, and Discourse arising therefrom

ii. Sign of the Loaves and Fishes, and Disputation arising therefrom

iii. Witness and Disputation at the Feast of Tabernacles

iv. Sign of the Man born blind, and the ensuing Controversy

v. Parable of the Good Shepherd, and Dissensions arising therefrom

vi. *Sign of the Raising of Lazarus, and Counsels of Death*

vii. *Witness of the Multitude at the Entering into Jerusalem*

III

SIGNS AND WITNESS OF JESUS AMONG HIS OWN DISCIPLES

i. *The Last Supper*

ii. *Discourse of the Departure of Jesus, and the Comforter to come*

iii. *Parable of the Vine: Relation of the Disciples to their Master and to the Father*

iv. *Jesus' Prayer to the Father for the Disciples*

IV

THE PASSION AND RESURRECTION OF JESUS

i. *The Arrest, and Witness before the High Priest and Pilate*

ii. *The Crucifixion*

iii. *The Resurrection Signs*

EPILOGUE

A PERSONAL REMINISCENCE

PROLOGUE

JESUS, SON OF GOD, REVEALER OF THE FATHER

I

In the beginning was the Word: 1
And the Word was with God:
And the Word was God.

The same was in the beginning with God. All things were made through him, 2
and without him was not anything made. That which hath been made was life in
him; and the life was the light of men. And the light shineth in the darkness; and
the darkness overcame it not.

There came a man, sent from God, whose name was John. The same came for 6
witness, that he might bear witness of the light, that all might believe through him.
He was not the light, but came that he might bear witness of the light. There was
the true light, even the light which lighteth every man, coming into the world.

He was in the world, and the world was made through him, and the world knew 10
him not. He came unto his own, and they that were his own received him not.
But as many as received him, to them gave he the right to become children of
God, even to them that believe on his name: which were begotten, not of blood, nor
of the will of the flesh, nor of the will of man, but of God.

II

And the Word became flesh, 14
And dwelt among us,

(and we beheld his glory, glory as of the only begotten from the Father),

Full of grace and truth.

John beareth witness of him, and crieth, saying: This was he of whom I said, He 15
that cometh after me is become before me: for he was before me.

For of his fulness we all received, and grace for grace. For the law was given
through Moses; grace and truth came through Jesus Christ.

III

No man hath seen God at any time: 18
The only begotten Son which is in the bosom of the Father,
He hath declared him.

I

EARLIER SIGNS AND WITNESS OF JESUS

i. Witness of John and Other Disciples

19 And this is the witness of John, when the Jews sent unto him from Jerusalem
priests and Levites to ask him, Who art thou? And he confessed, and denied not;
and he confessed, 'I am not the Christ.' And they asked him, 'What then? Art
thou Elijah?' And he saith, 'I am not.' 'Art thou the prophet?' And he an-
swered, 'No.' They said therefore unto him, 'Who art thou? that we may give an
23 answer to them that sent us. What sayest thou of thyself?' He said, 'I am the
voice of one crying in the wilderness, Make straight the way of the Lord, as said
Isaiah the prophet.' And they had been sent from the Pharisees. And they asked
him, and said unto him, 'Why then baptizest thou, if thou art not the Christ, neither
26 Elijah, neither the prophet?' John answered them, saying, 'I baptize with water:
in the midst of you standeth one whom ye know not, even he that cometh after me,
the latchet of whose shoe I am not worthy to unloose.' These things were done in
Bethany beyond Jordan, where John was baptizing. On the morrow he seeth Jesus
coming unto him, and saith, 'Behold, the Lamb of God, which taketh away the sin
30 of the world! This is he of whom I said, After me cometh a man which is become
before me: for he was before me. And I knew him not; but that he should be made
manifest to Israel, for this cause came I baptizing with water.' And John bare wit-
ness, saying, 'I have beheld the Spirit descending as a dove out of heaven; and it
33 abode upon him. And I knew him not: but he that sent me to baptize with water,
he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding
upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and
have borne witness that this is the Son of God.'

35 Again on the morrow John was standing, and two of his disciples; and he looked
upon Jesus as he walked, and saith, 'Behold, the Lamb of God!' And the two dis-
ciples heard him speak, and they followed Jesus. And Jesus turned, and beheld
them following, and saith unto them, "What seek ye?" And they said unto him,
39 'Rabbi' (which is to say, being interpreted, Master), 'where abidest thou?' He
saith unto them, "Come, and ye shall see." They came therefore and saw where he
abode; and they abode with him that day: it was about the tenth hour. One of
the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.
41 He findeth first his own brother Simon, and saith unto him, 'We have found the
Messiah' (which is, being interpreted, Christ). He brought him unto Jesus. Jesus
looked upon him, and said, "Thou art Simon the son of John: thou shalt be called
Cephas" (which is by interpretation, Peter).

43 On the morrow he was minded to go forth into Galilee, and he findeth Philip:
and Jesus saith unto him, "Follow me." Now Philip was from Bethsaida, of the
city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, 'We have
found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth,
the son of Joseph.' And Nathanael said unto him, 'Can any good thing come out of
47 Nazareth?' Philip saith unto him, 'Come and see.' Jesus saw Nathanael coming
to him, and saith of him, "Behold, an Israelite indeed, in whom is no guile!"
Nathanael saith unto him, 'Whence knowest thou me?' Jesus answered and said
unto him, "Before Philip called thee, when thou wast under the fig tree, I saw thee."
Nathanael answered him, 'Rabbi, thou art the Son of God; thou art King of Israel.'
50 Jesus answered and said unto him, "Because I said unto thee, I saw thee underneath
the fig tree, believest thou? thou shalt see greater things than these." And he saith

unto him, "Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

ii. The First Sign in Cana of Galilee

And the third day there was a marriage in Cana of Galilee; and the mother of **2**
Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And
when the wine failed, the mother of Jesus saith unto him, 'They have no wine.' And
Jesus saith unto her, "Woman, what have I to do with thee? mine hour is not yet
come." His mother saith unto the servants, 'Whatsoever he saith unto you, do it.' 5
Now there were six waterpots of stone set there after the Jews' manner of purifying,
containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots
with water." And they filled them up to the brim. And he saith unto them, "Draw
out now, and bear unto the ruler of the feast." And they bare it. And when the 9
ruler of the feast tasted the water now become wine, and knew not whence it was
(but the servants which had drawn the water knew), the ruler of the feast calleth the
bridegroom, and saith unto him, 'Every man setteth on first the good wine; and
when men have drunk freely, then that which is worse: thou hast kept the good
wine until now.'

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; 11
and his disciples believed on him.

iii. The Witness in the Temple

After this he went down to Capernaum, he, and his mother, and his brethren, and 12
his disciples: and there they abode not many days.

And the Passover of the Jews was at hand, and Jesus went up to Jerusalem.
And he found in the temple those that sold oxen and sheep and doves, and the changers
of money sitting: and he made a scourge of cords, and cast all out of the temple, both
the sheep and the oxen; and he poured out the changers' money, and overthrew their
tables; and to them that sold the doves he said, "Take these things hence; make 16
not my Father's house a house of merchandise." His disciples remembered that it
was written, *The zeal of thine house shall eat me up.* The Jews therefore answered
and said unto him, 'What sign shewest thou unto us, seeing that thou doest these
things?' Jesus answered and said unto them, "Destroy this temple, and in three
days I will raise it up." The Jews therefore said, 'Forty and six years was this temple
in building, and wilt thou raise it up in three days?' But he spake of the temple of 21
his body. When therefore he was raised from the dead, his disciples remembered that
he spake this; and they believed the scripture, and the word which Jesus had said.

iv. The Witness to Nicodemus

Now when he was in Jerusalem at the Passover, during the feast, many believed 23
on his name, beholding his signs which he did. But Jesus did not trust himself unto
them, for that he knew all men, and because he needed not that any one should bear
witness concerning man; for he himself knew what was in man.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: **3**
the same came unto him by night, and said to him,

'Rabbi, we know that thou art a teacher come from God: for no man can do
these signs that thou doest, except God be with him.'

Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a 3
man be born anew, he cannot see the kingdom of God."

Nicodemus saith unto him, 'How can a man be born when he is old? can he ente
a second time into his mother's womb, and be born?'
5 Jesus answered, "Verily, verily, I say unto thee, Except a man be born of wate
and the Spirit, he cannot enter into the kingdom of God. That which is born o
the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that
said unto thee, Ye must be born anew. The wind bloweth where it listeth, and tho
hearest the voice thereof, but knowest not whence it cometh, and whither it goeth
so is every one that is born of the Spirit."
9 Nicodemus answered and said unto him, 'How can these things be?'
Jesus answered and said unto him, "Art thou the teacher of Israel, and under
standest not these things? Verily, verily, I say unto thee, We speak that we d
know, and bear witness of that we have seen; and ye receive not our witness. If
told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenl
13 things? And no man hath ascended into heaven, but he that descended out o
heaven, even the Son of man, which is in heaven. And as Moses lifted up the ser
pent in the wilderness, even so must the Son of man be lifted up: that whosoeve
believeth may in him have eternal life."

16 For God so loved the world, that he gave his only begotten Son, that whosoeve
believeth on him should not perish, but have eternal life. For God sent not the So
into the world to judge the world; but that the world should be saved through him
He that believeth on him is not judged: he that believeth not hath been judged already
19 because he hath not believed on the name of the only begotten Son of God. An
this is the judgement, that the light is come into the world, and men loved the dark
ness rather than the light; for their works were evil. For every one that doeth il
hateth the light, and cometh not to the light, lest his works should be reproved.
21 But he that doeth the truth cometh to the light, that his works may be made manifest
that they have been wrought in God.

v. The Second Witness of John

22 After these things came Jesus and his disciples into the land of Judæa: an
there he tarried with them, and baptized. And John also was baptizing in Æno
near to Salim, because there was much water there: and they came, and were bap
tized. For John was not yet cast into prison. There arose therefore a questionin
26 on the part of John's disciples with a Jew about purifying. And they came unt
John, and said to him, 'Rabbi, he that was with thee beyond Jordan, to whom
thou hast borne witness, behold, the same baptizeth, and all men come to him.
John answered and said, 'A man can receive nothing, except it have been given hi
28 from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but
that I am sent before him. He that hath the bride is the bridegroom: but the frien
of the bridegroom, which standeth and heareth him, rejoiceth greatly because o
the bridegroom's voice: this my joy therefore is fulfilled. He must increase, bu
I must decrease.'

31 He that cometh from above is above all: he that is of the earth is of the earth
and of the earth he speaketh: he that cometh from heaven is above all. Wha
he hath seen and heard, of that he beareth witness; and no man receiveth hi
witness. He that hath received his witness hath set his seal to this, that God is true
For he whom God hath sent speaketh the words of God: for he giveth not the Spiri
35 by measure. The Father loveth the Son, and hath given all things into his hand
He that believeth on the Son hath eternal life; but he that obeyeth not the Son sha
not see life, but the wrath of God abideth on him.

vi. The Witness to the Samaritans

When therefore the Lord knew how that the Pharisees had heard that Jesus was 4
making and baptizing more disciples than John (although Jesus himself baptized
not, but his disciples), he left Judæa, and departed again into Galilee. And he
must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar,
near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well 6
was there. Jesus therefore, being wearied with his journey, sat thus by the well.
It was about the sixth hour. There cometh a woman of Samaria to draw water:
Jesus saith unto her, "Give me to drink." For his disciples were gone away into
the city to buy food.

The Samaritan woman therefore saith unto him, 'How is it that thou, being a 9
Jew, askest drink of me, which am a Samaritan woman?'*

Jesus answered and said unto her, "If thou knewest the gift of God, and who
it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he
would have given thee living water."

The woman saith unto him, 'Sir, thou hast nothing to draw with, and the well 11
is deep: from whence then hast thou that living water? Art thou greater than
our father Jacob, which gave us the well, and drank thereof himself, and his sons,
and his cattle?'

Jesus answered and said unto her, "Every one that drinketh of this water shall 13
thirst again: but whosoever drinketh of the water that I shall give him shall never
thirst; but the water that I shall give him shall become in him a well of water spring-
ing up unto eternal life."

The woman saith unto him, 'Sir, give me this water, that I thirst not, neither
come all the way hither to draw.'

Jesus saith unto her, "Go, call thy husband, and come hither." 16

The woman answered and said unto him, 'I have no husband.'

Jesus saith unto her, "Thou saidst well, I have no husband: for thou hast had
five husbands; and he whom thou now hast is not thy husband: this hast thou said
truly."

The woman saith unto him, 'Sir, I perceive that thou art a prophet. Our fathers 19
worshipped in this mountain; and ye say, that in Jerusalem is the place where men
ought to worship.'

Jesus saith unto her, "Woman, believe me, the hour cometh, when neither in
this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that
which ye know not: we worship that which we know: for salvation is from the
Jews. But the hour cometh, and now is, when the true worshippers shall worship 23
the Father in spirit and truth: for such doth the Father seek to be his worshippers.
God is spirit: and they that worship him must worship in spirit and truth."

The woman saith unto him, 'I know that Messiah cometh' (which is called
Christ): 'when he is come, he will declare unto us all things.'

Jesus saith unto her, "I that speak unto thee am he." 26

And upon this came his disciples; and they marvelled that he was speaking
with a woman; yet no man said, What seekest thou? or, Why speakest thou with
her? So the woman left her waterpot, and went away into the city, and saith to
the men, 'Come, see a man, which told me all things that ever I did: can this be
the Christ?' They went out of the city, and were coming to him. 30

In the mean while the disciples prayed him, saying, 'Rabbi, eat.'

But he said unto them, "I have meat to eat that ye know not."

*For Jews have no dealings with Samaritans.

33 The disciples therefore said one to another, 'Hath any man brought him aught
to eat?'
Jesus saith unto them, "My meat is to do the will of him that sent me, and to
accomplish his work. Say not ye, There are yet four months, and then cometh the
harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they
36 are white already unto harvest. He that reapeth receiveth wages, and gathereth
fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.
For herein is the saying true, One soweth, and another reapeth. I sent you to
reap that whereon ye have not laboured: others have laboured, and ye are entered
into their labour."
And from that city many of the Samaritans believed on him because of the word
40 of the woman, who testified, He told me all things that ever I did. So when the
Samaritans came unto him, they besought him to abide with them: and he abode
there two days. And many more believed because of his word; and they said to
the woman, 'Now we believe, not because of thy speaking: for we have heard for
ourselves, and know that this is indeed the Saviour of the world.'

vii. The Second Sign in Cana of Galilee

43 And after the two days he went forth from thence into Galilee. For Jesus him
self testified, that a prophet hath no honour in his own country. So when he came
into Galilee, the Galilæans received him, having seen all the things that he did in
Jerusalem at the feast: for they also went unto the feast.
46 He came therefore again unto Cana of Galilee, where he made the water wine.
And there was a certain nobleman, whose son was sick at Capernaum. When he
heard that Jesus was come out of Judæa into Galilee, he went unto him, and be
sought him that he would come down, and heal his son; for he was at the point of
death. Jesus therefore said unto him, "Except ye see signs and wonders, ye will
49 in no wise believe." The nobleman saith unto him, 'Sir, come down ere my child
die.' Jesus saith unto him, "Go thy way; thy son liveth." The man believed the
word that Jesus spake unto him, and he went his way. And as he was now going
down, his servants met him, saying that his son lived. So he inquired of them the
hour when he began to amend. They said therefore unto him, Yesterday at the
53 seventh hour the fever left him. So the father knew that it was at that hour in
which Jesus said unto him, Thy son liveth: and himself believed, and his whole
house. This is again the second sign that Jesus did, having come out of Judæa
into Galilee.

II

SIGNS AND WITNESS TO THE JEWS

i. Sign at the Pool of Bethesda, and Discourse arising therefrom

5 After these things there was a feast of the Jews; and Jesus went up to Jeru
salem.
Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew
Bethesda, having five porches. In these lay a multitude of them that were sick,
blind, halt, withered. And a certain man was there, which had been thirty and
eight years in his infirmity.
6 When Jesus saw him lying, and knew that he had been now a long time in the
case, he saith unto him, "Wouldest thou be made whole?"

The sick man answered him, 'Sir, I have no man, when the water is troubled, 7
to put me into the pool: but while I am coming, another steppeth down before me.'
Jesus saith unto him, "Arise, take up thy bed, and walk." And straightway
the man was made whole, and took up his bed and walked.
Now it was the sabbath on that day. So the Jews said unto him that was cured,
'It is the sabbath, and it is not lawful for thee to take up thy bed.'
But he answered them, 'He that made me whole, the same said unto me, Take 11
up thy bed, and walk.'
They asked him, 'Who is the man that said unto thee, Take up thy bed, and
walk?'
But he that was healed wist not who it was: for Jesus had conveyed himself
away, a multitude being in the place. Afterward Jesus findeth him in the temple, 14
and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing
befall thee." The man went away, and told the Jews that it was Jesus which had
made him whole.
And for this cause did the Jews persecute Jesus, because he did these things on
the sabbath.
But Jesus answered them, "My Father worketh even until now, and I work." 17
For this cause therefore the Jews sought the more to kill him, because he not
only brake the sabbath, but also called God his own Father, making himself equal
with God.
Jesus therefore answered and said unto them: 19
"Verily, verily, I say unto you, The Son can do nothing of himself, but what he
seeth the Father doing: for what things soever he doeth, these the Son also doeth in
like manner. For the Father loveth the Son, and sheweth him all things that him-
self doeth: and greater works than these will he shew him, that ye may marvel.
For as the Father raiseth the dead and quickeneth them, even so the Son also quick- 21
eneth whom he will. For neither doth the Father judge any man, but he hath given
all judgement unto the Son; that all may honour the Son, even as they honour the
Father. He that honoureth not the Son honoureth not the Father which sent him.
Verily, verily, I say unto you, He that heareth my word, and believeth him that 24
sent me, hath eternal life, and cometh not into judgement, but hath passed out of
death into life. Verily, verily, I say unto you, The hour cometh, and now is, when
the dead shall hear the voice of the Son of God; and they that hear shall live. For
as the Father hath life in himself, even so gave he to the Son also to have life in him-
self: and he gave him authority to execute judgement, because he is the Son of man. 27
Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear
his voice, and shall come forth; they that have done good, unto the resurrection of
life; and they that have done ill, unto the resurrection of judgement.
"I can of myself do nothing: as I hear, I judge: and my judgement is righteous; 30
because I seek not mine own will, but the will of him that sent me. If I bear witness
of myself, my witness is not true. It is another that beareth witness of me; and
I know that the witness which he witnesseth of me is true. Ye have sent unto John,
and he hath borne witness unto the truth. But the witness which I receive is not
from man: howbeit I say these things, that ye may be saved. He was the lamp that 35
burneth and shineth: and ye were willing to rejoice for a season in his light. But
the witness which I have is greater than that of John: for the works which the Father
hath given me to accomplish, the very works that I do, bear witness of me, that the
Father hath sent me. And the Father which sent me, he hath borne witness of me.
Ye have neither heard his voice at any time, nor seen his form. And ye have not 38
his word abiding in you: for whom he sent, him ye believe not. Ye search the
scriptures, because ye think that in them ye have eternal life; and these are they
which bear witness of me; and ye will not come to me, that ye may have life. I

42 receive not glory from men. But I know you, that ye have not the love of God in
yourselves. I am come in my Father's name, and ye receive me not: if another
shall come in his own name, him ye will receive. How can ye believe, which receive
glory one of another, and the glory that cometh from the only God ye seek not?
Think not that I will accuse you to the Father: there is one that accuseth you, even
46 Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe
me; for he wrote of me. But if ye believe not his writings, how shall ye believe
my words?"

ii. Sign of the Loaves and Fishes, and Disputation arising therefrom

6 After these things Jesus went away to the other side of the sea of Galilee, which
is the sea of Tiberias. And a great multitude followed him, because they beheld
the signs which he did on them that were sick. And Jesus went up into the moun-
tain, and there he sat with his disciples. Now the Passover, the feast of the Jews,
5 was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude
cometh unto him, saith unto Philip, Whence are we to buy bread, that these may
eat? And this he said to prove him: for he himself knew what he would do. Philip
answered him, Two hundred pennyworth of bread is not sufficient for them, that
every one may take a little. One of his disciples, Andrew, Simon Peter's brother,
9 saith unto him, There is a lad here, which hath five barley loaves, and two fishes:
but what are these among so many? Jesus said, Make the people sit down. Now
there was much grass in the place. So the men sat down, in number about five
thousand. Jesus therefore took the loaves; and having given thanks, he distributed
12 to them that were set down; likewise also of the fishes as much as they would. And
when they were filled, he saith unto his disciples, Gather up the broken pieces which
remain over, that nothing be lost. So they gathered them up, and filled twelve
baskets with broken pieces from the five barley loaves, which remained over unto
them that had eaten. When therefore the people saw the sign which he did, they
said, This is of a truth the prophet that cometh into the world.
15 Jesus therefore perceiving that they were about to come and take him by force,
to make him king, withdrew again into the mountain himself alone.

And when evening came, his disciples went down unto the sea; and they entered
into a boat, and were going over the sea unto Capernaum. And it was now dark,
and Jesus had not yet come to them. And the sea was rising by reason of a great
19 wind that blew. When therefore they had rowed about five and twenty or thirty
furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat:
and they were afraid. But he saith unto them, It is I; be not afraid. They were
willing therefore to receive him into the boat: and straightway the boat was at the
land whither they were going.
22 On the morrow the multitude which stood on the other side of the sea saw that
there was none other boat there, save one, and that Jesus entered not with his dis-
ciples into the boat, but that his disciples went away alone (howbeit there came boats
from Tiberias nigh unto the place where they ate the bread after the Lord had given
24 thanks): when the multitude therefore saw that Jesus was not there, neither his
disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.
And when they found him on the other side of the sea, they said unto him, 'Rabbi,
when camest thou hither?'

Jesus answered them and said, "Verily, verily, I say unto you, Ye seek me
27 not because ye saw signs, but because ye ate of the loaves and were filled. Work
not for the meat which perisheth, but for the meat which abideth unto eternal
life, which the Son of man shall give unto you: for him the Father, even God, hath
sealed."

They said therefore unto him, 'What must we do, that we may work the works of God?'

Jesus answered and said unto them, "This is the work of God, that ye believe on 29
him whom he hath sent."

They said therefore unto him, 'What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, *He gave them bread out of heaven to eat.*'

Jesus therefore said unto them, "Verily, verily, I say unto you, It was not Moses 32
that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world."

They said therefore unto him, 'Lord, evermore give us this bread.'

Jesus said unto them, "I am the bread of life: he that cometh to me shall not 35
hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is 39
the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day."

The Jews therefore murmured concerning him, because he said, I am the bread 41
which came down out of heaven. And they said, 'Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?'

Jesus answered and said unto them, "Murmur not among yourselves. No man 43
can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, *And they shall all be taught of God.* Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread 48
of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world."

The Jews therefore strove one with another, saying, 'How can this man give us his 52
flesh to eat?'

Jesus therefore said unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that 54
eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever."

These things said he in the synagogue, as he taught in Capernaum. Many there- 59
fore of his disciples, when they heard this, said, 'This is a hard saying; who can hear it?'

But Jesus, knowing in himself that his disciples murmured at this, said unto them, 62
"Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there

are some of you that believe not." For Jesus knew from the beginning who they were
65 that believed not, and who it was that should betray him. And he said, "For this
cause have I said unto you, that no man can come unto me, except it be given unto him
of the Father."

Upon this many of his disciples went back, and walked no more with him. Jesus
said therefore unto the twelve, "Would ye also go away?"

68 Simon Peter answered him, 'Lord, to whom shall we go? thou hast the words of
eternal life. And we have believed and know that thou art the Holy One of God.'

Jesus answered them, "Did not I choose you the twelve, and one of you is a devil?'
Now he spake of Judas the son of Simon Iscariot, for he it was that should betray
him, being one of the twelve.

iii. Witness and Disputation at the Feast of Tabernacles

7 And after these things Jesus walked in Galilee: for he would not walk in Judæa,
because the Jews sought to kill him. Now the feast of the Jews, the Feast of Taber-
nacles, was at hand.

His brethren therefore said unto him, 'Depart hence, and go into Judæa, that thy
disciples also may behold thy works which thou doest. For no man doeth anything
in secret, and himself seeketh to be known openly. If thou doest these things, manifest
5 thyself to the world.' For even his brethren did not believe on him.

Jesus therefore saith unto them, "My time is not yet come; but your time is alway
ready. The world cannot hate you; but me it hateth, because I testify of it, that its
works are evil. Go ye up unto the feast: I go not up yet unto this feast; because my
time is not yet fulfilled."

9 And having said these things unto them, he abode still in Galilee. But when his
brethren were gone up unto the feast, then went he also up, not publicly, but as it
were in secret. The Jews therefore sought him at the feast, and said, Where is he?
And there was much murmuring among the multitudes concerning him: some said,
He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit
no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and
taught.

The Jews therefore marvelled, saying, 'How knoweth this man letters, having
never learned?'

Jesus therefore answered them, and said, "My teaching is not mine, but his that
17 sent me. If any man willeth to do his will, he shall know of the teaching, whether it
be of God, or whether I speak from myself. He that speaketh from himself seeketh
his own glory: but he that seeketh the glory of him that sent him, the same is true,
and no unrighteousness is in him. Did not Moses give you the law, and yet none of
you doeth the law? Why seek ye to kill me?"

20 The multitude answered, 'Thou hast a devil: who seeketh to kill thee?'

Jesus answered and said unto them, "I did one work, and ye all marvel. For
this cause hath Moses given you circumcision (not that it is of Moses, but of the
fathers); and on the sabbath ye circumcise a man. If a man receiveth circum-
cision on the sabbath, that the law of Moses may not be broken; are ye wroth with
24 me, because I made a man every whit whole on the sabbath? Judge not according
to appearance, but judge righteous judgement."

Some therefore of them of Jerusalem said, 'Is not this he whom they seek to kill?
And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers
indeed know that this is the Christ? Howbeit we know this man whence he is: but
when the Christ cometh, no one knoweth whence he is.'

28 Jesus therefore cried in the temple, teaching and saying, "Ye both know me, and

know whence I am; and I am not come of myself, but he that sent me is true, whom
ye know not. I know him; because I am from him, and he sent me."
They sought therefore to take him: and no man laid his hand on him, because his 30
hour was not yet come. But of the multitude many believed on him; and they
said, When the Christ shall come, will he do more signs than those which this man
hath done? The Pharisees heard the multitude murmuring these things concerning
him; and the chief priests and the Pharisees sent officers to take him.
Jesus therefore said, "Yet a little while am I with you, and I go unto him that sent 33
me. Ye shall seek me, and shall not find me: and where I am, ye cannot come."
The Jews therefore said among themselves, 'Whither will this man go that we
shall not find him? will he go unto the Dispersion among the Greeks, and teach the
Greeks? What is this word that he said, Ye shall seek me, and shall not find me:
and where I am, ye cannot come?'
Now on the last day, the great day of the feast, Jesus stood and cried, saying, 37
"If any man thirst, let him come unto me, and drink. He that believeth on me, as
the scripture hath said, out of his belly shall flow rivers of living water." But this
spake he of the Spirit, which they that believed on him were to receive: for the Spirit
was not yet given; because Jesus was not yet glorified.
Some of the multitude therefore, when they heard these words, said, 'This is of a 40
truth the prophet.' Others said, 'This is the Christ.' But some said, 'What, doth the
Christ come out of Galilee? Hath not the scripture said that the Christ cometh of
the seed of David, and from Bethlehem, the village where David was?' So there arose
a division in the multitude because of him. And some of them would have taken him;
but no man laid hands on him.
The officers therefore came to the chief priests and Pharisees; and they said unto 45
them, 'Why did ye not bring him?'
The officers answered, 'Never man so spake.'
The Pharisees therefore answered them, 'Are ye also led astray? Hath any of the
rulers believed on him, or of the Pharisees? But this multitude which knoweth not
the law are accursed.'
Nicodemus saith unto them (he that came to him before, being one of them), 50
'Doth our law judge a man, except it first hear from himself and know what he doeth?'
They answered and said unto him, 'Art thou also of Galilee? Search, and see
that out of Galilee ariseth no prophet.'
Again therefore Jesus spake unto them, saying, "I am the light of the world: he **8**12
that followeth me shall not walk in the darkness, but shall have the light of life."
The Pharisees therefore said unto him, 'Thou bearest witness of thyself; thy
witness is not true.'
Jesus answered and said unto them, "Even if I bear witness of myself, my witness 14
is true: for I know whence I came, and whither I go; but ye know not whence I
come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I
judge, my judgement is true: for I am not alone, but I and the Father that sent me.
Yea and in your law it is written, that the witness of two men is true. I am he that 18
beareth witness of myself, and the Father that sent me beareth witness of me."
They said therefore unto him, 'Where is thy Father?'
Jesus answered, "Ye know neither me, nor my Father: if ye knew me, ye would
know my Father also."
These words spake he in the treasury, as he taught in the temple: and no man took 20
him; because his hour was not yet come.
He said therefore again unto them, "I go away, and ye shall seek me, and shall die
in your sin: whither I go, ye cannot come."
The Jews therefore said, 'Will he kill himself, that he saith, Whither I go, ye cannot
come?'

23 And he said unto them, "Ye are from beneath; I am from above; ye are of this
world; I am not of this world. I said therefore unto you, that ye shall die in your
sins: for except ye believe that I am he, ye shall die in your sins."
They said therefore unto him, 'Who art thou?'
Jesus said unto them, "Even that which I have also spoken unto you from the
26 beginning. I have many things to speak and to judge concerning you: howbeit he
that sent me is true; and the things which I heard from him, these speak I unto the
world."
They perceived not that he spake to them of the Father.
28 Jesus therefore said, "When ye have lifted up the Son of man, then shall ye know
that I am he, and that I do nothing of myself, but as the Father taught me, I speak
these things. And he that sent me is with me; he hath not left me alone; for I do
always the things that are pleasing to him."
31 As he spake these things, many believed on him. Jesus therefore said to those
Jews which had believed him, "If ye abide in my word, then are ye truly my dis-
ciples; and ye shall know the truth, and the truth shall make you free."
They answered unto him, 'We be Abraham's seed, and have never yet been in
bondage to any man: how sayest thou, Ye shall be made free?'
34 Jesus answered them, "Verily, verily, I say unto you, Every one that committeth
sin is the bondservant of sin. And the bondservant abideth not in the house for ever:
the son abideth for ever. If therefore the Son shall make you free, ye shall be free
indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word
38 hath not free course in you. I speak the things which I have seen with my Father:
and ye also do the things which ye heard from your father."
They answered and said unto him, 'Our father is Abraham.'
Jesus saith unto them, "If ye were Abraham's children, ye would do the works
of Abraham. But now ye seek to kill me, a man that hath told you the truth, which
41 I heard from God: this did not Abraham. Ye do the works of your father."
They said unto him, 'We were not born of fornication; we have one Father, even
God.'
Jesus said unto them, "If God were your Father, ye would love me: for I came
forth and am come from God; for neither have I come of myself, but he sent me.
43 Why do ye not understand my speech? Even because ye cannot hear my word.
Ye are of your father the devil, and the lusts of your father it is your will to do. He
was a murderer from the beginning, and stood not in the truth, because there is no
truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and
45 the father thereof. But because I say the truth, ye believe me not. Which of you
convicteth me of sin? If I say truth, why do ye not believe me? He that is of God
heareth the words of God: for this cause ye hear them not, because ye are not of God."
The Jews answered and said unto him, 'Say we not well that thou art a Samaritan
and hast a devil?'
49 Jesus answered, "I have not a devil; but I honour my Father, and ye dishonour
me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily,
verily, I say unto you, If a man keep my word, he shall never see death."
The Jews said unto him, 'Now we know that thou hast a devil. Abraham is
dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste
53 of death. Art thou greater than our father Abraham, which is dead? and the prophets
are dead: whom makest thou thyself?'
Jesus answered, "If I glorify myself, my glory is nothing: it is my Father that
glorifieth me; of whom ye say, that he is your God; and ye have not known him: but
I know him; and if I should say, I know him not, I shall be like unto you, a liar: but
56 I know him, and keep his word. Your father Abraham rejoiced to see my day; and
he saw it, and was glad."

The Jews therefore said unto him, 'Thou art not yet fifty years old, and hast thou 57
seen Abraham?'

Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am."

They took up stones therefore to cast at him: but Jesus hid himself, and went out 59
of the temple.

iv. Sign of the Man born blind, and the ensuing Controversy

And as he passed by, he saw a man blind from his birth. And his disciples asked 9
him, saying, 'Rabbi, who did sin, this man, or his parents, that he should be born blind?'

Jesus answered, "Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. We must work the works of him that sent 4
me, while it is day; the night cometh, when no man can work. When I am in the world, I am the light of the world."

When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of 'Si- 7
loam' (which is by interpretation, 'Sent'). He went away therefore, and washed, and came seeing.

The neighbours, therefore, and they which saw him aforetime, that he was a beggar, said, 'Is not this he that sat and begged?' Others said, 'It is he:' others 9
said, 'No, but he is like him.'

He said, 'I am he.'

They said therefore unto him, 'How then were thine eyes opened?'

He answered, 'The man that is called Jesus made clay, and anointed mine eyes, 11
and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.'

And they said unto him, 'Where is he?'

He saith, 'I know not.'

They bring to the Pharisees him that aforetime was blind. Now it was the 13
sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight.

And he said unto them, 'He put clay upon mine eyes, and I washed, and do see.'

Some therefore of the Pharisees said, 'This man is not from God, because he 16
keepeth not the sabbath.' But others said, 'How can a man that is a sinner do such signs?' And there was a division among them.

They say therefore unto the blind man again, 'What sayest thou of him, in that he opened thine eyes?'

And he said, 'He is a prophet.'

The Jews therefore did not believe concerning him, that he had been blind, and 18
had received his sight, until they called the parents of him that had received his sight, and asked them, saying, 'Is this your son, who ye say was born blind? how then doth he now see?'

His parents answered and said, 'We know that this is our son, and that he was 20
born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.' These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. There- 23
fore said his parents, He is of age; ask him.

So they called a second time the man that was blind, and said unto him, 'Give glory to God: we know that this man is a sinner.'

25 He therefore answered, 'Whether he be a sinner, I know not: one thing I know
that, whereas I was blind, now I see.'
They said therefore unto him, 'What did he to thee? how opened he thine
eyes?'
27 He answered them, 'I told you even now, and ye did not hear: wherefore would
ye hear it again? would ye also become his disciples?'
And they reviled him, and said, 'Thou art his disciple; but we are disciples of
Moses. We know that God hath spoken unto Moses: but as for this man, we know
not whence he is.'
30 The man answered and said unto them, 'Why, herein is the marvel, that ye know
not whence he is, and yet he opened mine eyes. We know that God heareth not
sinners: but if any man be a worshipper of God, and do his will, him he heareth.
Since the world began it was never heard that any one opened the eyes of a man born
blind. If this man were not from God, he could do nothing.'
34 They answered and said unto him, 'Thou wast altogether born in sins, and dost
thou teach us?' And they cast him out.
Jesus heard that they had cast him out; and finding him, he said, "Dost thou
believe on the Son of God?"
36 He answered and said, 'And who is he, Lord, that I may believe on him?'
Jesus said unto him, "Thou hast both seen him, and he it is that speaketh with
thee."
And he said, 'Lord, I believe.' And he worshipped him.
39 And Jesus said, "For judgement came I into this world, that they which see not
may see; and that they which see may become blind."
Those of the Pharisees which were with him heard these things, and said unto
him, 'Are we also blind?'
41 Jesus said unto them, "If ye were blind, ye would have no sin: but now ye say,
We see: your sin remaineth."

v. Parable of the Good Shepherd, and Dissensions arising therefrom

10 "Verily, verily, I say unto you, He that entereth not by the door into the fold of
the sheep, but climbeth up some other way, the same is a thief and a robber. But
he that entereth in by the door is the shepherd of the sheep. To him the porter
openeth; and the sheep hear his voice: and he calleth his own sheep by name, and
4 leadeth them out. When he hath put forth all his own, he goeth before them, and
the sheep follow him: for they know his voice. And a stranger will they not follow,
but will flee from him: for they know not the voice of strangers."
This parable spake Jesus unto them: but they understood not what things they
7 were which he spake unto them. Jesus therefore said unto them again, "Verily,
verily, I say unto you, I am the door of the sheep. All that came before me are
thieves and robbers: but the sheep did not hear them. I am the door: by me if
any man enter in, he shall be saved, and shall go in and go out, and shall find pas-
ture. The thief cometh not, but that he may steal, and kill and destroy: I came
11 that they may have life, and may have it abundantly. I am the good shepherd.
the good shepherd layeth down his life for the sheep. He that is a hireling, and no
a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth
the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth
because he is a hireling, and careth not for the sheep. I am the good shepherd;
and I know mine own, and mine own know me, even as the Father knoweth me, and
16 I know the Father; and I lay down my life for the sheep. And other sheep I have,
which are not of this fold: them also I must bring, and they shall hear my voice;
and they shall become one flock, one shepherd. Therefore doth the Father love

me, because I lay down my life, that I may take it again. No one taketh it away 18
from me, but I lay it down of myself. I have power to lay it down, and I have power
to take it again. This commandment received I from my Father."

There arose a division again among the Jews because of these words. And 19
many of them said, 'He hath a devil, and is mad; why hear ye him?' Others
said, 'These are not the sayings of one possessed with a devil. Can a devil open the
eyes of the blind?'

And it was the Feast of the Dedication at Jerusalem: it was winter; and Jesus 22
was walking in the temple in Solomon's porch. The Jews therefore came round
about him, and said unto him, 'How long dost thou hold us in suspense? If thou
art the Christ, tell us plainly.'

Jesus answered them, "I told you, and ye believe not: the works that I do in 25
my Father's name, these bear witness of me. But ye believe not, because ye are not
of my sheep. My sheep hear my voice, and I know them, and they follow me: and
I give unto them eternal life; and they shall never perish, and no one shall snatch
them out of my hand. My Father, which hath given them unto me, is greater than 29
all; and no one is able to snatch them out of the Father's hand. I and the Father
are one."

The Jews took up stones again to stone him.

Jesus answered them, "Many good works have I shewed you from the Father; 32
for which of those works do ye stone me?"

The Jews answered him, 'For a good work we stone thee not, but for blasphemy;
and because that thou, being a man, makest thyself God.'

Jesus answered them, "Is it not written in your law, I said, Ye are gods? If 34
he called them gods, unto whom the word of God came (and the scripture cannot be
broken), say ye of him, whom the Father sanctified and sent into the world, Thou
blasphemest; because I said, I am the Son of God? If I do not the works of my
Father, believe me not. But if I do them, though ye believe not me, believe the 38
works: that ye may know and understand that the Father is in me, and I in the
Father."

They sought again to take him: and he went forth out of their hand.

vi. Sign of the Raising of Lazarus, and Counsels of Death

And he went away again beyond Jordan into the place where John was at the 40
first baptizing; and there he abode. And many came unto him; and they said,
John indeed did no sign: but all things whatsoever John spake of this man were
true. And many believed on him there.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her 11
sister Martha. And it was that Mary which anointed the Lord with ointment, and
wiped his feet with her hair, whose brother Lazarus was sick. The sisters there-
fore sent unto him, saying, 'Lord, behold, he whom thou lovest is sick.' But when
Jesus heard it, he said, "This sickness is not unto death, but for the glory of God,
that the Son of God may be glorified thereby." Now Jesus loved Martha, and her 5
sister, and Lazarus. When therefore he heard that he was sick, he abode at that time
two days in the place where he was. Then after this he saith to the disciples, "Let
us go into Judæa again." The disciples say unto him, 'Rabbi, the Jews were but
now seeking to stone thee; and goest thou thither again?' Jesus answered, "Are 9
there not twelve hours in the day? If a man walk in the day, he stumbleth not,
because he seeth the light of this world. But if a man walk in the night, he stum-
bleth, because the light is not in him." These things spake he: and after this he
saith unto them, "Our friend Lazarus is fallen asleep; but I go, that I may awake
him out of sleep." The disciples therefore said unto him, 'Lord, if he is fallen 12

13 asleep, he will recover.' Now Jesus had spoken of his death: but they thought that
he spake of taking rest in sleep. Then Jesus therefore said unto them plainly,
"Lazarus is dead. And I am glad for your sakes that I was not there, to the intent
ye may believe; nevertheless let us go unto him." Thomas therefore, who is called
Didymus, said unto his fellow-disciples, 'Let us also go, that we may die with him.'
17 So when Jesus came, he found that he had been in the tomb four days already.
Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the
Jews had come to Martha and Mary, to console them concerning their brother.
Martha therefore, when she heard that Jesus was coming, went and met him: but
21 Mary still sat in the house. Martha therefore said unto Jesus, 'Lord, if thou hadst
been here, my brother had not died. And even now I know that, whatsoever thou
shalt ask of God, God will give thee.' Jesus saith unto her, "Thy brother shall
rise again." Martha saith unto him, 'I know that he shall rise again in the resurrec-
25 tion at the last day.' Jesus said unto her, "I am the resurrection, and the life:
he that believeth on me, though he die, yet shall he live: and whosoever liveth and
believeth on me shall never die. Believest thou this?" She saith unto him, 'Yea,
Lord: I have believed that thou art the Christ, the Son of God, even he that cometh
into the world.'
28 And when she had said this, she went away, and called Mary her sister secretly,
saying, The Master is here, and calleth thee. And she, when she heard it, arose
quickly, and went unto him. (Now Jesus was not yet come into the village, but was
still in the place where Martha met him.) The Jews then which were with her in
the house, and were comforting her, when they saw Mary, that she rose up quickly
and went out, followed her, supposing that she was going unto the tomb to weep
32 there. Mary therefore, when she came where Jesus was, and saw him, fell down
at his feet, saying unto him, 'Lord, if thou hadst been here, my brother had not died.'
When Jesus therefore saw her weeping, and the Jews also weeping which came with
her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?"
They say unto him, 'Lord, come and see.' Jesus wept. The Jews therefore said,
37 'Behold how he loved him!' But some of them said, 'Could not this man, which
opened the eyes of him that was blind, have caused that this man also should not
die?' Jesus therefore again groaning in himself cometh to the tomb. Now it
was a cave, and a stone lay against it. Jesus saith, "Take ye away the stone."
Martha, the sister of him that was dead, saith unto him, 'Lord, by this time he
40 stinketh: for he hath been dead four days.' Jesus saith unto her, "Said I not unto
thee, that, if thou believedst, thou shouldest see the glory of God?" So they took
away the stone. And Jesus lifted up his eyes, and said, "Father, I thank thee that
thou heardest me. And I knew that thou hearest me always: but because of the
multitude which standeth around I said it, that they may believe that thou didst
43 send me." And when he had thus spoken, he cried with a loud voice, "Lazarus,
come forth." He that was dead came forth, bound hand and foot with grave-clothes;
and his face was bound about with a napkin. Jesus saith unto them, "Loose him,
and let him go."

Many therefore of the Jews, which came to Mary and beheld that which he did,
believed on him. But some of them went away to the Pharisees, and told them the
things which Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said, 'What
do we? for this man doeth many signs. If we let him thus alone, all men will be-
lieve on him: and the Romans will come and take away both our place and our
nation.' But a certain one of them, Caiaphas, being high priest that year, said
unto them, 'Ye know nothing at all, nor do ye take account that it is expedient
for you that one man should die for the people, and that the whole nation perish
51 not.' Now this he said not of himself: but being high priest that year, he prophe-

sied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into 54
the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

vii. Witness of the Multitude at the entering into Jerusalem

Now the Passover of the Jews was at hand: and many went up to Jerusalem 55
out of the country before the Passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the Passover came to Bethany, where Lazarus 12
was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, which should be- 4
tray him, saith, 'Why was not this ointment sold for three hundred pence, and given to the poor?' Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. Jesus therefore said, "Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always."

The common people therefore of the Jews learned that he was there: and they 9
came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

On the morrow a great multitude that had come to the feast, when they heard 12
that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, 'Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.' And Jesus, having found a young ass, sat thereon; as it is written, *Fear not, daughter of Zion: behold, thy King cometh, sitting* 15
on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they 18
heard that he had done this sign. The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him.

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

And Jesus answereth them, saying, "The hour is come, that the Son of man should 23
be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant 26
be: if any man serve me, him will the Father honour. Now is my soul troubled; and

what shall I say? Father, save me from this hour. But for this cause came I unto
28 this hour. Father, glorify thy name."

There came therefore a voice out of heaven, saying, "I have both glorified it, and will glorify it again." The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.

Jesus answered and said, "This voice hath not come for my sake, but for your sakes. Now is the judgement of this world: now shall the prince of this world be
32 cast out. And I, if I be lifted up from the earth, will draw all men unto myself." But this he said, signifying by what manner of death he should die.

The multitude therefore answered him, 'We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?'

35 Jesus therefore said unto them, "Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light." These things spake Jesus, and he departed and hid himself from them.

37 But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again, *He hath blinded their eyes, and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them.* These things said Isaiah, because he saw his glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same
49 shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak."

III

SIGNS AND WITNESS OF JESUS AMONG HIS OWN DISCIPLES

i. The Last Supper

13 Now before the feast of the Passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus,

knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; 4 and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, 'Lord, dost thou wash my feet?' Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter." Peter saith unto him, 'Thou shalt never 8 wash my feet.' Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him, 'Lord, not my feet only, but also my hands and my head.' Jesus saith to him, "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, — but not all." For he knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet, and taken his garments, and sat down again, 12 he said unto them, "Know ye what I have done to you? Ye call me, Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. —

"I speak not of you all: I know whom I have chosen: but that the scripture may 18 be fulfilled, *He that eateth my bread lifted up his heel against me.* From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. —

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." —

When Jesus had thus said, he was troubled in the spirit, and testified, and said, 21 "Verily, verily, I say unto you, that one of you shall betray me."

The disciples looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, 'Tell us who it is of whom he speaketh.' He leaning back, as he was, on Jesus' breast saith unto him, 'Lord, who is it?'

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him." 26 So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, "That thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus 29 said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor.

He then having received the sop went out straightway. And it was night.

ii. Discourse of the Departure of Jesus and the Comforter to come

When therefore he was gone out, Jesus saith, "Now is the Son of man glorified, and 31 God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved 34 you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Simon Peter saith unto him, 'Lord, whither goest thou?'

Jesus answereth, "Whither I go, thou canst not follow me now; but thou shalt follow afterwards."

37 Peter saith unto him, 'Lord, why cannot I follow thee even now? I will lay down my life for thee.'

Jesus answereth, "Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

14 "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way."

5 Thomas saith unto him, 'Lord, we know not whither thou goest; how know we the way?'

Jesus saith unto him, "I am the way, and the truth, and the life: no one cometh unto the Father but through me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him."

8 Philip saith unto him, 'Lord, shew us the Father, and it sufficeth us.'

Jesus saith unto him, "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father: how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth 11 his works. Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, 15 that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world 20 beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

22 Judas (not Iscariot) saith unto him, 'Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?'

Jesus answered and said unto him, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said 27 unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to 30 pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence."

iii. Parable of the Vine: Relation of the Disciples to their Master and to the Father

"I am the true vine, and my Father is the husbandman. Every branch in me that 15
beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth
it, that it may bear more fruit. Already ye are clean because of the word which I
have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit
of itself, except it abide in the vine; so neither can ye, except ye abide in me. I
am the vine, ye are the branches: he that abideth in me, and I in him, the same
beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, 6
he is cast forth as a branch, and is withered; and they gather them, and cast them into
the fire, and they are burned. If ye abide in me, and my words abide in you, ask
whatsoever ye will, and it shall be done unto you. Herein is my Father glorified,
that ye bear much fruit; and so shall ye be my disciples.

"Even as the Father hath loved me, I also have loved you: abide ye in my love. 9
If ye keep my commandments, ye shall abide in my love; even as I have kept my
Father's commandments, and abide in his love. These things have I spoken unto
you, that my joy may be in you, and that your joy may be fulfilled. This is my com-
mandment, that ye love one another, even as I have loved you. Greater love hath no 13
man than this, that a man lay down his life for his friends. Ye are my friends, if
ye do the things which I command you. No longer do I call you servants; for the
servant knoweth not what his lord doeth: but I have called you friends; for all
things that I heard from my Father I have made known unto you. Ye did not choose 16
me, but I chose you, and appointed you, that ye should go and bear fruit, and that your
fruit should abide: that whatsoever ye shall ask of the Father in my name, he may
give it you. These things I command you, that ye may love one another.

"If the world hateth you, know ye that it hath hated me before it hated you. 18
If ye were of the world, the world would love its own: but because ye are not of
the world, but I chose you out of the world, therefore the world hateth you. Remem-
ber the word that I said unto you, A servant is not greater than his lord. If they
persecuted me, they will also persecute you; if they kept my word, they will keep
yours also. But all these things will they do unto you for my name's sake, because 21
they know not him that sent me. If I had not come and spoken unto them, they had
not had sin: but now they have no excuse for their sin. He that hateth me hateth my
Father also. If I had not done among them the works which none other did, they had
not had sin: but now have they both seen and hated both me and my Father. But 25
this cometh to pass, that the word may be fulfilled that is written in their law, *They
hated me without a cause.* But when the Comforter is come, whom I will send unto
you from the Father, even the Spirit of truth, which proceedeth from the Father, he
shall bear witness of me: and ye also bear witness, because ye have been with me from
the beginning. These things have I spoken unto you, that ye should not be made to 16
stumble. They shall put you out of the synagogues: yea, the hour cometh, that
whosoever killeth you shall think that he offereth service unto God. And these things
will they do, because they have not known the Father, nor me. But these things
have I spoken unto you, that when their hour is come, ye may remember them, how
that I told you.

"And these things I said not unto you from the beginning, because I was with you.
But now I go unto him that sent me; and none of you asketh me, Whither goest thou? 5
But because I have spoken these things unto you, sorrow hath filled your heart.
Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go
not away, the Comforter will not come unto you; but if I go, I will send him unto you.
And he, when he is come, will convict the world in respect of sin, and of righteousness, 8
and of judgement: of sin, because they believe not on me; of righteousness, because

I go to the Father, and ye behold me no more; of judgement, because the prince of
12 this world hath been judged. I have yet many things to say unto you, but ye cannot
bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you
into all the truth: for he shall not speak from himself; but what things soever he shall
hear, these shall he speak: and he shall declare unto you the things that are to come.
15 He shall glorify me: for he shall take of mine, and shall declare it unto you. All
things whatsoever the Father hath are mine: therefore said I, that he taketh of mine,
and shall declare it unto you. A little while, and ye behold me no more; and again
a little while, and ye shall see me."
17 Some of his disciples therefore said one to another, 'What is this that he saith
unto us, A little while, and ye behold me not; and again a little while, and ye shall
see me: and, Because I go to the Father?' They said therefore, 'What is this
that he saith, A little while? We know not what he saith.'
19 Jesus perceived that they were desirous to ask him, and he said unto them, "Do
ye inquire among yourselves concerning this, that I said, A little while, and ye behold
me not, and again a little while, and ye shall see me? Verily, verily, I say unto you,
that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful,
21 but your sorrow shall be turned into joy. A woman when she is in travail hath
sorrow, because her hour is come: but when she is delivered of the child, she re-
membereth no more the anguish, for the joy that a man is born into the world. And
ye therefore now have sorrow: but I will see you again, and your heart shall rejoice,
23 and your joy no one taketh away from you. And in that day ye shall ask me no
question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he
will give it you in my name. Hitherto have ye asked nothing in my name: ask, and
ye shall receive, that your joy may be fulfilled. These things have I spoken unto you
in proverbs: the hour cometh, when I shall no more speak unto you in proverbs,
26 but shall tell you plainly of the Father. In that day ye shall ask in my name:
and I say not unto you, that I will pray the Father for you; for the Father himself
loveth you, because ye have loved me, and have believed that I came forth from the
Father. I came out from the Father, and am come into the world: again, I leave
the world, and go unto the Father."
29 His disciples say, 'Lo, now speakest thou plainly, and speakest no proverb.
Now know we that thou knowest all things, and needest not that any man should
ask thee: by this we believe that thou camest forth from God.'
Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea, is
come, that ye shall be scattered, every man to his own, and shall leave me alone:
33 and yet I am not alone, because the Father is with me. These things have I spoken
unto you, that in me ye may have peace. In the world ye have tribulation: but
be of good cheer; I have overcome the world."

iv. Jesus' Prayer to the Father for the Disciples

17 These things spake Jesus; and lifting up his eyes to heaven, he said, "Father,
the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest
him authority over all flesh, that whatsoever thou hast given him, to them he should
give eternal life. And this is life eternal, that they should know thee the only true
4 God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth,
having accomplished the work which thou hast given me to do. And now, O Father,
glorify thou me with thine own self with the glory which I had with thee before
the world was. I manifested thy name unto the men whom thou gavest me out of
the world: thine they were, and thou gavest them to me; and they have kept thy
7 word. Now they know that all things whatsoever thou hast given me are from
thee: for the words which thou gavest me I have given unto them; and they received

them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom 9
thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was 12
with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the 14
world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me 17
into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which 22
thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew 25
thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them."

IV

THE PASSION AND RESURRECTION OF JESUS

i. The Arrest and Witness before the High Priest and Pilate

When Jesus had spoken these words, he went forth with his disciples over the 18
brook Kidron, where was a garden, into the which he entered, himself and his disciples. Now Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that 4
were coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, 8
I told you that I am he: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, *Of those whom thou hast given me I lost not one.* Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus 11
therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

So the band and the chief captain, and the officers of the Jews, seized Jesus and

bound him, and led him to Annas first; for he was father in law to Caiaphas, which
14 was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the
17 door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19 The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, "I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them: be-
22 hold, these know the things which I said." And when he had said this, one of the officers standing by struck Jesus with his hand, saying, 'Answerest thou the high priest so?' Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" Annas therefore sent him bound unto Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter therefore denied again: and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the Passover.

Pilate therefore went out unto them, and saith, 'What accusation bring ye against this man?'

30 They answered and said unto him, 'If this man were not an evil-doer, we should not have delivered him up unto thee.'

Pilate therefore said unto them, 'Take him yourselves, and judge him according to your law.'

The Jews said unto him, 'It is not lawful for us to put any man to death:' that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33 Pilate therefore entered again into the palace, and called Jesus, and said unto him, 'Art thou the King of the Jews?'

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

35 Pilate answered, 'Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?'

Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

37 Pilate therefore said unto him, 'Art thou a king then?'

Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

38 Pilate saith unto him, 'What is truth?'

And when he had said this, he went out again unto the Jews, and saith unto

them, 'I find no crime in him. But ye have a custom, that I should release unto 39
you one at the Passover: will ye therefore that I release unto you the King of the
Jews?'

They cried out therefore again, saying, 'Not this man, but Barabbas.' Now
Barabbas was a robber.

Then Pilate therefore took Jesus and scourged him. And the soldiers plaited 19
a crown of thorns, and put it on his head, and arrayed him in a purple garment;
and they came unto him, and said, Hail, King of the Jews! and they struck him
with their hands.

And Pilate went out again, and saith unto them, 'Behold, I bring him out to 4
you, that ye may know that I find no crime in him.' Jesus therefore came out, wear-
ing the crown of thorns and the purple garment. And Pilate saith unto them,
'Behold, the man!'

When therefore the chief priests and the officers saw him, they cried out, say- 6
ing, 'Crucify him, crucify him.'

Pilate saith unto them, 'Take him yourselves, and crucify him: for I find no
crime in him.'

The Jews answered him, 'We have a law, and by that law he ought to die, be- 7
cause he made himself the Son of God.'

When Pilate therefore heard this saying, he was the more afraid; and he entered
into the palace again, and saith unto Jesus, 'Whence art thou?'

But Jesus gave him no answer.

Pilate therefore saith unto him, 'Speakest thou not unto me? knowest thou 10
not that I have power to release thee, and have power to crucify thee?'

Jesus answered him, "Thou wouldest have no power against me, except it were
given thee from above: therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him: but the Jews cried out, saying, If thou 12
release this man, thou art not Cæsar's friend: every one that maketh himself a king
speaketh against Cæsar. When Pilate therefore heard these words, he brought
Jesus out, and sat down on the judgement-seat at a place called 'The Pavement,'
but in Hebrew, 'Gabbatha.' Now it was the Preparation of the Passover: it was 14
about the sixth hour. And he saith unto the Jews, 'Behold, your king!'

They therefore cried out, 'Away with him, away with him, crucify him.'

Pilate saith unto them, 'Shall I crucify your King?'

The chief priests answered, 'We have no king but Cæsar.'

Then therefore he delivered him unto them to be crucified. 16

ii. The Crucifixion

They took Jesus therefore: and he went out, bearing the cross for himself, unto 17
the place called 'The place of a skull,' which is called in Hebrew 'Golgotha': where
they crucified him, and with him two others, on either side one, and Jesus in the
midst. And Pilate wrote a title also, and put it on the cross. And there was written,

Jesus of Nazareth, the King of the Jews.

This title therefore read many of the Jews: for the place where Jesus was crucified 20
was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek.
The chief priests of the Jews therefore said to Pilate, Write not, The King of the
Jews; but, that he said, I am King of the Jews. Pilate answered, What I have
written I have written.

The soldiers therefore, when they had crucified Jesus, took his garments, and 23
made four parts, to every soldier a part; and also the coat: now the coat was with-

24 out seam, woven from the top throughout. They said therefore one to another,
Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be
fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there were standing by the cross of
Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag-
dalene. When Jesus therefore saw his mother, and the disciple standing by, whom
he loved, he saith unto his mother, "Woman, behold thy son!" Then saith he to
the disciple, "Behold, thy mother!" And from that hour the disciple took her unto
his own home.

28 After this Jesus, knowing that all things are now finished, that the scripture
might be accomplished, saith, I thirst. There was set there a vessel full of vinegar:
so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.
When Jesus therefore had received the vinegar, he said, It is finished: and he bowed
his head, and gave up his spirit.

31 The Jews therefore, because it was the Preparation, that the bodies should not
remain on the cross upon the sabbath (for the day of that sabbath was a high day),
asked of Pilate that their legs might be broken, and that they might be taken away.
The soldiers therefore came, and brake the legs of the first, and of the other which
was crucified with him: but when they came to Jesus, and saw that he was dead
already, they brake not his legs: howbeit one of the soldiers with a spear pierced his
side, and straightway there came out blood and water.

35 And he that hath seen hath borne witness, and his witness is true: and he know-
eth that he saith true, that ye also may believe. For these things came to pass,
that the scripture might be fulfilled, *A bone of him shall not be broken.* And again
another scripture saith, *They shall look on him whom they pierced.*

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but se-
cretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus:
and Pilate gave him leave. He came therefore, and took away his body. And
there came also Nicodemus, he who at the first came to him by night, bringing a
mixture of myrrh and aloes, about a hundred pound weight. So they took the
body of Jesus, and bound it in linen cloths with the spices, as the custom of the
41 Jews is to bury. Now in the place where he was crucified there was a garden; and
in the garden a new tomb wherein was never man yet laid. There then because of
the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

iii. The Resurrection Signs

20 Now on the first day of the week cometh Mary Magdalene early, while it was yet
dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth
therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved,
and saith unto them, They have taken away the Lord out of the tomb, and we know
not where they have laid him. Peter therefore went forth, and the other disciple,
4 and they went toward the tomb. And they ran both together: and the other disciple
outran Peter, and came first to the tomb; and stooping and looking in, he seeth the
linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, fol-
lowing him, and entered into the tomb; and he beholdeth the linen cloths lying, and
the napkin, that was upon his head, not lying with the linen cloths, but rolled up in
8 a place by itself. Then entered in therefore the other disciple also, which came first
to the tomb, and he saw, and believed. For as yet they knew not the scripture, that

he must rise again from the dead. So the disciples went away again unto their own home.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped 11
and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, 'Woman, why weepest thou?' She saith unto them, 'Because they have taken away 13
my Lord, and I know not where they have laid him.' When she had thus said, she 14
turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith unto him, 'Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.' Jesus saith unto her, 16
"Mary." She turneth herself, and saith unto him in Hebrew, 'Rabboni;' which is to say, Master. Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

When therefore it was evening, on that day, the first day of the week, and when 19
the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, "Peace be unto you." And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, "Peace be unto 21
you: as the Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, 'We have seen the 25
Lord.' But he said unto them, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.' And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace be unto you." Then saith he to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing." Thomas answered and said unto him, 'My Lord and my God.' Jesus 29
saith unto him, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

*

Many other signs therefore did Jesus in the presence of the disciples, which are 30
not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

EPILOGUE

A PERSONAL REMINISCENCE

After these things Jesus manifested himself again to the disciples at the sea of 21
Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus 4
stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus there-

fore saith unto them, "Children, have ye aught to eat?" They answered him, 'No.'
6 And he said unto them, "Cast the net on the right side of the boat, and ye shall find."
They cast therefore, and now they were not able to draw it for the multitude of fishes.
That disciple therefore whom Jesus loved saith unto Peter, 'It is the Lord.' So when
Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked),
8 and cast himself into the sea. But the other disciples came in the little boat (for they
were not far from the land, but about two hundred cubits off), dragging the net full
of fishes. So when they got out upon the land, they see a fire of coals there, and fish
laid thereon, and bread. Jesus saith unto them, "Bring of the fish which ye have
11 now taken." Simon Peter therefore went up, and drew the net to land, full of great
fishes, a hundred and fifty and three: and for all there were so many, the net was
not rent. Jesus saith unto them, "Come and break your fast." And none of the
disciples durst inquire of him, Who art thou? knowing that it was the Lord.
Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is
now the third time that Jesus was manifested to the disciples, after that he was
risen from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, "Simon, son of
John, lovest thou me more than these?"
He saith unto him, 'Yea, Lord; thou knowest that I love thee.'
He saith unto him, "Feed my lambs."
16 He saith to him again a second time, "Simon, son of John, lovest thou me?"
He saith unto him, 'Yea, Lord, thou knowest that I love thee.'
He saith unto him, "Tend my sheep."
He saith unto him the third time, "Simon, son of John, lovest thou me?"
Peter was grieved because he said unto him the third time, Lovest thou me?
And he said unto him, 'Lord, thou knowest all things; thou knowest that I love thee.'
18 Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, When
thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but
when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee,
and carry thee whither thou wouldest not."
Now this he spake, signifying by what manner of death he should glorify God.
And when he had spoken this, he saith unto him, "Follow me."
20 Peter, turning about, seeth the disciple whom Jesus loved following; which also
leaned back on his breast at the supper, and said, Lord, who is he that betrayeth
thee? Peter therefore seeing him saith to Jesus, 'Lord, and what shall this man do?'
Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow
thou me."
23 This saying therefore went forth among the brethren, that that disciple should not
die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry
till I come, what is that to thee? *

25 And there are also many other things which Jesus did, the which if they should be
written every one, I suppose that even the world itself would not contain the books
that should be written.

* This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

The Revelation

of

JESUS CHRIST

which God gave him to shew unto his servants even the things which must shortly come to pass

And he sent and signified by his Angel unto his Servant

John

who bare witness of the word of God and of the testimony of Jesus Christ, even of all things that he saw

Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein:

FOR THE TIME IS AT HAND

St. John's Revelation

Prologue of Words to the Seven Churches

First Vision: The Sealed Book and the Lamb

Second Vision: The Powers of Judgement

Third Vision: The Seven Trumpets: Judgement Imperfect an
the Mystery of Prophecy

Fourth Vision: Salvation: the Kingdo
of the World becoming the Kingdom o
Christ

Fifth Vision: The Seven Golden Bowls: Judgement Consum
mated and the Mystery of Babylon

Sixth Vision: The Word of God and the Thrones of Judgement

Seventh Vision: The Lamb's Bride and the New Jerusalem

Epilogue of the Seven Last Words

PROLOGUE

WORDS TO THE SEVEN CHURCHES

John: To the Seven Churches which are in Asia: Grace to you and peace, 4
from him which is and which was and which is to come; and from the
Seven Spirits which are before his throne; and from Jesus Christ, who is
the faithful witness, the firstborn of the dead, and the ruler of the kings of
the earth. Unto him that loveth us, and loosed us from our sins by his
blood; and he made us to be a kingdom, to be priests unto his God and Father:
to him be the glory and the dominion for ever and ever. Amen.

Behold, he cometh with the clouds;
And every eye shall see him,
And they which pierced him;
And all the tribes of the earth shall mourn over him.
Even so. Amen.

I am the Alpha and the Omega, saith the Lord God,
Which is,
And which was,
And which is to come,
The Almighty.

I John, your brother and partaker with you in the tribulation and kingdom and 9
patience which are in Jesus, was in the isle that is called Patmos, for the word of
God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard
behind me a great voice, as of a trumpet saying: What thou seest, write in a book,
and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Per-
gamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Lao-
dicea. And I turned to see the voice which spake with me. And having turned, I 12
saw seven golden candlesticks; and in the midst of the candlesticks one like unto a
son of man, clothed with a garment down to the foot, and girt about at the breasts
with a golden girdle. And his head and his hair were white as white wool, white as
snow; and his eyes were as a flame of fire; and his feet like unto burnished brass,
as if it had been refined in a furnace; and his voice as the voice of many waters. And 16
he had in his right hand seven stars; and out of his mouth proceeded a sharp two-
edged sword; and his countenance was as the sun shineth in his strength. And when
I saw him I fell at his feet as one dead. And he laid his right hand upon me, saying:
Fear not; I am the first and the last, and the Living One; and I was dead, and behold,
I am alive for evermore, and I have the keys of death and of Hades. Write, there- 19
fore, the things which thou sawest, and the things which are, and the things which
shall come to pass hereafter; the mystery of the seven stars which thou sawest in
my right hand, and the seven golden candlesticks. The seven stars are the angels
of the seven churches: and the seven candlesticks are seven churches.

To the Angel of the Church in Ephesus Write: **2**

These things saith he that holdeth the seven stars in his right hand, he that walketh
in the midst of the seven golden candlesticks:

I know thy works, and thy toil and patience, and that thou canst not bear evil
men, and didst try them which call themselves apostles, and they are not, and

didst find them false; and thou hast patience, and didst bear for my name's sake,
and hast not grown weary. But I have this against thee, that thou didst leave
5 thy first love. Remember, therefore, from whence thou art fallen, and repent,
and do the first works; or else I come to thee, and will move thy candlestick out
of its place, except thou repent. But this thou hast, that thou hatest the works
of the Nicolaitans, which I also hate.
7 He that hath an ear, let him hear what the Spirit saith to the churches. To him that
overcometh, to him will I give to eat of the tree of life, which is in the Paradise of
God.

8 *And to the Angel of the Church in Smyrna Write:*

These things saith the first and the last, which was dead, and lived again:
I know thy tribulation, and thy poverty (but thou art rich), and the blas-
phemy of them which say they are Jews, and they are not, but are a synagogue
10 of Satan. Fear not the things which thou art about to suffer: behold, the devil
is about to cast some of you into prison, that ye may be tried; and ye shall have
tribulation ten days. Be thou faithful unto death, and I will give thee the
crown of life.
He that hath an ear, let him hear what the Spirit saith to the churches. He that
overcometh shall not be hurt of the second death.

12 *And to the Angel of the Church in Pergamum Write:*

These things saith he that hath the sharp two-edged sword:
I know where thou dwellest, even where Satan's throne is: and thou holdest
fast my name, and didst not deny my faith, even in the days of Antipas my
witness, my faithful one, who was killed among you, where Satan dwelleth.
But I have a few things against thee, because thou hast there some that hold
the teaching of Balaam, who taught Balak to cast a stumblingblock before the
children of Israel, to eat things sacrificed to idols, and to commit fornication.
15 So hast thou also some that hold the teaching of the Nicolaitans in like manner.
Repent therefore; or else I come to thee quickly, and I will make war against
them with the sword of my mouth.
He that hath an ear, let him hear what the Spirit saith to the churches. To him that
overcometh, to him will I give of the hidden manna, and I will give him a white
stone, and upon the stone a new name written, which no one knoweth but he that
receiveth it.

18 *And to the Angel of the Church in Thyatira Write:*

These things saith the Son of God, who hath his eyes like a flame of fire, and his
feet are like unto burnished brass:
I know thy works, and thy love and faith and ministry and patience, and
that thy last works are more than the first. But I have this against thee, that
thou sufferest the woman Jezebel, which calleth herself a prophetess; and she
teacheth and seduceth my servants to commit fornication, and to eat things
21 sacrificed to idols. And I gave her time that she should repent; and she willeth
not to repent of her fornication. Behold, I do cast her into a bed, and them that
commit adultery with her into great tribulation, except they repent of her works.
And I will kill her children with death; and all the churches shall know that I
am he which searcheth the reins and hearts: and I will give unto each one of
you according to your works. But to you I say, to the rest that are in Thyatira,
as many as have not this teaching, which know not the deep things of Satan, as
25 they say; I cast upon you none other burden. Howbeit that which ye have,
hold fast till I come.

And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the Angel of the Church in Sardis Write: 3

These things saith he that hath the seven Spirits of God, and the seven stars:

I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have found no works of thine fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not 4 defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the Angel of the Church in Philadelphia Write: 7

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth:

I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou 10 didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown.

He that overcometh, I will make him a pillar in the temple of my God, and he 12 shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the Angel of the Church in Laodicea Write: 14

These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten 17 riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, 20 I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

I

THE SEALED BOOK AND THE LAMB

4 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, 'Come up hither, 'and I will shew thee the things which must come to pass hereafter.'

Straightway I was in the Spirit: and behold, there was a throne set in heaven, 3 and one sitting upon the throne; and he that sat was to look upon like a jasper stone

The Throne

and a sardius: and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps 6 of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying 8 eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

Holy, holy, holy:
The Lord God, The Almighty;
Which was and which is and which is to come.

9 And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, 'Worthy art 'thou, our Lord and our God, to receive the glory and the honour and the power: 'for thou didst create all things, and because of thy will they were, and were created.'

5 And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaim-

The Sealed Book

ing with a great voice, 'Who is worthy to open the book, and to loose 'the seals thereof?' And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, 'Weep not: behold, the Lion that is of the tribe 'of Judah, the Root of David, hath overcome, to open the book and the seals 'thereof.'

6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns,

The Lamb

and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh it out of the right hand of him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a

harp, and golden bowls full of incense, which are the prayers of the saints.
And they sing a new song, saying, 'Worthy art thou to take the book, and to open 9
'the seals thereof: for thou wast slain, and didst purchase unto God with thy blood
'men of every tribe, and tongue, and people, and nation, and madest them to be
'unto our God a kingdom and priests; and they reign upon the earth.' And I saw,
and I heard a voice of many angels round about the throne and the living
creatures and the elders; and the number of them was ten thousand times ten
thousand, and thousands of thousands; saying with a great voice, 'Worthy is 12
'the Lamb that hath been slain to receive the power, and riches, and wisdom,
'and might, and honour, and glory, and blessing.' And every created thing which
is in the heaven, and on the earth, and under the earth, and on the sea, and
all things that are in them, heard I saying, 'Unto him that sitteth on the throne,
'and unto the Lamb, be the blessing, and the honour, and the glory, and the
'dominion, for ever and ever.' And the four living creatures said, Amen. And
the elders fell down and worshipped.

II

THE POWERS OF JUDGEMENT

i. Powers of Judgement: Captivity

And I saw when the Lamb opened one of the seven seals, and I heard one of 6
the four living creatures saying as with a voice of thunder, Come. And I saw, and
behold, a white horse, and he that sat thereon had a bow; and there was given
unto him a crown: and he came forth conquering, and to conquer.

ii. War

And when he opened the second seal, I heard the second living creature saying, 3
Come. And another horse came forth, a red horse: and to him that sat thereon
it was given to take peace from the earth, and that they should slay one another:
and there was given unto him a great sword.

iii. Famine

And when he opened the third seal, I heard the third living creature saying, Come. 5
And I saw, and behold, a black horse; and he that sat thereon had a balance in
his hand. And I heard as it were a voice in the midst of the four living creatures
saying, 'A measure of wheat for a penny, and three measures of barley for a penny;
'and the oil and the wine hurt thou not.'

iv. Death

And when he opened the fourth seal, I heard the voice of the fourth living creature 7
saying, Come. And I saw, and behold, a pale horse: and he that sat upon him,
his name was Death; and Hades followed with him. And there was given unto
them authority over the fourth part of the earth, to kill with sword, and with famine,
and with death, and by the wild beasts of the earth.

v. A Cry for Judgement

And when he opened the fifth seal, I saw underneath the altar the souls of them 9
that had been slain for the word of God, and for the testimony which they held:

and they cried with a great voice, saying, 'How long, O Master, the holy and 'true, dost thou not judge and avenge our blood on them that dwell on the earth?'
11 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled.

vi. The Day of Wrath Breaking

12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.
15 And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, 'Fall on us, and hide us from the face of him that sitteth on the throne, and from 'the wrath of the Lamb: for the great day of their wrath is come; and who is able 'to stand?'

7 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, 'Hurt not the earth, neither the sea, nor the trees, till we
4 'shall have sealed the servants of our God on their foreheads.' And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

Restraint: Sealing of the Saints

Of the tribe of Judah were sealed twelve thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin were sealed twelve thousand.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, 'Salvation unto our God which 'sitteth on the throne, and unto the Lamb.' And all the angels were standing round about the throne, and about the elders and the four living creatures; and they
12 fell before the throne on their faces, and worshipped God, saying, 'Amen: Blessing, 'and glory, and wisdom, and thanksgiving, and honour, and power, and might, 'be unto our God for ever and ever. Amen.' And one of the elders answered, saying unto me, 'These which are arrayed in the white robes, who are they, and

'whence came they?' And I say unto him, 'My lord, thou knowest.' And he said to me, 'These are they which come out of the great tribulation, and they washed 'their robes, and made them white in the blood of the Lamb. Therefore are they 15
'before the throne of God; and they serve him day and night in his temple: and he 'that sitteth on the throne shall spread his tabernacle over them. They shall hunger 'no more, neither thirst any more; neither shall the sun strike upon them, nor any 'heat: for the Lamb which is in the midst of the throne shall be their shepherd, and 'shall guide them unto fountains of waters of life: and God shall wipe away every 'tear from their eyes.'

vii. Silence of Expectation

And when he opened the seventh seal, there followed a silence in heaven about 8
the space of half an hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets. And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with 4
the prayers of the saints, went up before God out of the angel's hand.

III

THE SEVEN TRUMPETS

JUDGEMENT AND THE MYSTERY OF PROPHECY

And the angel taketh the censer; and he filled it with the fire of the altar, and cast 5
it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.

i. Judgement from Above: On Earth

And the first sounded, and there followed hail and fire, mingled with blood, 7
and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

ii. On Sea

And the second angel sounded, and as it were a great mountain burning with fire 8
was cast into the sea: and the third part of the sea became blood; and there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed.

iii. On Rivers and Founts

And the third angel sounded, and there fell from heaven a great star, burning as 10
a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

iv. On Sun and Stars

And the fourth angel sounded, and the third part of the sun was smitten, and 12
the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

13 And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice,
'Woe, woe, woe, for them that dwell on the earth, by reason of the other voices
'of the trumpet of the three angels, who are yet to sound.'

v. Judgement from Beneath

9 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth:
and there was given to him the key of the pit of the abyss. And he opened the
pit of the abyss; and there went up a smoke out of the pit, as the smoke of a
great furnace; and the sun and the air were darkened by reason of the smoke of the
pit. And out of the smoke came forth locusts upon the earth; and power was
4 given them, as the scorpions of the earth have power. And it was said unto them
that they should not hurt the grass of the earth, neither any green thing, neither
any tree, but only such men as have not the seal of God on their foreheads. And it
was given them that they should not kill them, but that they should be tormented five
months: and their torment was as the torment of a scorpion, when it striketh a
man. And in those days men shall seek death, and shall in no wise find it; and
7 they shall desire to die, and death fleeth from them. And the shapes of the locusts
were like unto horses prepared for war; and upon their heads as it were crowns like
unto gold, and their faces were as men's faces. And they had hair as the hair of
women, and their teeth were as the teeth of lions. And they had breastplates, as it
were breastplates of iron; and the sound of their wings was as the sound of chariots,
of many horses rushing to war. And they have tails like unto scorpions, and stings;
11 and in their tails is their power to hurt men five months. They have over them
as king the angel of the abyss: his name in Hebrew is Abaddon, and in the
Greek tongue he hath the name Apollyon.

The first Woe is past: behold, there come yet two Woes hereafter.

vi. Judgement from Euphrates to the Four Winds

13 And the sixth angel sounded, and I heard a voice from the horns of the golden
altar which is before God, one saying to the sixth angel, which had the trumpet,
'Loose the four angels which are bound at the great river Euphrates.' And the
four angels were loosed, which had been prepared for the hour and day and month
16 and year, that they should kill the third part of men. And the number of the
armies of the horsemen was twice ten thousand times ten thousand: I heard the
number of them. And thus I saw the horses in the vision, and them that sat on
them, having breastplates as of fire and of hyacinth and of brimstone: and the
heads of the horses are as the heads of lions; and out of their mouths proceedeth
18 fire and smoke and brimstone. By these three plagues was the third part of
men killed, by the fire and the smoke and the brimstone, which proceeded out of
their mouths. For the power of the horses is in their mouth, and in their tails:
for their tails are like unto serpents, and have heads; and with them they do hurt.
20 And the rest of mankind, which were not killed with these plagues, repented not of
the works of their hands, that they should not worship devils, and the idols of gold,
and of silver, and of brass, and of stone, and of wood; which can neither see, nor
hear, nor walk: and they repented not of their murders, nor of their sorceries, nor
of their fornication, nor of their thefts.

10 And I saw another strong angel coming down out of heaven, arrayed with a cloud;
and the rainbow was upon his head, and his face was as the sun, and his feet as pillars
of fire; and he had in his hand a little book open: and he set his right foot upon the
sea, and his left upon the earth; and he cried with a great voice, as a lion roareth:

and when he cried, the seven thunders uttered their voices. And when the seven 4
thunders uttered their voices, I was about to write: and I heard a voice
from heaven saying, 'Seal up the things which the seven thunders
'uttered, and write them not.' And the angel which I saw standing
upon the sea and upon the earth lifted up his right hand to heaven, and sware by 6
him that liveth for ever and ever, who created the heaven and the things that are
therein, and the earth and the things that are therein, and the sea and the things that
are therein, that there shall be time no longer: but in the days of the voice of the
seventh angel, when he is about to sound, then is finished the mystery of God,
according to the good tidings which he declared to his servants the prophets.

Judgement Sealed up

And the voice which I heard from heaven, I heard it again speaking with me, and 8
saying, 'Go, take the book which is open in the hand of the angel that standeth
'upon the sea and upon the earth.' And I went unto the angel, saying unto him
that he should give me the little book. And he saith unto me, 'Take it, and eat it
'up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.'
And I took the little book out of the angel's hand, and ate it up; and it
was in my mouth sweet as honey: and when I had eaten it, my belly
was made bitter. And they say unto me, 'Thou must prophesy again
'over many peoples and nations and tongues and kings.' And there was given me a 11
reed like unto a rod: and one said, 'Rise, and measure the temple of God, and the
'altar, and them that worship therein. And the court which is without the temple
'leave without, and measure it not; for it hath been given unto the nations: and
'the holy city shall they tread under foot forty and two months. And I will give
'unto my two witnesses, and they shall prophesy a thousand two hundred
'and threescore days, clothed in sackcloth.' These are the two olive trees and the 4
two candlesticks, standing before the Lord of the earth. And if any man desireth to
hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if
any man shall desire to hurt them, in this manner must he be killed. These have
the power to shut the heaven, that it rain not during the days of their prophecy:
and they have power over the waters to turn them into blood, and to smite the earth
with every plague, as often as they shall desire. And when they shall have finished 7
their testimony, the beast that cometh up out of the abyss shall make war with
them, and overcome them, and kill them. And their dead bodies lie in the street
of the great city, which spiritually is called Sodom and Egypt, where also their
Lord was crucified. And from among the peoples and tribes and tongues and
nations do men look upon their dead bodies three days and a half, and suffer not
their dead bodies to be laid in a tomb. And they that dwell on the earth rejoice 10
over them, and make merry; and they shall send gifts one to another; because these
two prophets tormented them that dwell on the earth. And after the three days
and a half the breath of life from God entered into them, and they stood upon their
feet; and great fear fell upon them which beheld them. And they heard a great
voice from heaven saying unto them, Come up hither. And they went up into
heaven in the cloud; and their enemies beheld them. And in that hour there was 13
a great earthquake, and the tenth part of the city fell; and there were killed in the
earthquake seven thousand persons: and the rest were affrighted, and gave glory to
the God of heaven.

The Mystery of Prophecy

The second Woe is past: behold, the third Woe cometh quickly.

vii. The Mystery of Prophecy unsealed in Christ

And the seventh angel sounded; and there followed great voices in heaven, and 15
they said, —

The kingdom of the World is become
The Kingdom of our Lord, and of his Christ:
And He shall reign for ever and ever.

16 And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, saying, 'We give thee thanks, O Lord God, the Almighty, 'which art and which wast; because thou hast taken thy great power, and didst 'reign. And the nations were wroth, and thy wrath came, and the time of the dead 'to be judged, and the time to give their reward to thy servants the prophets, and 'to the saints, and to them that fear thy name, the small and the great; and to 'destroy them that destroy the earth.'

IV

SALVATION

THE KINGDOM OF THE WORLD BECOMING THE KINGDOM OF CHRIST

19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

i. The Woman with child and the Dragon

12 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child: and she crieth out, travailing in birth, and in pain to be delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven
4 heads and ten horns, and upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God,
6 and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

ii. War in Heaven: Michael and the Dragon

7 And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him.
10 And I heard a great voice in heaven, saying, 'Now is come the salvation, and the 'power, and the kingdom of our God, and the authority of his Christ: for the 'accuser of our brethren is cast down, which accuseth them before our God day and 'night. And they overcame him because of the blood of the Lamb, and because
12 'of the word of their testimony; and they loved not their life even unto death. There-'fore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the 'sea: because the devil is gone down unto you, having great wrath, knowing that he 'hath but a short time.'

iii. Temptation on Earth: the Woman and the Dragon

And when the dragon saw that he was cast down to the earth, he persecuted the 13
woman which brought forth the man child. And there were given to the woman the
two wings of the great eagle, that she might fly into the wilderness unto her place,
where she is nourished for a time, and times, and half a time, from the face of the
serpent. And the serpent cast out of his mouth after the woman water as a river,
that he might cause her to be carried away by the stream. And the earth helped 16
the woman, and the earth opened her mouth, and swallowed up the river which
the dragon cast out of his mouth. And the dragon waxed wroth with the woman,
and went away to make war with the rest of her seed, which keep the command-
ments of God, and hold the testimony of Jesus: and he stood upon the sand of 13
the sea.

iv. The Beast warring with the Saints

And I saw a beast coming up out of the sea, having ten horns and seven heads, 1
and on his horns ten diadems, and upon his heads names of blasphemy. And the 2
beast which I saw was like unto a leopard, and his feet were as the feet of a bear,
and his mouth as the mouth of a lion: and the dragon gave him his power, and
his throne, and great authority. And I saw one of his heads as though it had
been smitten unto death; and his death-stroke was healed: and the whole earth
wondered after the beast; and they worshipped the dragon, because he gave his 4
authority unto the beast; and they worshipped the beast, saying, 'Who is like
'unto the beast? and who is able to war with him?' and there was given to him a
mouth speaking great things and blasphemies; and there was given to him authority to
continue forty and two months. And he opened his mouth for blasphemies against
God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven.
And it was given unto him to make war with the saints, and to overcome them: and 7
there was given to him authority over every tribe and people and tongue and nation.
And all that dwell on the earth shall worship him, every one whose name hath not been
written in the book of life of the Lamb that hath been slain from the foundation of
the world.

If any man hath an ear, let him hear: 9
If any man leadeth into captivity,
Into captivity he goeth;
If any man shall kill with the sword,
With the sword must he be killed.
Here is the patience and the faith of the saints.

v. The Beast-like Prophet of the Beast

And I saw another beast coming up out of the earth; and he had two horns like 11
unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the
first beast in his sight. And he maketh the earth and them that dwell therein to
worship the first beast, whose death-stroke was healed. And he doeth great signs,
that he should even make fire to come down out of heaven upon the earth in the
sight of men. And he deceiveth them that dwell on the earth by reason of the signs 14
which it was given him to do in the sight of the beast; saying to them that dwell on
the earth, that they should make an image to the beast, who hath the stroke of the
sword, and lived. And it was given unto him to give breath to it, even to the image
of the beast, that the image of the beast should both speak, and cause that as many
as should not worship the image of the beast should be killed. And he causeth all, 16

the small and the great, and the rich and the poor, and the free and the bond, that
17 there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six.

vi. Followers of the Lamb arrayed for War

14 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps; and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they which were not
4 defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the first-fruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, 'Fear God, and give him glory; for 'the hour of his judgement is come: and worship him that made the heaven 'and the earth and sea and fountains of waters.'

8 And another, a second angel, followed, saying, 'Fallen, fallen is Babylon the great, 'which hath made all the nations to drink of the wine of the wrath of her fornication.'

9 And another angel, a third, followed them, saying with a great voice, 'If any man 'worshippeth the beast and his image, and receiveth a mark on his forehead, or upon 'his hand, he also shall drink of the wine of the wrath of God, which is prepared 'unmixed in the cup of his anger; and he shall be tormented with fire and brimstone 'in the presence of the holy angels, and in the presence of the Lamb: and the smoke 'of their torment goeth up for ever and ever; and they have no rest day and night, 'they that worship the beast and his image, and whoso receiveth the mark of his name.'

12 *Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying, Write:*

Blessed are the dead which die in the Lord:
From henceforth, yea, saith the Spirit,
That they may rest from their labours;
For their works follow with them.

vii. Harvest of Judgement and Salvation

14 And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, 'Send forth thy sickle, and reap: for the hour to reap

'is come; for the harvest of the earth is over-ripe.' And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

And another angel came out from the temple which is in heaven, he also having a 17
sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, 'Send 'forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes 'are fully ripe.' And the angel cast his sickle into the earth, and gathered the vintage 19
of the earth, and cast it into the winepress, the great winepress, of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

And I saw another sign in heaven, great and marvellous, seven angels having **15**
seven plagues, which are the last, for in them is finished the wrath of God.

And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of God. And they sing the song of Moses the servant 3
of God, and the song of the Lamb, saying:

Song of Moses and the Lamb

Great and marvellous are thy works, O Lord God, the Almighty;
Righteous and true are thy ways, thou King of the ages.
Who shall not fear, O Lord, 4
And glorify thy name?
For thou only art holy:
For all the nations shall come and worship before thee;
For thy righteous acts have been made manifest.

V

THE SEVEN GOLDEN BOWLS

JUDGEMENT CONSUMMATED AND THE MYSTERY OF BABYLON

And after these things I saw, and the temple of the tabernacle of the testimony 5
in heaven was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed with precious stone, pure and bright, and girt about their breasts with golden girdles. And one of the four living creatures gave unto the seven 7
angels seven golden bowls full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

And I heard a great voice out of the temple, saying to the seven angels, Go ye, and **16**
pour out the seven bowls of the wrath of God into the earth.

i. Judgement from Above: On Earth

And the first went, and poured out his bowl into the earth; and it became a 2
noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

ii. On Sea

3 And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea.

iii. On Rivers and Fountains

4 And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood. And I heard the angel of the waters saying, 'Righteous 'art thou, which art and which wast, thou Holy One, because thou didst thus 'judge: for they poured out the blood of saints and prophets, and blood hast thou 'given them to drink: they are worthy.' And I heard the altar saying, 'Yea, 'O Lord God, the Almighty, true and righteous are thy judgements.'

iv. On the Sun

8 And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

v. Judgement from Beneath

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

vi. Judgement at Euphrates

12 And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty.

15 *Behold, I come as a thief.*
Blessed is he that watcheth, and keepeth his garments,
Lest he walk naked, and they see his shame.

And they gathered them together into the place which is called in Hebrew Har-Magedon.

vii. Judgement Finished

17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the
20 fierceness of his wrath. And every island fled away, and the mountains were not found. And great hail, every stone about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

And there came one of the seven angels that had the seven bowls, and spake with 17
me, saying, 'Come hither, I will shew thee the judgement of the great harlot that
'sitteth upon many waters; with whom the kings of the earth com-
'mitted fornication, and they that dwell in the earth were made drunken Mystery of Babylon
'with the wine of her fornication.' And he carried me away in the
Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, 4
full of names of blasphemy, having seven heads and ten horns. And the woman was
arrayed in purple and scarlet, and decked with gold and precious stone and pearls,
having in her hand a golden cup full of abominations, even the unclean things of her
fornication, and upon her forehead a name written, —

MYSTERY
BABYLON THE GREAT
THE MOTHER OF THE HARLOTS
AND OF THE ABOMINATIONS OF THE EARTH

And I saw the woman drunken with the blood of the saints, and with the blood of the 6
martyrs of Jesus. And when I saw her, I wondered with a great wonder. And
the angel said unto me, 'Wherefore didst thou wonder? I will tell thee the mystery
'of the woman, and of the beast that carrieth her, which hath the seven heads and the
'ten horns. The beast that thou sawest was, and is not; and is about to come up 8
'out of the abyss, and to go into perdition. And they that dwell on the earth shall
'wonder, they whose name hath not been written in the book of life from the founda-
'tion of the world, when they behold the beast, how that he was, and is not, and shall
'come. Here is the mind which hath wisdom. The seven heads are seven mount- 9
'ains, on which the woman sitteth: and they are seven kings; the five are fallen,
'the one is, the other is not yet come; and when he cometh, he must continue a little
'while. And the beast that was, and is not, is himself also an eighth, and is of the
'seven; and he goeth into perdition. And the ten horns that thou sawest are ten 12
'kings, which have received no kingdom as yet; but they receive authority as kings,
'with the beast, for one hour. These have one mind, and they give their power and
'authority unto the beast. These shall war against the Lamb, and the Lamb shall
'overcome them, for he is Lord of lords, and King of kings; and they also shall
'overcome that are with him, called and chosen and faithful.' And he saith unto 15
me, 'The waters which thou sawest, where the harlot sitteth, are peoples, and multi-
'tudes, and nations, and tongues. And the ten horns which thou sawest, and the
'beast, these shall hate the harlot, and shall make her desolate and naked, and shall
'eat her flesh, and shall burn her utterly with fire. For God did put in their hearts 17
'to do his mind, and to come to one mind, and to give their kingdom unto the beast,
'until the words of God should be accomplished. And the woman whom thou sawest
'is the great city, which reigneth over the kings of the earth.'

After these things I saw another angel coming down out of heaven, having great 18
authority; and the earth was lightened with his glory. And he cried with a mighty
voice, saying, 'Fallen, fallen is Babylon the great, and is become a habitation of
'devils, and a hold of every unclean spirit, and a hold of every unclean and hateful
'bird. For by the wine of the wrath of her fornication all the nations are fallen;
'and the kings of the earth committed fornication with her, and the merchants
'of the earth waxed rich by the power of her wantonness.'
And I heard another voice from heaven, saying, 'Come forth, my people, out 4
'of her, that ye have no fellowship with her sins, and that ye receive not of her
'plagues: for her sins have reached even unto heaven, and God hath remembered

'her iniquities. Render unto her even as she rendered, and double unto her the
'double according to her works: in the cup which she mingled, mingle unto her
7 'double. How much soever she glorified herself, and waxed wanton, so much
'give her of torment and mourning: for she saith in her heart, I sit a queen, and
'am no widow, and shall in no wise see mourning. Therefore in one day shall
'her plagues come, death, and mourning, and famine; and she shall be utterly
'burned with fire; for strong is the Lord God which judged her. And the kings
'of the earth, who committed fornication and lived wantonly with her, shall weep
10 'and wail over her, when they look upon the smoke of her burning, standing afar
'off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong
'city! for in one hour is thy judgement come. And the merchants of the earth
'weep and mourn over her, for no man buyeth their merchandise any more; mer-
'chandise of gold, and silver, and precious stone, and pearls, and fine linen, and
'purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and
'every vessel made of most precious wood, and of brass, and iron, and marble;
13 'and cinnamon, and spice, and incense, and ointment, and frankincense, and wine,
'and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of
'horses and chariots and slaves; and souls of men. And the fruits which thy soul
'lusted after are gone from thee, and all things that were dainty and sumptuous are
'perished from thee, and men shall find them no more at all. The merchants of
'these things, who were made rich by her, shall stand afar off for the fear of her
16 'torment, weeping and mourning; saying, Woe, woe, the great city, she that was
'arrayed in fine linen and purple and scarlet, and decked with gold and precious
'stone and pearl! for in one hour so great riches is made desolate. And every ship-
'master, and every one that saileth any whither, and mariners, and as many as
'gain their living by sea, stood afar off, and cried out as they looked upon the smoke
19 'of her burning, saying, What city is like the great city? And they cast dust on
'their heads, and cried, weeping and mourning, saying, Woe, woe, the great city,
'wherein were made rich all that had their ships in the sea by reason of her cost-
'liness! for in one hour is she made desolate. Rejoice over her, thou heaven, and
'ye saints, and ye apostles, and ye prophets; for God hath judged your judgement
'on her.'

21 And a strong angel took up a stone as it were a great millstone, and cast it into
the sea, saying, 'Thus with a mighty fall shall Babylon, the great city, be cast down,
'and shall be found no more at all. And the voice of harpers and minstrels and
'flute-players and trumpeters shall be heard no more at all in thee; and no crafts-
'man, of whatsoever craft, shall be found any more at all in thee; and the voice
23 'of a millstone shall be heard no more at all in thee; and the light of a lamp shall
'shine no more at all in thee; and the voice of the bridegroom and of the bride
'shall be heard no more at all in thee: for thy merchants were the princes of the
'earth; for with thy sorcery were all the nations deceived. And in her was found
'the blood of prophets and of saints, and of all that have been slain upon the earth.'

19 After these things I heard as it were a great voice of a great multitude in heaven,
saying, 'Hallelujah; Salvation, and glory, and power, belong to our God: for true
'and righteous are his judgements; for he hath judged the great harlot, which did
'corrupt the earth with her fornication, and he hath avenged the blood of his ser-
'vants at her hand.' And a second time they say, 'Hallelujah.' And her smoke
4 goeth up for ever and ever. And the four and twenty elders and the four living
creatures fell down and worshipped God that sitteth on the throne, saying, 'Amen;
'Hallelujah.'

VI

THE WORD OF GOD AND THE THRONES OF JUDGEMENT

And a voice came forth from the throne, saying, 'Give praise to our God, all ye 5
'his servants, ye that fear him, the small and the great.' And I heard as it were
the voice of a great multitude, and as the voice of many waters, and as the voice of
mighty thunders, saying, 'Hallelujah: for the Lord our God, the Almighty, reign-
'eth. Let us rejoice and be exceeding glad, and let us give the glory unto him: 7
'for the marriage of the Lamb is come, and his wife hath made herself ready. And
'it was given unto her that she should array herself in fine linen, bright and pure:
'for the fine linen is the righteous acts of the saints.'

And he saith unto me, Write, Blessed are they which are bidden to the marriage 9
supper of the Lamb. And he saith unto me, These are true words of God. And
I fell down before his feet to worship him. And he saith unto me, See thou do
it not: I am a fellow-servant with thee and with thy brethren that hold the testimony
of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

i. The Word of God arrayed for War

And I saw the heaven opened; and behold, a white horse, and he that sat 11
thereon, called, **Faithful and True**; and in righteousness he doth judge and make
war. And his eyes are a flame of fire, and upon his head are many diadems; and
he hath a name written, which no one knoweth but he himself. And he is arrayed 13
in a garment sprinkled with blood; and his name is called the **Word of God.**
And the armies which are in heaven followed him upon white horses, clothed in
fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that
with it he should smite the nations: and he shall rule them with a rod of iron:
and he treadeth the winepress of the fierceness of the wrath of Almighty God. And 16
he hath on his garment and on his thigh a name written, **King of Kings and Lord**
of Lords.

ii. Birds to the Supper of God

And I saw an angel standing in the sun; and he cried with a loud voice, saying 17
to all the birds that fly in mid heaven, 'Come and be gathered together unto the
'great supper of God; that ye may eat the flesh of kings, and the flesh of captains,
'and the flesh of mighty men, and the flesh of horses and of them that sit thereon,
'and the flesh of all men, both free and bond, and small and great.'

iii. Beast and False Prophet cast into the Lake of Fire

And I saw the beast, and the kings of the earth, and their armies, gathered to- 19
gether to make war against him that sat upon the horse, and against his army. And
the beast was taken, and with him the false prophet that wrought the signs in his
sight, wherewith he deceived them that had received the mark of the beast, and
them that worshipped his image: they twain were cast alive into the lake of fire
that burneth with brimstone: and the rest were killed with the sword of him that 21
sat upon the horse, even the sword which came forth out of his mouth: and all
the birds were filled with their flesh.

iv. The Dragon Bound

And I saw an angel coming down out of heaven, having the key of the abyss 20
and a great chain in his hand. And he laid hold on the dragon, the old serpent,

which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

v. The First Resurrection

4 And I saw thrones, and they sat upon them, and judgement was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished.

6 *This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

vi. War of Gog and Magog

7 And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came
10 down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

vii. Last Judgement : Second Death

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to
13 their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.

VII

THE LAMB'S BRIDE, THE NEW JERUSALEM

21 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying,

All things made new

'Behold, the tabernacle of God is with men, and he shall dwell with
'them, and they shall be his peoples, and God himself shall be with them, and be
4 'their God: and he shall wipe away every tear from their eyes; and death shall be
'no more; neither shall there be mourning, nor crying, nor pain, any more: the first

'things are passed away.' And he that sitteth on the throne said, 'Behold, I make 5
'all things new.'

And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

And there came one of the seven angels who had the seven bowls, who were 9
laden with the seven last plagues; and he spake with me, saying, 'Come hither,
'I will shew thee the bride, the wife of the Lamb.' And he carried
me away in the Spirit to a mountain great and high, and shewed me **The New Jerusalem**
the holy city Jerusalem, coming down out of heaven from God, having
the glory of God: her light was like unto a stone most precious, as it were a jasper
stone, clear as crystal: having a wall great and high; having twelve gates, and at the 12
gates twelve angels; and names written thereon, which are the names of the twelve
tribes of the children of Israel: on the east were three gates; and on the north
three gates; and on the south three gates; and on the west three gates. And
the wall of the city had twelve foundations, and on them twelve names of the
twelve apostles of the Lamb. And he that spake with me had for a measure a 15
golden reed to measure the city, and the gates thereof, and the wall thereof.
And the city lieth foursquare, and the length thereof is as great as the breadth:
and he measured the city with the reed, twelve thousand furlongs: the length and the
breadth and the height thereof are equal. And he measured the wall thereof, a
hundred and forty and four cubits, according to the measure of a man, that is,
of an angel. And the building of the wall thereof was jasper: and the city was 18
pure gold, like unto pure glass. The foundations of the wall of the city were adorned
with all manner of precious stones. The first foundation was jasper; the second,
sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth,
sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth,
chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates 21
were twelve pearls; each one of the several gates was of one pearl: and the street
of the city was pure gold, as it were transparent glass. And I saw no temple
therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.
And the city hath no need of the sun, neither of the moon, to shine upon it: for the
glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall
walk amidst the light thereof: and the kings of the earth do bring their glory into
it. And the gates thereof shall in no wise be shut by day (for there shall be no night 25
there): and they shall bring the glory and the honour of the nations into it: and
there shall in no wise enter into it anything unclean, or he that maketh an abomination
and a lie: but only they which are written in the Lamb's book of life.

And he shewed me a river of water of life, bright as crystal, proceeding out of **22**
the throne of God and of the Lamb, in the midst of the street thereof. And on this
side of the river and on that was the tree of life, bearing twelve manner
of fruits, yielding its fruit every month: and the leaves of the tree were **River and Tree of Life**
for the healing of the nations. And there shall be no curse any more:
and the throne of God and of the Lamb shall be therein: and his servants shall do
him service; and they shall see his face; and his name shall be on their foreheads.
And there shall be night no more; and they need no light of lamp, neither light of
sun; for the Lord God shall give them light: and they shall reign for ever and ever.

EPILOGUE

SEVEN LAST WORDS

6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass.

*

7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 *And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.*

*

9 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and my reward is with me, to render to each man according as his work is.

*

I am the Alpha and the Omega,
The first and the last,
The beginning and the end.

*

14 Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

*

16 I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

*

17 And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

18 *I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.*

20 *He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.*

The grace of the Lord Jesus be with the saints. Amen.

LITERARY INTRODUCTIONS

TO

THE BOOKS OF SCRIPTURE

1359

OLD TESTAMENT HISTORY

THE History of the People of Israel as presented by themselves, — this is the formula which expresses the spirit of this portion of the Bible. It will be understood that this is something different from the History of the People of Israel in another sense of the term: according to which their historical books are subjected to analysis, with a view to harmonising discrepancies, appraising authorities, filling up gaps from independent sources of information, and by a variety of means arriving at the actual facts and their connections. The latter is the function of the historical critic. But to appreciate the history of a great people as they themselves understood it is an interest of universal literature.

It might seem that such a purpose as I have described is easy of attainment; the Bible, with historical books extending from *Genesis* to *Chronicles*, is in the hands of all: they have but to read. To read is easy; but to read with full appreciation is made difficult by certain differences in the form in which books are presented to the eye in ancient and in modern literatures. The differences, it is true, involve no great mystery; they are such as an intelligent reader can correct for himself. But it is also true that such mental checking hampers the faculty of appreciation; books under such circumstances will be read, but not read with a zest. The constant necessity of mentally allowing for difference of literary form makes such reading resemble the use of a microscope with an imperfectly adjusted focus; by thinking it is possible to make out what the blurred picture should be, but the observer's attention wearies, and all the while a turn or two of a wheel would give clear vision. To assist such mental adjustment to the form of biblical literature is the aim of the Modern Reader's Bible.

There are three points in which the historical books of Scripture differ in their outward form from modern histories. One relates to the special matter which, in any elaborate work of history, is used to supplement the main narrative, and which a modern book presents in the form of appendix and notes. Let a reader open a volume of Hallam. He will find on successive pages three lines, eight lines, twenty lines, of text in bold type, and below double columns of closely printed matter, not to speak of an appendix at the end of the chapter. Let the reader imagine such notes and appendix introduced into the text at their proper places, and printed without distinction of type: would any one read such a Hallam who was not compelled? The historical books of the Bible abound in such special matter — genealogies, statistics, documents — and in our Bibles there is nothing to separate them from the continuous narrative; in one important section, if my analysis is correct, the supplemental matter is three-fourths of the whole. I do not so far break with the ordinary arrangement as to use the form of notes and appendix: I make it a principle in no case to disturb the order of biblical paragraphs. But I have made such distinctions of type as will be impossible to mistake; the reader can, if he is intent on the narrative only, pass over the subsidiary matter, or he can come to it with the required change in the character of his attention, and then resume the narrative without break or confusion.

But the biblical narrative itself is not all of one kind: distinction must be made between narrative that is historic and narrative that is epic. To many the term 'epic' will seem strange in such connection: one reader understands epic as fiction, another associates it with a special branch of poetry, of which Homer and Virgil are types. Such limitations of the word are survivals from the narrowness of early critics, who used the Greek poets as a Procrustean bed to which the variations of other literatures were to be adapted. In its essence epic is narrative which appeals — not, as history, to our sense of information and the connections of things — but to our creative imagination and the emotions associated with poetry. To such an effect matter

of historic fact, just as much as purely imaginary incident, may lend itself; it is a question of the mode of presentation. It is true that in Greek and other literatures epics are usually found to be in verse. But the great peculiarity of Hebrew among the world languages is the fact that it bases its verse system upon a thing which also belongs to prose — the parallelism of sentences; in such a language prose and verse overlap, and also there is an overlapping between the literary forms which associate themselves with prose and verse. It is therefore only what might be expected when we find that there is no verse narrative in Scripture, but what of epic there is has the outer form of prose. When these misunderstandings are removed, how is it possible to question the epic character of the great episodes which stand out with such distinctness from the surrounding history? To my own thinking there is no more ideal example of epic story anywhere to be found than the account of Joseph and his Brethren, with its varied interest of character, of incident, of picture, and of story movement. Not less ideal is the Story of the Plagues of Egypt: each incident, as it were, hewn out of the rock of historic narrative with a few epic strokes of description, while against the succession of wonders in the background are ever coming out into greater relief the contrasted heroic figures of Pharaoh with the hardening heart and Moses the deliverer, until the antagonism clashes in the final catastrophe. Ideal again, but of a different type of epic, are the strange adventures of David under the persecution of Saul; of yet another type, the long-drawn episode of Absalom's Rebellion. And when we have the giant figure of Elijah, sole against the organised worship of Baal, must the heroism cease to be epic simply because it is of a spiritual order? The counterparts of these stories would in other literatures have been poems, with matter invented for literary effect. The Hebrew epics are portions of the national history, fitted into their proper place in the narrative; and the elasticity of the Hebrew language has caused them to be attracted to the prose form of the surrounding matter. The literary appreciation of the Bible will then require a different mental attitude to these different kinds of narrative. The slightest warning of the difference will be sufficient; and I have done no more than separate the epic stories by a title for each.*

There is a third point in which Scripture history needs adjustment to the outer form of modern books. Even an essay or a sonnet is improved by being presented in its true form. History differs from these in being lengthy, and the mental grasp of the whole is proportionately more difficult, unless the effort of sustained attention is assisted by indications of plan, of divisions, and connections. The books of the Bible from *Genesis* to *Chronicles*, would make a work a little longer than that very long book entitled Green's *Short History of the English People*. In the work of Green constant assistance is given by the disposition of chapters and sections; only to read over the table of contents gives a clue which will carry the reader through the intricacies of the whole. How far the original writers or arrangers of biblical history were from the thought of such assistance, is well seen in the fact that the titles in the Hebrew Bible to the books of the Pentateuch are simply the first words of each. In the English Bible the titles of the books, mostly from the Septuagint, are fairly descriptive of the matter; but they contain no suggestion of the relation of each to the whole, and there is a total absence of larger groupings. In this presentation of Scripture then I have ventured, independently of all other divisions, whether of verses, chapters, or books, to arrange in what seem natural and logical sections, and indicate by a title the relation of each part to the whole.

The portion of the Bible devoted to history seems to present a singularly clear

*It will readily be understood that these two kinds of narrative, so widely separated in some cases, in others shade off into one another until a section of a book partakes of the nature of both. I have had a reason in my own mind for each classification, and sometimes I have stated the reason in the notes. In any case, the slightness of the mode adopted to distinguish the two will reduce the practical effects of a wrong classification to a minimum.

historic whole; clear, not through a unity of plan laid down by a single writer, but through the sheer force of national consciousness animating each annalist or editor, however many there might be. It is a history not only clear, but philosophical, regard being had in the use of this word to the different conception of the philosophy of history in ancient and in modern literatures. The modern historian is essentially an inductive worker, who begins upon the facts he can test, interrogates these for their connections, and in his constructive work so narrates incidents as to make them suggest their own interpretation. But the biblical writers brought to their work a philosophy of history ready made. History to them was the Chosen Nation exercising its commission to represent its God to the nations; round this point of view all incident grouped itself, to whatever portion of the past they turned their eyes. And round this idea the historical writings of the Bible fall into their natural divisions: a succession of 'books' presenting stages in the fortunes of the Chosen Nation, and wider divisions dealing with phases of national development so extensive that the very character of the history itself becomes changed in each.

The history in its First Part describes the Formation of the Chosen Nation; and is exactly coterminous with the biblical *Genesis*. Two of the lesser divisions, or 'books,' may be distinguished. The first might be entitled The Beginnings of Things: essentials of world history viewed from their bearing upon the Chosen Nation, previous to the call of Abraham. The second book presents the Chosen People as a Patriarchal Family; following the fortunes of Abraham and his descendants in Canaan, the land promised to their seed, until the strange incidents which bring them, in the third generation, into Egypt. Both books may in their general character be called Primitive History. The greater part of them is made up of incidents related with an epic simplicity suited to recollections of the world's infancy. What else there is — great world movements, chains of connection between nations, more special features of peoples associated with Canaan itself — makes a sketch map of general history, into which the story of the coming nation can be fitted.

Part Second starts with the descendants of Abraham as a nation; it relates the Exodus, or Migration of the Chosen Nation to the Land of Promise. But the Children of Israel are a nation only in numbers; the horde of slaves have to be converted into an organic people during their period of migration. Hence this portion of the whole is Constitutional History. Its matter — covering the biblical *Exodus*, *Leviticus*, and *Numbers* — falls into two natural divisions: book three describes the Migration from Egypt to Sinai, book four the Thirty-eight Years' Wandering in the Wilderness. Both books are in the main composed of constitutional documents — laws and ordinances, covenants, statistical papers. Important incidents are often incorporated in these; otherwise the stream of historic narrative shrinks in these books to small dimensions. But the demand upon our severer attention is relieved at two points by epic interest of the highest: for the third book opens with the account of the Plagues of Egypt; and book four towards its close introduces the Story of Balaam.

If the deliverance from Egypt was the birth of the nation, the entry into the Promised Land constitutes its coming of age. Moses had been a patriarch to the nation in its wilderness wanderings; when this authority is withdrawn, independence soon brings out a conflict between two forces — the nation's sense of its special prerogative of a Divine headship, and on the other hand a craving for a visible king in imitation of surrounding nations: prototype of the perpetual conflict between the Church and the World. Accordingly the Third Part of the history presents the Chosen Nation in its efforts towards Secular Government. The Judges make a salient feature of this transitional period from which it might appropriately be named. But in detail there is a division into three books. Book five is occupied only with the Conquest of Canaan; and here the authority of Joshua is a paler reflection of that of Moses. With book six we get the Succession of Judges, and the sporadic efforts of the nation towards

united action; here the idea of secular kingship first crystallises in the abortive usurpation of Abimelech. But round Samuel — alike judge and prophet — the antagonism of the theocratic and the secular forces in the people becomes pronounced; and our seventh book deals with the Establishment of Kings and the Rise of the Prophetic Order. Through all three books the character of the history adapts itself to a transitional period. It is Incidental History: striking incidents are narrated with epic fulness, while the historic framework, except at the close, is slight and formal.

Part Four of the history brings us to the Kings. With David the institution of kingship was fully established; but not less fully established was the succession of prophets, who were the outward representatives of the original conception that God was the direct ruler of his people. In Moses the prophetic authority had been the sole and supreme ruling power; under the kings there remained to the prophets only the power to make protests, and utter Divine warnings; if the phraseology of modern politics might be allowed, prophetic authority instead of being the government had become the opposition. Hence this portion of the history of Israel presents the Chosen Nation under a Secular Government side by side with a Theocracy. It suggests obviously three divisions. Book eight deals with the kingdom under David and Solomon; book nine with the Schism, and kingdoms of Israel and Judah side by side; the tenth book follows the kingdom of Judah by itself to its Captivity. And the whole is Regular History; there is arrangement of matter, and the relation of incident in proportion to its historic bearing. But the epic element, instead of being lost, takes a new departure in the stories of the prophets and their valiant witnessing for God amid national corruption.

The Captivity makes an historic break; the river of Israelitish history runs underground, and when it reappears its whole character is changed. The Bible contains no 'history' of the exile, though the spirit of the period is admirably conveyed in the 'stories' of *Daniel* and *Esther*. When the history is resumed in its final section the Chosen Nation of Israel has become the Jewish Church; the place of the prophet in protest against the king is taken by the scribe cherishing the religion of the law. The *Chronicles* (with their continuation, the books of *Ezra* and *Nehemiah*) do not make a sequel to the history of the *Books of Kings;* but the whole is retold from a different point of view, according to which things change their proportions. If a history of England had been written under Oliver Cromwell, its spirit might have differed from that of other histories of England as the spirit of *Chronicles* differs from the spirit of *Kings*. Accordingly Part Five of our history is Ecclesiastical History.

To sum up. Bible History, in the Old Testament, is a framework of historic outline, into which are fitted stories, or other forms of creative literature, which emphasise the spirit of the narrative, and bring out as it were the high lights of the picture. The whole is an ordered scheme of philosophic history, its philosophy being the religious conception of the People of Israel as the Chosen Nation, ordained to represent their God to the other nations of the world, that through them all peoples may be blessed.

Genesis

The first of the five divisions of Bible History coincides with the biblical *Book of Genesis*. It is concerned with the Formation of the Chosen Nation. The stories, or historic sections, into which this divides itself have each an interest of their own. But it is not difficult to catch the further interest of the connection between them, and the bearing of each part on the whole thought of the mission of the Chosen Nation. It is chiefly on this last that I touch in the brief notes which I offer at the close of this work. The first book treats of such world beginnings as the creation, the first appearance of sin in the world, and then, in the curse of Cain, the first formal sepa-

ration of righteous and wicked. When the history of the world begins over again after the Flood, there is again a separation in the family of Noah between the righteous and the wicked of the future; and it is Canaan who is the prototype of the sinful peoples, soon by the confusion of speech to be dispersed over the face of the earth. All this makes stages of approach to the calling out of the righteous nation, to whom the land of the Canaanites is to be given for their Land of Promise. And these landmarks in the history of the world are linked together by strings of genealogies.

The second book begins with the Call of Abraham, and follows his migration into the land of Canaan. Many of the stories bring out the careful sifting of the seed that is to inherit the promises; one after another falls out of the line of kinship or succession — Lot, Ishmael, Esau — to become ancestors of Israel's troublesome neighbours in the days to come. The offering of Isaac emphasises how the seed of Abraham is not its own, but devoted to a Divine mission. Some of the sections of a more historic character are occupied with accounting by their traditions for local names in the Land of Promise; or they prepare the way for understanding future relations between Israel and the surrounding peoples. But the main stream of interest follows the succession of the Fathers, and it becomes fuller as it goes on. Thus at last is reached Joseph, the link between the family of Abraham and the world empire of Egypt; round him is centred the elaborate story which covers one-fifth of the whole of *Genesis*, and is a noble climax. Here and elsewhere it will be seen how the two kinds of narrative which I have distinguished have nevertheless a close mutual relation; and how in the Story of Joseph and his Brethren epic is used as a mode of historic emphasis.

The spirit of the whole is Primitive History: and as such its literary interest has never been surpassed. The devout spirit of Abraham the world's first missionary, the tent life of Sarah and Hagar or Leah and Rachel and their maids, the idyllic negotiation by which the marriage of Rebekah is arranged, the perplexities of a patriarchal family in the midst of settled peoples, the fraternal strife of Esau and Jacob, the character development of Jacob that hovers so strangely between shrewd worldliness and the dawning of a spiritual life — these touch the modern imagination with as much force as the psychology of the latest novel. And perhaps the twofold character of the narrative is nowhere better illustrated than in the Story of the Burial of Sarah. On the surface this has the quaint interest of retaining the garrulous pomposity with which oriental life invests so ordinary an incident as the purchase of a piece of land. In its deeper sense the incident makes an epoch: the embryonic nation is in the nomad stage which has no point of fixity but its sepulchres; in buying a tomb for the first of its dead the Chosen Nation has taken possession of the Promised Land.

The Exodus

The second division of Old Testament history is The Exodus, or Migration of the Chosen People to the Land of Promise. But the details of the migration itself are the least part of the biblical *Exodus*, *Leviticus*, and *Numbers;* the period of the journeyings in the wilderness is utilised for the gradual formation of the indiscriminate families of Israel into an organic nation. Hence the bulk of this portion of Scripture is occupied with such documents as laws, covenants with God, ordinances of rites and ceremonies and a sacred calendar, specifications of sacred architecture, census and statistical information, allotments of territory, and an itinerary. It is thus the Constitutional History of Israel. With other peoples the constitution is a thing of gradual development, an unfolding which follows the progress of the nation through all its stages. But in the case of Israel its constitution is elaborated once for all in

this its period of discipline in the wilderness; and the constitutional lore of its literature is massed together at this one point of its history.

I fear that in this part of the Bible the mode of presentation I have thought necessary to adopt will try the reader's patience. He will be disappointed, in approaching a great period of a nation's history, to find what seems a rivulet of narrative running through a wide meadow of documentary supplement. But a little attention will show him that this outer appearance is true to the logical character of the content. If the purpose of the sacred history was only the story of Israel in the wilderness, then certainly several incidents the relation of which I have put into small type might stand as part of the main historic narrative. But the history that stretches from *Genesis* to *Chronicles* must be looked at as a whole. In that whole the portion here under consideration appears as the constitutional organisation of the people; constitutional enactment becomes the governing interest, and the incidents gravitate to the enactments in which they find their importance.

Thus the reader must guard against supposing that the use of small type in this part of Scripture indicates inferior importance. Some of the sections so presented are no doubt of minor interest. But under this form will appear the Law of the Ten Commandments from Sinai; the Covenant of the Second Table, with the incidents of popular rebellion, of Divine anger and propitiation, which led up to its institution; the Covenant of Holiness, with its impressive promises and warnings; in a mere legal assignment of Levitical and priestly functions will be found incorporated the stirring events of the rebellion of Korah; a whole Midianite war is narrated as a preliminary to a Law of Spoils. In this Constitutional History it would be more nearly correct to regard the supplementary sections as the main interest, and the narrative as secondary.

This thread of historic narrative follows a few incidents of the march from Egypt, incidents bringing out the miraculous rain of manna, and the miraculous provision of water in the dry wilderness. So we are brought to Sinai, the great centre to the law-giving portion of the history of Israel. This has been book three in my arrangement of the whole: The March from Egypt to Sinai. When the narrative of the journeyings recommences we have book four, The Thirty-eight Years' Wandering in the wilderness. Thus the turning-point in the whole period is the incident of the Spies, the murmurings arising out of which led to this backward march, until the generation enervated by Egypt should be wholly consumed, and a new generation, growing up under the growing constitution of Moses, should be prepared to take possession of their Land of Promise. In contrast to former pictures of murmuring and mutiny we now get events which bring out the glad surprise of the new people as their strength is tried against the gigantic Sihon and Og, and the foes are utterly exterminated. The future history is partly anticipated by the further incidents which describe a portion of Israel as settling the conquered lands on the east of Jordan.

Two incidents stand out from the rest, in which the narrative takes upon itself the graphic fulness that belongs to epic poetry. The choice of the two illustrates how biblical history uses epic as a means of historic emphasis. The first of the two presents the actual deliverance from Egypt. We can follow as if they were contemporary events the deliberate attempt to exterminate a whole people; the marvellous preservation of the babe Moses; his life choice between Egyptian royalty and the championship of an enslaved people; his exile and solitude, made the scene of the revelation to him of the new Divine Name. All the natural symptoms follow of a private individual nerving himself with difficulty for an heroic task. Then the tone of the story rises to the chain of miracles which is to crush the obstinacy of an imperial power; the very elements of nature, as the *Wisdom of Solomon* reflects, interchanging like musical modulations to compass the freedom of God's people. There is the final night, with its rapid transitions between panic and rejoicing; until the final culmina-

tion of the story is reached in the Song of Deliverance: Moses and the men of Israel, in augmenting stanzas, celebrating with growing fulness the inexhaustible wonder of the theme, while Miriam and the women fill up the intervals between stanzas with the dancing refrain of ecstasy:

> Sing ye to the LORD, for he hath triumphed gloriously:
> The horse and his rider hath he thrown into the sea.

Forty years of toilsome travel and legislative history pass, and once more the strong light of epic picture is turned upon the same people in the Story of Balaam, – the Balaam appropriately chosen in the prophetic drama of Micah to be Jehovah's witness to his dealings with his people. Balaam belongs to the scattered worshippers of Jehovah unconnected with the Chosen Nation; he is brought by the enemies of Israel, a stranger to all that has happened, to curse in the powerful name of his invisible God this rising people of the desert. He stands for this purpose on the solitary mountain peak, from which the encampment of the sons of Israel is visible on the plain below. But the sight he sees overpowers him, and the curse becomes a blessing. In strains of prophetic rapture he sings of a people dwelling alone, not to be reckoned amongst the nations; their numbers are countless as the dust; their ordered camp in contrast with the rude tents of the nomad peoples is as aloes which the LORD has planted, as cedar trees beside the waters. It is God who has brought them out of Egypt, and the shout of a king is amongst them. There is no divination against the sons of Jacob; like the wild-ox they shall smite through their enemies. And a prophetic vision succeeds, a future in which the foes of Israel fall helpless all around, until the vision becomes dim by the very extent of its horizon:

> Alas, who shall live when God doeth this?

Two vivid pictures, of slaves under the taskmasters of Pharaoh, of an irresistible people just about to enter upon its career of conquest, with the long-drawn process of constitutional development which has transformed the one into the other: this makes the form in which The Exodus is presented in the biblical history of the Chosen Nation.

Deuteronomy

At the point of Old Testament history we have now reached is found what is only in appearance a break. We have followed the interweaving of history, story, and document through long periods of time. It is only a single moment of history that is covered by the *Book of Deuteronomy:* but that moment is the Farewell of Moses to Israel. The place of story is taken in this book by oratory and song; the place of historic outline by the prefaces and notes connecting the orations and songs; while the single document is the Book of the Covenant on which orations and songs are founded.

It is not an exaggeration to say that no work of literature which has ever appeared has produced a greater sensation than the *Book of Deuteronomy*. Every one knows the romantic episode of its first appearance in history – a discovery, or a rescue from oblivion which would be the equivalent of a discovery.* King Josiah with youthful fervour is meditating a repair of the temple; the treasury is cleared out, and in it is found 'a book.' Whether this was *Deuteronomy* itself, or a larger roll including it, we have no means of determining; but it was certainly the contents of *Deuteronomy* which produced the effect that followed this discovery. The book was read before

* *II Kings* xxii–iii; *II Chronicles* xxxiv–v.

the king; he rent his clothes as he listened; a thrill of horror went through the nation at the denunciations of woe against idolatry coming to light when the idolatry was fully established in the land. There ensues the most sudden reformation movement in all history. First there is the great gathering in the temple, "all the men of Judah and all the inhabitants of Jerusalem, and the priests, and the prophets, and all the people, both small and great." The book is read before them; they enter into covenant with the Lord, the king leading them from his lofty platform. Then they turn to a fury of purging zeal: there is breaking of idolatrous vessels, shattering of obelisks, defiling of high places throughout the land and slaying of their priests. Then with a recovered sense of national purity the people feel able to keep the feast: "surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."

From an external reformation the masses of the people soon fell away. But the effect of *Deuteronomy* was not transient. It henceforward became the chief religious literature of the people of Jehovah. Every true Israelite recited one of its chapters as his daily devotion. The most spiritual of the prophetic writers are deeply imbued with its thought and its expressions. Alike the polished Amos and the rugged Hosea reflect the influence of *Deuteronomy;* Isaiah and Ezekiel show traces of it; the writings of Jeremiah are saturated with it through and through. When, centuries later, the great prophet of Nazareth appeared, even to him *Deuteronomy* was the great book of the law. Its phraseology weaves itself into his speeches, and it is almost invariably from this one book of the law that he quotes. Sentences of *Deuteronomy* rise instinctively to his lips as weapons with which to repel the tempter. And when he sums up the whole of God's law to his chosen people in two words, it is the central sentence of *Deuteronomy* which he cites as "the first and the great commandment."

In the critical discussions of our own day it is again *Deuteronomy* which is the chief storm centre around which controversy rages. And here I should like to say that this book affords a specially clear illustration of the principles of treatment underlying the Modern Reader's Bible. From this work are excluded, not only theological questions and religious dogma, but also questions of historic criticism. To this last objection has been taken: it has been pronounced unsound to dissociate literature from history. Of course, in one sense of the term no one proposes to separate them. No one suggests that an individual reader, because he takes an interest in a purely literary treatment of a work, should therefore be debarred from also taking an interest in its history. No one disparages the importance of historic criticism: the questions of history raised by biblical criticism are not so much important as inevitable. I do not even say that historical investigations into ancient documents are without results on purely literary appreciation, though I do believe that this particular element of literary study has been overestimated. Historic criticism deals with questions of authorship, and with the connection between a work of literature and its age. But I have long been of the opinion — though it is an unfashionable one — that it is a disturbance to literary appreciation to have the personality of an author interposed between the reader and the work he is studying. For myself I desire such a study of Shakespeare's plays as would be unaffected in a single detail if it could be proved that the plays were written by Bacon; nor can I see that the orations of Moses in *Deuteronomy* become one whit less eloquent if it be shown that the Moses of history had nothing to do with them. And even as regards the light thrown upon a work by its historical surroundings, though this may be considerable, yet it is least important just where the literature is most worthy of study. Lesser works may owe much, or even all, to their historic setting. But the masterpieces of literature, which are for all ages and all peoples, carry within themselves light enough for their interpretation.

But what I am most concerned to insist upon is that historic and critical analysis

on the one hand, and literary appreciation on the other hand, should not be united in the same treatment. A specialist, who is devoting a large amount of time and attention to a confined field, may be able to hold the two side by side. But the general reader, whether he be reading merely for pleasure, or studying a work as an item in universal literature, ought to take his criticism and his literature separately; like oil and water, they are alike essentials of life, but they will not mix. When literary appreciation and critical discussion come together, it is the literature that goes to the wall. Does any one suppose that a play of Shakespeare could hold its own if the curtain had to descend two or three times on a scene, while Dr. Furnivall and Professor Dowden came forward to discuss whether the scene were Shakespeare's or Fletcher's, or whether Middleton might not have had a hand in it? Must the Porter in *Macbeth* wait for his cue until Dr. Furness has had time to enumerate before the audience the 'best views' from Coleridge to Hudson on the question whether such jesting was worthy of Shakespeare? Yet to ask this is not to doubt the value of such discussions in their proper place. When criticism has finally settled the matter, let us strike the passage out altogether; but until we are prepared for this, let us have it without a hint of interpolation. And if any one objects that my parallel is an exaggerated one, I reply that the very objection is fresh evidence in favour of my contention. It is only because the text of Scripture has been so broken up and overlaid by commentaries that it seems unnatural to go to the sacred writers for the same intensity of literary effect for which we look in Shakespeare.

To some it appears like a plea in favour of looseness and inaccuracy thus to advocate a study of literature from which one of the forces determining literature has been designedly excluded. They forget the other kind of looseness and inaccuracy that comes in when two incompatible treatments are mingled together. For is there any element of accuracy more fundamental than perspective? Yet critical studies by their very nature tend, while they are in progress, to distort literary perspective. The disputableness of a detail is by no means in proportion to its intrinsic importance. Yet the historic analyst — on pain of inaccuracy — must do the detail justice to the full extent of its difficulty. When he has finished, the small has been expanded, as regards demand on mental attention, to the dimensions of the great, and perspective is upset. The impression of the whole has been disturbed like the disturbed consciousness of a man with a trifling ailment: in fact his nose is slightly swollen, in feeling he is all nose. More than this, the perspective of historic and of literary treatment are two different things, and the *Book of Deuteronomy* is an excellent illustration of this. When I turn to a modern critical work dealing with this portion of the Bible, I find three-fourths of the discussion or more concentrated upon the 'Book of the Covenant,' and the difficult questions which it undoubtedly raises; the rest of *Deuteronomy* is merely paraenetic matter which can be despatched in a few pages. But when one approaches the volume as part of world literature, it is this 'merely paraenetic' matter which becomes the one claim on our attention — the orations culminating in song which no other oratory has ever surpassed; while from this point of view the 'Book of the Covenant' may be relegated to small type, as a document to be taken as read. Again, the 'structure' of *Deuteronomy*, from the standpoint of historic criticism, is (so to speak) a horizontal structure — elements drawn from different sources running side by side; the literary is a vertical structure — the succession of parts from beginning to end. Neither treatment is more accurate or more important than the other; they are merely different.

I go further, and lay down that the purely literary examination of an ancient work is a necessary stage in its historic discussion. The literary treatment takes a work as it stands; history goes behind this to inquire by what means it has obtained its present form, and accordingly what authority it carries. In the case of *Deuteronomy* the historic analyst must determine whether it was written by the author traditionally

associated with it, or by some different author, or written by an author and modified by an editor, or whether it may not have been compiled from various sources. But whichever of these alternatives proves true, there must be a somebody who is responsible for the book in its present shape. As a literary student I desire to get at the point of view of that somebody — author, editor, or compiler — or rather at the point of view of the readers to whom he presented the book, and I desire to see it as they were intended to see it. For no one suggests that *Deuteronomy* was received by the people of its age as a compilation; that their interest was historic and not literary; that the impression which created a religious revolution was an enthusiastic discrimination between D and JE. It is the aim of this series to put the present-day reader into the position of the readers who received the successive works of Scripture. To print the work as it stands is not sufficient, for the mental attitude of our readers has changed, and expects more than was expected in antiquity: to disappoint this expectation is to create a false and inaccurate impression. *Deuteronomy* (to take a slight illustration) has several passages which its text presents as parentheses, whereas a modern writer would have made them footnotes; a modern reader dealing with the exact text gets an impression of awkwardness of style, where there is nothing but difference of page setting. When by various methods a reader has been able to come to an ancient work with no merely accidental obstructions of form to divert his attention, and when he has, without distracting questions of correlative interest, been able to follow it from beginning to end, and take it in as it stands, then and not till then is he in the position for further inquiries as to its origin and history.

This plea for independent literary study is not mere theorising. It is a consideration thrust upon me by experience, by my own personal experience, and experiences I have gathered as a lecturer on literature. The splendid critical enterprise of our times, whatever it is destined to achieve in its own field, has yet by an oblique effect tended to retard rather than stimulate the literary enjoyment of the sacred books. It is a thing just calculated to foster that which is the great literary weakness of our age. The enormous multiplication of reviews and magazines on the one hand, and on the other hand the totally inadequate training in literature offered by universities and schools, combine to produce a tone of mind that prefers reading about literary works — which is easy — to reading the literature itself — which will often need strained attention. So biblical criticism is ready to hand and in full currency; but to drink in the beauty and impressiveness of the sacred writers at the fountainhead is not a popular occupation. I have known persons of culture, who could have given off-hand a very fair statement of the difficulties of the Deuteronomic covenant, yet hear with astonishment a reference to *Deuteronomy* as oratory, and turn to certain neglected chapters to see if there were any foundation for this. I have known a man of considerable literary taste, in arranging a programme of lectures in biblical literature, strike out *Deuteronomy* as a 'dull book.' I quite believe that this interference of criticism with literary appreciation is no more than a passing phase of its progress. And meanwhile the Modern Reader's Bible attempts to do something towards redressing the balance between the two: laying before the most general reader works of Scripture to be interpreted from themselves, without the distraction of critical difficulties, and with such illumination as comes from adjustment between the spirit and the form that is presented to the eye.

Deuteronomy then, as a literary work, is a collection of the Orations and Songs of Moses, constituting his Farewell to the People of Israel. This much is obvious. It is true that the prefatory matter connecting the various parts presents, even from the literary point of view, obscurities which are not easy to understand. I have endeavoured to deal with these in the notes. Here I would speak of only two points: the splendour of the oratory in itself, and the further interest, separating this from

every other collection of speeches, connected with the mode in which the parts are united into a succession.

In dealing with oratory it is natural to speak first of the correlation of sentences. What in other departments of literature is subordinate, here comes to the front; as drama presents a scene in the medium of dialogue, so the medium of rhetoric is the concatenation of sentences. The 'rush of speech' which belongs to oratory is in this book seen in its perfection: yet is always held in perfect command. The speaker will begin in the simple style of historic survey, entirely free from the straining after effect which makes a speech all peroration. But when the feeling rises — when Moses tells of all the way the Lord has led the people in the wilderness, or depicts the bright prosperity of life in the good land, or contrasts with recurrent rebellions the simple requirements of service and love — the musical poise of sentences lays hold of the reader. As the motion of a vessel in a long voyage continues itself in the traveller's brain after he has landed, so no one can read *Deuteronomy* through without the swing of its sentences being felt even when there are no words to fill them out. And when the orator's passion rises to a climax, we have a breathless torrent of woes sustained to a length without precedent in the literature of denunciation. I am tempted to a personal reminiscence. When I was a beginner in literary studies I recollect setting myself as an exercise to read through on three successive days, each at a single sitting, an oration of Demosthenes, one of Burke, and the *Book of Deuteronomy*. I would not be understood as recommending such comparisons of merit, but I well recollect the feeling I had at the time that neither of the other two rose to the oratorical level of the speeches of Moses.

But oratory does not consist merely in sentences: it has a soul as well as a body. In the thought of this book what is most impressive is a strange clash between opposing tides of feeling. On the one hand *Deuteronomy* has been well described as the most spiritual book in the Old Testament. In common with a few of the psalms, and the loftier parts of prophecy, it breathes an ardent love to the invisible God, a spiritual awe of the unseen I AM, a heart religion penetrating through the surface of duties to the spring of holy motives. The speaker may well have been in the mount forty days and forty nights: his speech shines as well as his face. All this is true; but on the other hand it is true that nowhere else in Scripture does the utilitarian side of religion appear so nakedly stated or so urgently pressed. When a proverb declares that the way of the wicked is stumbling, or unites righteousness with all good things to enjoy, it comes as a general statement, and may mean no more than that the God of providence is also the God of morals. But Moses holds out direct material consequences in all their details. When he threatens, he almost catalogues the plagues and diseases that will follow disobedience; when he promises, he speaks in set terms of the basket and the kneadingtrough, of vineyards and fig-trees, and increase of cattle and sheep. He even goes so far as to draw attention to the difference between the Egypt from which the people have come out and the land of promise to which they are journeying: how that the fertility of Egypt lay in the diligence of those who cultivated it, while Canaan, as a land of hills and valleys, was at the mercy of the God of heaven's rains, and disobedience to his service would mean a heaven shut up and barrenness of soil. Whence this close union between the highest spirituality and the appeal to the lower motives? It lies in that which makes the supreme interest of this book, — the personal position of the Moses of *Deuteronomy*. In himself he is a lofty, spiritual nature, yearning with a parent's love to the people he leads. But this people a long experience has revealed to him as incapable of rising to his spiritual plane; a people yet in the childhood of what we call real life, to be enticed with promises and frightened with threats. And alternately he pours his spiritual fervour into their dull ears, and then falls back helplessly on to the material considerations which alone will move them. Moses "whom the Lord knew face to face" is a spiritual conception

which tasks the imagination to take in. Moses as a lonely leader, yearning to impart himself to a commonplace people yet in the bonds of sense and fear — here is a human interest such as belongs to none other of the world's great orators.

There is something more even than this in *Deuteronomy*. It reflects not the whole career of Moses, but only its close. It is his Farewell to the people he has led. The personal situation underlying the succession of speeches is a situation of all the most pathetic. Moses alone realises all that the life in the promised land may be; and Moses alone of all the vast assembly is the one who will never see it. "The Lord was angry with me for your sakes:" this is the phrase under which the speaker veils the breakdown of his life task; this, with the thought that he must never go over Jordan, comes again and again as a pathetic break in the majesty of his periods. This situation, from its first appearance to its final consummation, makes the scope of *Deuteronomy*. Other books of oratory are collections of miscellaneous speeches, perhaps unified by some general period of history. Here a succession of orations is wrought into the dramatic catastrophe of a life.

The first oration is the beginning of the end. It is the Announcement by Moses of his Deposition from his office of Leader. He describes the accepted authority by which he led the people through the great and terrible wilderness; the rebellion against that authority at Kadesh-barnea, which brought about the thirty-eight years' wandering in the wilderness until the rebellious generation was consumed. But Moses himself had been entangled in the rebellious outbreak of his people; and then was made known to him his doom to leave the passage into the land of promise to another leadership. He describes again the new era that commenced with the crossing of the brook Zered, and how kingdoms went down helplessly before a people under approval of their God. And now we are allowed to see how the personal hopes of Moses rose with the successes of Israel, and he besought that the strong hand of God might achieve for him the sight of the land beyond the river; how he was bidden, Ask me no more of this matter; the Pisgah sight, but not the land itself should be his. So his leadership is at an end: the commandments of which he has been the interpreter can be no more added to nor diminished from: to obey them shall be Israel's wisdom amongst the nations. And the final thought is the 'jealousy' of the holy God — Moses himself has had to bow to it — which will brook no departure from his law. But with jealousy is found the mercy that shall be theirs in the future as in the past.

> For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Unto thee it was shewed that thou mightest know that the LORD he is God; there is none else beside him.

The second and third orations belong to the same day: the great day which was in the life of Moses what in David's life was the inauguration of Jerusalem, or in the life of Elijah the sacrifice at Mount Carmel. The commandments and statutes given by Moses from time to time are now drawn together for the first time into a written 'Book of the Covenant': and this is the day of its installation. Moses is to deliver the Book of the Covenant — so I read the indications of the prefaces — to the Levites and elders: the Levites to have the custody of the book itself, the elders standing in the presence of the whole people as their representatives to receive the Covenant from Moses' lips. The oration which commences the day invokes the Great Name.

and immediately places side by side with the love of that Name the love of the Law, which the people shall have in their minds and hearts, speaking of it when they sit in their houses or when they walk by the way, when they lie down and when they rise up. The past of God-protected journeyings through the wilderness, the future of Divine discomfiture of the foe, pass alternately before us, each used to find fresh matter of urgency for obedience to the law. At the close there is a reference to the further ceremonial which will make the sanction of the Covenant. But at this point the lengthy Book of the Covenant is inserted, and it is to be understood that it is here recited, a prototype of a long series of periodical recitals in the days to come.

When we pass on from the chapters containing this Book of the Covenant, we seem to find arrangements in progress for the rehearsal of a great ceremonial. The ordinance laid down by Moses establishes the ceremonial of the Blessing and the Curse as an institution of the promised land. Meanwhile Levites are moving amongst the people, impressing upon them that they are that day become the people of Jehovah. Moses is seen arranging a division between the tribes who shall represent the Blessing and the Curse on the Gerizim and Ebal of the future. The rehearsal actually commences: curses in ritual form are chanted by the Levites, and the whole multitude answer Amen. But it is only a rehearsal; and at this point Moses stops the ceremony, and takes the whole into his own hands. In the language of oratory, and not of ritual, he portrays the crowd of blessings. And then, in the full strength of oratorical denunciation, he goes again over the ground of the curses. Three times in this most terrific of speeches does the wave of holy passion rise and fall. At first the exuberance of the woes enumerated overpowers our attention; the musically parallel sentences, which in other speeches make perorations, here come for intervals of relief. Another stream of denunciation brings the serving the LORD with joyfulness, and with gladness of heart by reason of the abundance of all things, into contrast with the serving of the enemy in hunger, and in thirst, and in nakedness, and in want of all things; and the siege laid by this mystic enemy is extended in picture to the last horrors the mind can conceive. Yet another flood of speech begins with the 'glorious and fearful' Name; and there passes before us the fading of the life of promise into plagues and exile; in exile the trembling heart, and failing of eyes, and pining of soul; until for a final climax the original salvation of Israel is reversed in a voluntary returning to the land of bondage, the people selling themselves to their enemies for bondmen and bondwomen, — a climax yet more final than this, for "no man shall buy you."

The fourth oration has the same locality, the same audience, and the same general appeal. Yet it is distinctive. Between Orations III and IV the book takes the greatest stride that can be taken in religious development, — the advance from merely national to personal religion. Moses reviews the different orders of people before him, all assembled to make covenant with God: heads, tribes, elders, officers, all the men of Israel, the little ones, the wives, the strangers: he thinks of others who shall hereafter take part in such solemn acts. His appeal is, whether there be any man or woman, any family or tribe, nourishing evil in their hearts, and trusting to escape in the general righteousness. He proclaims how the sinful individual shall be separated for evil, the land of a sinful tribe overthrown in a curse. But he adds words of mercy; he urges how the word is not afar off but in the mouth and heart of the people; and he makes solemn appeals to choose life and not death. There remains the sad personal farewell: though Moses speaks of his failing frame, none but words of strength and courage are on his lips as he installs Joshua in his place, and retires from his leadership for ever.

From the parallelism of oratory we rise to the parallelism of Hebrew verse, and Moses seeks to embalm in poetry the message of his life to Israel. Round the central thought of the Rock of Israel, immovable in his faithfulness and judgment, we have successive pictures of Divine tenderness and rich bounty, of Jeshurun waxing fat

and kicking, of kindled vengeance heaping up mischiefs and destructions, of blindness and utter misery, of God returning to avenge his people in their last extremity, while the nations rejoice in their restoration.

The Song has commenced the final day of *Deuteronomy:* in the course of this day the long-expected summons comes. The whole people understand the mysterious doom, and line the route by which Moses sets out on the journey from which there will be no return. Like a father laying his hands from a death-bed on the heads of his children, the departing leader blesses the several tribes, as he passes along: each tribe gathers up the words spoken to it, to be treasured along with its battle cries and its folk lore, as part of the tribal heritage. Then turning to behold the whole multitude for the last time, Moses lifts his hands in general blessing:

> There is none like unto God, O Jeshurun,
> Who rideth upon the heaven for thy help,
> And in his excellency on the skies.
> The eternal God is thy dwelling place,
> And underneath are the everlasting arms.

Simple, bare prose tells the rest: the solitary ascent into the mount, the long gaze over the land of promise, the death. But no wealth of poetic imagination could have made a close for *Deuteronomy* more harmonious with the body of the book. The life of the lonely leader has passed out into solitude: and "no man knoweth of his sepulchre unto this day."

The Judges

This third division of Bible history is devoted to the Great Transition in the history of the People of Israel. Hitherto this people of the invisible Jehovah have stood out from the other nations of the world as a nation with an invisible king. Henceforward they will be found assimilated in the form of their government to other peoples; in theory God is still their ruler, but the visible representatives of Jehovah are no longer men raised up by a spiritual call, but 'kings' succeeding by natural descent. The intervening period then presents the Chosen Nation in its efforts towards Secular Government. The period may be named after 'The Judges': in the title of this office we have the history in embryo. It is the most general of biblical terms for a ruler, and may be applied to government of different types. As the judges are raised up from time to time by the Divine authority, the name reflects the office of the prophets. On the other hand, the function for which the judges are required is the more or less complete union of the nation for purposes of national defence; and this was the basis of the popular demand for kings: "We will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

This third part of the history covers three books. Book five is concerned with the Conquest of Canaan. In spirit it is a continuation of what has preceded; Joshua is a second Moses. He wields an authority not inferior to that of his predecessor:

> All that thou hast commanded us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

The passage of the Jordan is a counterpart to the passage of the Red Sea. The 'Doomsday Book,' as it has well been called, occupying ten chapters of *Joshua*, carries on the documentary legislation of the Exodus. And the Farewell of Joshua,

and the covenant which he inaugurates, are an echo of the successive appeals of Moses, and the covenants in the land of Moab, which constitute the *Book of Deuteronomy*.

It is in the sixth book that the character of the period becomes apparent — a Succession of Judges. Isolated stories describe these officers raised up in times of national emergency, and wielding an undefined authority as long as they live. The intervals between are conveyed by the characteristic formula that there was no king in Israel, and every man did that which was right in his own eyes. As we traverse the order of events, we seem to catch an approach to the coming unification of the people in the hegemony of various tribes in succession according to the quarter from which the national danger comes. At the opening of the book the tribe of Judah takes the leadership by the Divine appointment of the lot; Simeon uniting with Judah by invitation. In the achievements of Deborah and Barak, with the enemy in the north, the tribes of Zebulun and Naphtali come to the front. When Gideon and Jephthah are waging war against such external foes as the Midianites and Ammonites, the men of Ephraim seem to claim an hegemony; the leaders indeed do not come from that tribe, but the Ephraimites make it a grievance that they have not been called upon as a matter of course; and in the case of Jephthah this leads to a civil war. Under Samson the 'Philistines' are the foe, and the tribe of Dan has the lead; the stories of Samson are followed by the interesting narrative of the Danish migration. And at the close of the sixth book the tribe of Benjamin has attained such power as to be able for a long time to carry on a successful war against the whole of the rest of Israel. Though it seems paradoxical to cite a civil war as evidence of unity, yet this cohesion of eleven tribes is the largest advance that has yet appeared in the transition from tribeship to nationality.

It is in this sixth book that we find the idea of kingship distinctly formulating itself. It comes upon us quite suddenly in the story of Gideon. After the great deliverance wrought by him the appeal is made in these terms:

> Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast saved us out of the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

After the death of Gideon, however, his illegitimate son, Abimelech, obtains the help of his mother's brethren, slaughters in oriental fashion the seventy sons of Gideon, and is crowned 'king' in Shechem. As Israel's first royal procession is marching in triumph, an escaped son of Gideon suddenly confronts them from the safe height of Gerizim, and pours upon them the biting satire of his fable in scorn of people and king, and of the whole idea of kingship.

> The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to wave to and fro over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees? And the trees said unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to wave to and fro over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

In the application of his fable, Jotham prays that fire may come out from Abimelech and devour the men of Shechem, and that fire may come out from the men of Shechem and devour Abimelech. The usurped kingship continues three years, and ends in the feud which Jotham had foreseen; in the most literal sense fire comes forth from Abimelech and devours the men of Shechem, and a fate not less ignominious than fire brings vengeance from the men of Shechem upon Abimelech.

When we pass to the seventh book, we see, not in precise statements, but in what the incidents imply, that the national sense of unity which gave strength to the demand for visible kingship, has been making advances. Eli is called a judge; yet it is evident that in his time Shiloh and its 'temple' has become the national centre; the ark, moreover, is regarded even by the wicked Hophni and Phinehas as the symbol of unity and national strength, and several sections of the history are devoted to the wonders of the ark in the hands of the enemy. Again, a notion seems vaguely to have established itself of the authority of the judge as descending in his family; not only is prominence given to the doings of the sons of Eli, but the unworthiness of Samuel's sons is distinctly associated with the demand of the people for a recognized king. Of course the centre of this seventh book is Samuel. He is the last of the judges. Unwillingly, by Divine command, he becomes a king-maker. And he is above all things a prophet. It is in the stories of Samuel, moreover, that we first come across the companies of prophets: at the very time when an hereditary kingship is commencing we find the beginning of a prophetic order that would maintain prophetic traditions from generation to generation. Thus the seventh book is the Establishment of Kings and the Rise of the Prophetic Order.

All three books may be described as Incidental History; and the separate pictures of notable incidents, which have made the bulk of the narrative, draw together at the close into the long epic history of the Feud of Saul and David, filled with the interest of strange adventure, and made yet more beautiful by the link of tenderness which joins together Jonathan and the man who by Divine appointment is to take from him his inheritance. Over and above the interest of story, the successive episodes have shown a growing tendency to connect themselves with other literary interests. Even Joshua, in the thick of the battle of Gibeon, breaks out into the ballad of the sun and the moon standing still. The war against Sisera produces the *Song of Deborah*, in which the full power of the lyric ode is revealed. The story of Abimelech, we have seen, has the literary association of a pointed satiric fable; and the wedding of Samson gives occasion for a complete game of popular riddles. When the birth of Samuel is narrated, we get the lyric thanksgiving of Hannah. And the final words of this section of the history are the exquisite elegy on Saul and Jonathan which brings us in contact with the founder of the *Book of Psalms*.

Another type of literature has a notable illustration in one of the stories of this division, which in ordinary Bibles appears as the distinct *Book of Ruth*.

This story of Ruth is the very ideal and type of the Idyl: so delicate in its transparent simplicity that the worst service one can do the story is to comment on it. Suffice it to say, that the warp and woof of the tale is a friendship between two women, and the grand climax up to which all is working is the birth of a baby. Instead of war, of national strife, of political struggle, we have here great harvest festivals, ceremonial transfers of land, family contingencies such as hard times and emigration, marriage, and the strange process by which an extinct family might be restored to the genealogies of Israel: such little things as are great to the little man of every day life. Even in the little there are gradations: in this book are found such minutiæ as attentions shown to a shy stranger girl at the harvest feast, petty contrivances for giving her unfair advantages in the gleaning field; details still more minute — how Ruth pockets the scraps at the feast to bring home to her mother in law, who has been sitting solitary at home while she herself has had the excitement of the harvesting

Trifles like these, fitted into their natural frame the idyl, have kept afloat over some thirty centuries of time; and this story has done more to enable us to live over again in remote Hebrew antiquity than all the heroic achievements of *Joshua* and *Judges* put together.

The Kings

Though king may give a title to their period of Bible history, they are not its heroes. The earlier course of history has brought out how the people of Israel had revolted from the invisible kingship which had once distinguished them from the nations, and had insisted upon visible rulers who should succeed by natural descent; how at the same time had grown up a never-failing order of Prophets, for whom no commission was necessary except the spiritual power of their message as they claimed to speak in the name of Jehovah. Thus two opposing forces henceforward constitute the government of Israel: it is a Secular Kingship, side by side with a Theocracy of which the spokesmen are the Prophets.

It will be remembered that it is not the purpose of the present work to construct a scientific history of Israel such as would satisfy historical inquiry, but to render assistance in catching the impression of the national history that is part of the national literature, its elements standing to one another in just such relations as commend themselves to the national consciousness. Of the three books entering into this section the first and third present no difficulties in this respect; the sacred history is here transparently clear. But in the book which intervenes, from the nature of the case the history is complex; and the reader will do well to grasp the landmarks of the period before he plunges into the details.

The first of these books — eighth in the whole series — narrates the reigns of David and Solomon. The general character stamped upon this period of history is hardly apparent in this book; there can be no great conflict between king and prophet when the spirit of prophecy has been absorbed by the king. The personality of David is perhaps the most splendid in all history. The great of other peoples have to choose between different kinds of greatness; they may be mighty in the world of action, — heroes of war, of policy, of enterprise; or as poets, artists, thinkers, they may have a greatness that belongs to the world within. David is in both kinds of greatness the supreme hero of his nation. He is the warrior of Israel, and the founder of the monarchy from whom all kings trace their reigns. He is equally the centre of Hebrew poetry, with whose name both earlier and later song is associated in the *Book of Psalms*. He is the inventor in musical art;* whereas the Greeks never learned the art of combining lyre and flute, David's orchestra of cornet, trumpets, cymbals, psalteries, and harps shows the union of strings, wind, and percussion which is supposed to constitute the distinctiveness of modern music. With him as head is further associated whatever else of art is permitted to the Hebrews: the architecture of Solomon's temple is designed by his father, and he establishes the courses of sacred ritual which constitute Israel's highest art. And all this splendour of achievement is crowned with a personality that is intensely human, and lovable in all human relationships. Accordingly, David is the hero of this book of the history; it is occupied with narrating his capture of the impregnable Jerusalem, its solemn inauguration as the capital of Jehovah's monarchy, with his building of the royal palace and the preparations for the temple, and with the various wars by which the kingdom was consolidated, and neighbouring peoples thrown into such subordination that henceforward Israel appears as one of the family of great nations, with no foes to fear but such as constitute the great empires of history. Most appropriately this book in-

* Compare *Amos* vi. 5.

cludes some of the royal minstrel's poetical compositions: a song of victory which may be called the masterpiece of sacred lyrics, and the touching 'last words' of David, acknowledging how the Divine favour has been over his reign, —

> — as the light of the morning, when the sun riseth,
> A morning without clouds;
> When the tender grass springeth out of the earth,
> Through clear shining after rain.

But the history of David includes the story of a crime, — an adulterous passion ending in intrigue and murder. This brings a curse upon his household; and a large portion of this eighth book is occupied in narrating, with the full power of epic story, the feud between the sons of David and the rebellion of Absalom. Here then is an opportunity for prophetic remonstrance to appear even in the reign of the man after God's own heart. At three points is found the prophetic opposition to the king: by Nathan the project of building the temple is suspended in the name of God; by the same Nathan the rebuke is sent for the sin of Uriah's murder; and after the sin, whatever that sin may have been, of numbering the people, the prophet Gad appears to denounce the judgment.

What David achieves, Solomon carries further. If David founded a kingdom, Solomon extended this to an empire. If David had the honour of ordering the service of Jehovah, it was reserved for his son to lay the art and riches of Tyre under contribution to crown the Divine service with the temple. David is the centre of Hebrew poetry, Solomon is the founder of its wisdom, — a wisdom which the queen of distant Sheba comes to admire. It would seem that this wisdom of Solomon, which the incident of the dream at Gibeon makes in a special degree a thing of heavenly gift, occupies at this point of the history the position of prominence which elsewhere is given to prophecy. But the son no less than the father falls a victim to female influence. And Solomon sins on an imperial scale; 'strange women,' from the daughter of Pharaoh downward, fill the kingdom with external and idolatrous rites. Thus at the close of the reign the antagonistic elements reappear; from the commencement, when Nathan assisted to secure the inheritance to Solomon against the usurpation of Adonijah, there is no mention of prophets until Ahijah is seen giving the sanction of the theocracy to the rebel Jeroboam.

We are thus brought to the ninth book, which deals with the Schism and the Kingdoms of Judah and Israel side by side. This complex and difficult book has in external appearance a mechanical arrangement: successive sections keep the history of Judah and Israel as nearly parallel as the nature of the case permits. But the spirit of the narrative is quite different from what this might suggest. The whole is told from the prophetic point of view; and accordingly it is the kingdom of Israel which has the prominence, as the main theatre of the contest between Jehovah and the false worship of other gods. The history of Judah is here subordinate, and is treated as it appears from the point of view of the northern kingdom.

Three periods may be distinguished in the history of the double kingdom. The first is the Revolution of Jeroboam, hero of the schism; the second extends from the Revolution of Omri to the Revolution of Jehu; the third is the Fall of Israel and partial Restoration of Judah. The first is occupied with the house of Jeroboam, and the house of Baasha which followed in the second generation. At first, as already noted, prophecy is on the side of the revolt. But Jeroboam is scarcely secure on his throne before he establishes the worship of the calves, to intercept the pilgrimages to Jerusalem; he at once becomes the chief aim of prophetic denunciation, — the Jeroboam the son of Nebat who taught Israel to sin. The inauguration of his idolatrous worship is encountered by the nameless prophet from Judah, who afflicts the king, rends

the altar, and with prophetic insight points through the future generations to the grand reformation of Josiah. And Ahijah himself lives long enough to denounce to the wife of Jeroboam the immediate death of her son, and the further doom of her seed until the kingdom shall be rent from them.

After various usurpations we reach the central period of the northern kingdom in the house of Omri. The founder of the dynasty builds Samaria, the splendid capital of the north. In the next generation we have Ahab, and his more famous queen, Jezebel of Tyre. Here it is no case of derelictions in the worship of Jehovah; the religion of Baal is fully established throughout the land, and the worshippers of Israel's God have to be hidden in caves and dens. The crisis brings out the full strength of the prophetic order in the splendid names of Elijah and Elisha. The two are inseparable; not only is Elisha "he that poured water on the hands of Elijah," and obtained a double portion of his spirit, but the commission actually given to the older prophet at the cave of Horeb is in the main carried out by his successor. Another feature of this period must be borne in mind: there is at this point a rapprochement between Israel and Judah. Jehoshaphat is the king of Judah who seeks to unite the service of Jehovah with the friendship of Ahab, until the ill-fated alliance meets its doom in the battle of Ramoth-gilead. And his son weds a bride of the house of Omri, — the notorious Athaliah, who as queen-mother to Ahaziah establishes the worship of Baal for a time in Jerusalem itself. This whole phase of history culminates in the famous conspiracy of Jehu, who under commission from Elisha extirpates the family of Ahab and Jezebel and the worship of Baal, and as a detail in the process brings death to the allied king of Judah. Throughout this period of the house of Omri biblical history reaches its most vivid picturing. The leading figures stand out with individual distinctness: Ahab, luxury-loving, with a heart never entirely weaned from the old worship, and reaching by a tardy repentance the mercy of not seeing the worst with his own eyes; Jezebel, grim and whole-hearted in her contest on behalf of Baal; Jehoshaphat, the courtly trimmer; Jehu, the 'furious driver,' who drives his commission of Divine vengeance through all bounds of fraud and violence; while as representatives of the spiritual forces in antagonism with these, Elijah and Elisha stand out as the giants of prophetic history.

The third period in the history of the northern kingdom is occupied with the house of Jehu, and the usurping kings that followed. Here the two kingdoms fall away from their temporary rapprochement, and their history moves in different directions. In Judah, Athaliah and her worship of Baal are overthrown by the revolution which puts on the throne the youthful Joash, and the high priest Jehoiada is able to make a covenant between the LORD and the king and the people, that they should be the LORD's people. The lukewarmness of successors, even the personal idolatry of Ahaz, do not seem seriously to infect the people of the southern kingdom. On the other hand, the reigns of Jehu and his successors seem so many stages in the fall of Israel. Under Jehu himself "the LORD began to cut Israel short," and the east of Jordan is lost to the Syrian foe. The Syrian oppression continues during the next reign:

> But the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

Under Jehoash and Jeroboam there is a restoration of the border of Israel —

> according to the word of the LORD, the God of Israel, which he spake by the hand of his servant Jonah the son of Amittai, the prophet, which was of Gath-hepher. For the LORD saw the affliction of Israel, that it was very bitter: for there was none shut up nor left at large, neither was there any

> helper for Israel. And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam.

But when we reach the fourth descendant of Jehu, and his usurping successors, the Assyrian foe appears that is to make an end to the history of the northern kingdom; and the narrative grows into a general review and denunciation of the sins of Israel: their secret service in the cities, and Asherim on every hill; their hardening of the neck against the prophets and seers sent to warn them.

> And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity, and became vain, and went after the nations that were round about them, concerning whom the LORD had charged them that they should not do like them. And they forsook all the commandments of the LORD their God, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do that which was evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

The book ends with a brief description of the carrying away of northern Israel into captivity at Babylon; and in a tone of scorn tells of the hybrid people left to fill their place in Samaria: a people who "feared the LORD and served their own gods."

The tenth book is simple and straightforward in its history, following the Kingdom of Judah to its Captivity. It commences with the glorious reign of Hezekiah, a period dominated by the personality of the prophet Isaiah. After the reign of Manasseh, related without any suggestion of his repentance, and that of Amon, in whom no redeeming feature appears, we reach another great name in Josiah. The one event of the reign is the reformation ensuing upon the discovery of the roll of the law; a reformation too late to save the guilty kingdom, though the righteous king is to be spared the sight of the overthrow. Though it is a prophetess who foretells the coming doom, yet the heroes of this episode are a scribe and a priest, discoverers of the law; and here we seem to have a foretaste of what is to be the history of the future. The troubled reigns which follow are so many stages of the coming captivity.

All three books, though in form regular history, are in their spirit history told from the prophetic point of view; where secular events are treated it is in the barest style of annals, where events touch the controversy between God and his people the narrative rises to the height of epic interest. And not less interesting than the history of kingship is the history of prophecy so revealed. A few points may be noted. Immediately after the division of the kingdoms is found one of the strangest of Bible stories. A 'man of God' from the southern kingdom beards Jeroboam in his own land, and rebukes his idolatry: when the rebuke is supported by miracle, king Jeroboam submits, and offers his visitor hospitality. The man of God replies that his divine commission forbids his eating or drinking until he has returned to his home. On his journey back 'an old prophet from Bethel' overtakes him, offers hospitality, and is met with the same answer. But, says the Bethel prophet, "I am a prophet as thou art," and asserts that it is by divine command he is inviting his fellow prophet to return. Then the man of God from Judah returns, and eats bread. In the midst of the meal his host is overpowered by the prophetic spirit, and speaks the doom of his guest to perish for disobedience to the divine mandate. Hastening away to his home the southern prophet is slain by a lion; the prophet from Bethel weeps over him bitterly, and buries him, with every mark of contrite affection, in his own tomb.

The strange story becomes significant from the point of the history at which it appears: the schism of the kingdoms has been followed by a schism in prophecy itself — the false prophecy is henceforward to encounter the true.

At this stage how small, comparatively, does the falseness appear: a genial impulse of hospitality had tempted a worthy prophet to cover with the divine name what modern flippancy would only call a polite lie. But the other end of the scale of prophetic corruption is revealed in the Story of Micaiah. Here a politic king of Judah has joined hands with the idolatrous king of Israel; yet, uncomfortable in his impious surroundings, asks to consult with a prophet of the Lord. The schism of prophecy is embodied in the single Micaiah confronting the four hundred prophets of Baal. Invited with outward decorum but secret threats to exercise his office, Micaiah makes at first an ironical compliance, which exasperates the royal auditors. Then, rapt with spiritual fervour, Micaiah breaks into what seems a prophetic fable. He is facing the two kings in their military pomp, with aides-de-camp coming and going: Micaiah pictures Jehovah with the hosts of heaven, and his ministers waiting to go on his missions; the problem is the enticing Ahab to his ruin, and the solution is found in the minister of heaven who will make himself a lying spirit in the mouths of Ahab's prophets. By this bold figure is brought home to us how the false prophecy that had begun in trifling has grown to be the supreme agency in moral ruin.

When the history reaches the name of Elisha we seem to see a change of another kind affecting prophecy. Prophetic action will naturally include miracle, but we now begin to find the miraculous part of it becoming an interest in itself. The 'sign of the prophet' is at first the symbolic act — tearing of robe or rending of altar — which serves merely as text for the prophetic message. But gradually it comes to be the wonder-working act which draws attention for its own sake: the cycle of Elisha stories reads for the most part as a succession of mystic wonders, much like the cycle of Samson with its feats of physical strength: wonders of axe heads swimming, a cruse of oil multiplying, children cursed and destroyed by bears, leprosy healed or returning at the prophet's word. There appears a decadence, not in prophecy itself, but in the attitude of the public mind to prophecy; the wonder of the sign becomes to the onlooking people more than the moral truth which that sign is to convey. When the national corruption has proceeded so far as to use the Divine instrument of its correction for a means of wondering diversion, the ministry of prophecy is nearing its end. So in the far future, when the history of Israel shall have reached its last period, the nation will have become "an evil and adulterous generation that seeketh after a sign."

Supplementary Stories of the Exile

As a supplement to The Kings are placed in this edition two stories — in other versions of Scripture two complete books — which fall into none of the divisions of Bible History. They represent the exile of Israel, which, as a breach of continuity, the formal History of the People of Israel refuses to treat. Besides these, the period of the exile is illuminated by the brilliant stories of Daniel. But these are too closely associated with prophecy to be separated from the prophetic book in which they are found.

The Book of Tobit

In the apocryphal *Book of Tobit* the Hebrew Idyl reaches its perfection of naïve simplicity. The book is a picture of loving family life, and whole-hearted devotion to the simplest type of Hebrew religion and Hebrew wisdom; a story further of marvellous providences, and of angelic ministrations mingling with the common round and daily task.

The story is in its earlier part told in the first person by the father, Tobit, with garrulous simplicity. In his own land Tobit had been faithful to the law when all his tribe were false. In exile he delighted with his abundance to relieve the poor among his brethren; and incurred danger and persecution by burying the bodies of Israelites who fell victims to the cruel tyrants, and mourning over the corpses that had no other mourners to pay them their last rites. Tobit is not ashamed to show appreciation of a good dinner. But from such an untasted meal he springs up one day to bury a strangled Israelite, though this must be done at the cost of uncleanness, and loss of the festive occasion. Instead of this bringing him reward, it proves the beginning of his great misfortunes: for while he is sleeping, as unclean, in the open air, his eyes are blinded by sparrows' dung; and though he goes to the physicians, they help him not. He has to live on the bounty of his nephew; and his wife Anna ekes out their scanty means by spinning for wages.

Now comes a commonplace conjugal quarrel. In the irritation of helplessness Tobit becomes suspicious; he hears the cry of a kid in the house, given to his wife by her employers as a bounty over and above her wages, and accuses her of theft. She loses her temper, and reproaches him with his misfortune: wounding him in his tenderest part, for the taunt implies that his accident has revealed the hypocrisy of his godly life. So do small stories and great run on the same lines: Tobit is exactly in the position of Job, whose ideal patience had withstood all the trials of heaven and the adversary, yet broke down when his friends hinted that misfortune revealed sin. Tobit is crushed, and prays Job's prayer that God would let him die, since life has nothing left when his honour is gone.

Now it happens marvellously that this very day, in the distant city of Ecbatana of Media, another righteous Israelite, kinswoman of Tobit, has incurred the same misfortune of unrighteous reproach. The maiden Sarah was of beauty so surpassing that a fiend loved her, and caused the death of the seven men who successively had been given her for husbands, strangling each as they entered the bridal chamber. This mysterious doom, we must suppose, the maiden had borne with patience. But on this day, when Sarah was scourging her maids, as every Israelitish mistress believed it a point of wisdom to do, they turned on her, and under the smart of correction spoke wicked words implying that her calamity was her crime. Sarah's first impulse at the cruel suggestion was suicide. But she bethought her how she was an only child, and such a deed would bring down her loved parents with sorrow to the grave. So she also was driven to the prayer of Job, that God would let her die; and thus on the same day these same prayers of Tobit and of Sarah are offered from these distant places. "And the prayer of both was heard before the glory of the great God." The wonder-working Providence is to interpose in the troubles of these widely separated kindred families; and the angel Raphael is to be the providential instrument which is to draw the two together.

Tobit has prayed to die. But death needs solemn preparation: and Tobit, commencing to set his house in order, bethinks him of a pledge of money left by him in a city of Media. He sends for his young son Tobias. First he pours into his ears the conventional father's last counsels to a son; and a wisdom discourse, of great beauty, occupies several paragraphs of the story. Then he gives him the commission to go into Media to collect the pledge. But a guide is necessary; and Tobias seeking a guide encounters the angel, who offers himself under the name of Azarias, a fellow tribesman. There is idyllic irony as the guide is closely scrutinised by Tobit, to see whether he is a trustworthy person, and when the wages are proposed – a drachma a day, with expenses, and something extra if the expedition prospers; again when the father, consoling the weeping mother, says that a good angel shall go with their son.

So "they both went forth to depart, and the young man's dog with them." In that sentence is the quintessence of the idyllic spirit. It is not as if the dog had any

function to perform in the journey. It is not recorded that he barked at the great fish, nor howled when the fiend was approaching, nor even sniffed suspiciously at the mysterious 'Azarias.' He is not mentioned again till the return journey, when "they went their way, and the dog went after them." There was nothing for Tobias's dog to do in this famous expedition, but he had to be there all the same. There may be a flaw here in the Hebrew colouring of the story, for the Jews did not use dogs as friendly companions. But to the general reader this dog has made Tobias a real flesh and blood young man for all time.

The journey involves a marvel: a great fish that threatens Tobias, but is finally eaten; and the heart and liver and gall of the fish are, by the angel's advice, preserved for certain sovereign uses hereafter. There is another incident of the travel: the terror of Tobias when, as they approach their destination, the mysterious guide announces his purpose to marry the youth to the notorious Sarah. Tobias urges against the dangerous honour that he is the only son of his parents. But the guide instructs him how to meet the evil spirit with prayer and the fumes of the fish's heart and liver:

> Fear not, for she was prepared for thee from the beginning; and thou shalt save her, and she shall go with thee. And I suppose that thou shalt have children of her.

This produces such a change of feeling in the young man that, when they have arrived and greetings are passed, and the family likeness has been duly noted, Tobias refuses to eat until the marriage proposal has been made, and the contract signed. In the bridal chamber that night all goes according to the saying of the angel. But outside the parents have their misgivings; and when morning has come the father of Sarah works off the anxiety of waiting by digging a grave, to be prepared for all emergencies. But bride and bridegroom are found unharmed, and the wedding feast is kept up with magnificence for a whole fortnight, the holder of Tobit's pledge being one of the guests.

Meanwhile at home the parents were counting the long days, Tobit consoling his wife with what hopes he could. When at last the son is seen approaching, Anna runs forward to fall weeping on his neck. The blind father seeks to follow, and stumbles; his son catches him, and (by the angel's directions) spirts the wondrous fish's gall on to his eyes. Tobit rubs the smarting eye-balls, and rubs the film away. He breaks out in blessings to God, for he sees his son Tobias. There are general rejoicings, and a second wedding feast has to be celebrated in the bridegroom's home.

But now comes the time when the guide has to be discharged. Father and son lay their heads together, and come to the conclusion that for such signal services nothing less can be offered than the half of Tobias's large dowry. This is communicated to 'Azarias': and then the great revelation comes. It is made with fresh stores of wisdom lore, that terminate in the explanation how all their pious thoughts had been known to God, how a vision had been with them all these months, until the climax is reached: I AM RAPHAEL. They fall on their faces, and when they rise, the angel is gone.

The story is wound up with hymns of praise, with pictures of prosperous old age, of magnificent obsequies both of parents and parents in law, and finally the life of Tobias in Ecbatana, where the pious Israelite of the second generation sees fulfilled his father's great hope, — the destruction of the cruel city Nineveh and vindication of the prophecies of Jonah.

The Book of Esther

Very different in tone from this is the *Book of Esther*, which indeed hovers on the boundary line between Idyl and Epic History. When we consider that it depicts a

crisis in the fortunes of Israel, which threatened to extirpate the race from the hundred and twenty-seven provinces of Ahasuerus by the cruel vengeance of Haman, it might seem necessary to classify the book as epic, if not as formal history. On the other hand, the instrument of deliverance is a girl, newly raised from her quiet life with her cousin and guardian Mordecai to the throne of an empire. And her course of action is girlish rather than heroic. Esther is no Judith, to devote herself to a bold deed for the salvation of her people. She feels all the tremors of an ordinary woman when suddenly called upon to fill an heroic role.

> Fast ye for me, and neither eat nor drink three days, night nor day: I also and my maidens will fast in like manner: and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

The further details of her action are eminently girlish. When the critical moment is passed, and the sceptre is held out to her, she does not invoke vengeance on the foe, but simply asks the unusual boon that the king and Haman and herself may banquet together. Instinct seems to have taught her that against all the power of Haman and the king she must fight with the attraction of her beauty; and by the banquet of the three Esther is bringing to bear upon the royal voluptuary the new force of beauty seen in what might be called domestic attractiveness, so different from the place of woman in the revel such as Vashti had refused, or from the merely sensuous intercourse of a king with the chief favourite of his harem. Moreover, as if to balance these *tête à tête* banquets we have, on the other side of the story, the two family councils of Haman and his wife Zeresh and their friends. Again, the turning point in the narrative is a thing no more heroic than a sleepless night of the king, with its strange consequences in the reward of Mordecai and the mortification of Haman. The story concludes picturesquely in the 'Feast of Lots,' in which will be ever commemorated how Providence disposed where the Chance of the lot had proposed, and used as its providential instruments the fidelity of Mordecai and the girlish beauty of Esther.

The Chronicles

This last division of Old Testament history introduces a great change in the character of the history of Israel as presented by itself. Previous divisions — *Genesis*, *The Exodus*, *The Judges*, *The Kings* — have followed a chronological succession of events from the creation to the captivity. *The Chronicles*, it is true, carries forward the narrative to the Return of the Exiles: but this is only a fragment of its purpose, and the whole is presented afresh, from Adam to Nehemiah. And the spirit of the literature is changed from National to Ecclesiastical History; the Hebrew people have silently changed into the Jewish* Church. Nor is it merely in the story of the Return that the change appears: the first of the nine Chronicles into which the whole seems to divide itself, before the narrative of events has commenced, is a collection of genealogies leading up to the allocation of the returned families in Jerusalem and in the other cities, necessary as basis for the Temple service and the dues by which that service was to be supported. And the whole succession of Chronicles is animated by the conscious ecclesiastical spirit; that the ideas of State and Church have become separated in men's thoughts is manifested by the very zeal of Ezra and Nehemiah to identify the two. The history of *The Kings* and of *The Chronicles* is alike religious: but different aspects of the religious spirit make themselves apparent. Up to this point we have had what is essentially prophetic history. Now the prophets are above

* The term 'Jew' occurs only twice in the previous history (*II Kings* xvi. 6 and xxv. 25), and then in close relation with the captivity.

all things representatives of one single religious idea — the theocracy: their interest is the kingship of Jehovah as the basis of Israel's politics, the struggle of Jehovah against usurping idols; and their ministry appears mainly in the northern kingdom where Baal worship has the greatest chance to establish itself. In the light of this supreme struggle for the worship of Jehovah the prophets can let particular modes of worship drop into the background. But the priests and scribes who give us *The Chronicles* can ignore northern Israel, as shown by its history to have fallen outside the pale of the Church; it is the unfaithfulness of Judah, the avowed people of Jehovah, that attracts their attention. They of course notice and denounce sin and idolatry where it appears; but they go beyond this, and seize with fulness and animation upon every detail of past history which can have any bearing upon the constitution and order of the Temple service.

To the change in the spirit of *The Chronicles* must be added a change in the outer literary form: while in parts we have, as before, continuous history, elsewhere, at the beginning and end, we have not history but historic materials — a collection of such original documents as constitute the sources from which history may be constructed. The principles of arrangement underlying the Modern Reader's Bible are perhaps nowhere more essential than in the *Books of Ezra* and *Nehemiah*. The reader who has nothing beyond the traditional printing of our bibles to guide him might well suppose himself to be reading a consecutive narrative where, in reality, he has before him a succession of isolated memoirs and papers; an interval of several decades may, without anything to signify a break, intervene between the end of one sentence and the beginning of the next. The question is not of minute historical analysis discovering gaps and discrepancies in what presents itself as an harmonious unity; there is nothing but the faulty printing of our bibles — with its absence of forms and divisions universal in other books — to mislead the reader into understanding as a unity what makes no profession to be other than a succession of extracts. I have separated the different Chronicles, and by titles indicated where the reader is to expect statistical and genealogical information, and where the personal memoirs of Ezra and Nehemiah with connective matter binding them together.*

The greatest interest in this section will perhaps be in that part which goes over the ground already traversed by the history of *The Kings*. There can be few better exercises in the study of historic literature than to compare these two divisions of Bible history, alike in their treatment of the same incident, and again in the general historic perspective which may be traced through lengthy portions of narrative. An incident that is necessarily prominent in both works is David's bringing of the Ark to Jerusalem, the ceremony by which was inaugurated the metropolis of Jehovah's monarchy. I proceed to indicate in parallel columns the two treatments of a common theme.

II Samuel vi	*I Chronicles xiii*
	David's proposal to the Assembly in the matter of the Ark: with the special mention of priests and Levites.
The Assembly, and first attempt to bring up the Ark, ending in the death of Uzzah, the leaving of the Ark in the house of Obed-Edom, and the blessing on the house of Obed-Edom.	The same matter as in the corresponding section of *Samuel:* considerable verbal agreement, with some difference of names, etc.

* Perhaps we may think of such personal memoirs as taking, to some extent, the place of the stories which, in other divisions, have alternated with history.

II Samuel vi	*I Chronicles xiii*
	David's recognition that none but the Levites should bear the Ark — long lists of appointments both for the bearing and the musical performance.
The procession of the Ark — David's part in it — Michal's displeasure — the inauguration carried to the point of a dole to the assembly.	Substantial agreement with the corresponding section of *Samuel* — but fuller musical details.
	Appointment, apparently dating from this festival, of a *regular* ministry before the Ark: names of officials and citation of (leading) songs used.
Return home of the people and of David.	Exactly as in *Samuel.*
Sequel of Michal's displeasure.	

In the essential facts of the day's proceedings there is almost complete verbal agreement. But the long account of the Chronicles recognises the interest of the Levites in the proposed action from the outset, and interprets the violent interruption of Uzzah's death as a judgment on the overlooking of the Levitical function of bearing the Ark; musical details are elaborated, and even the names of those officiating are inserted; moreover a long section brings out the ritual ministry dating from this day of inauguration, and cites in full the anthems of worship. On the other hand, the narrative of *The Kings* includes a detail which is unrepresented in the other version, and this is the bearing of the day's proceedings on the household and family affairs of David.

It is even more important to survey the whole period over which *The Kings* and *The Chronicles* move side by side, in order to catch the difference of historic perspective by which particular incidents bulk large or small in the two versions. The reader will find in the Notes (below, page 1562) a detailed conspectus of the sections in which I have divided the two works, arranged so as to show correspondences. To whatever portion we turn of the history covered by such a table we find indications of the different treatment of events in the national history of the prophets and in the ecclesiastical writings that make up the Chronicles. Beginning with David's reign, we find the Chronicles giving the briefest notice to the death of Saul and David's reign in Hebron; the other narrative not only tells fully the incident of Saul's death, but devotes several later sections to David's relations with the house of Saul all through his reign. The prophetic version gives David's lament over Jonathan; in *The Chronicles* the absence of this is characteristically balanced by the addition of a genealogy for Saul's house. Other poetic compositions of David are cited at length in *The Kings:* the other narrative offers no specimens of his poetry, but, as we have seen, in narrating the inauguration of Jerusalem cites in full the sacred anthems of worship. The wars of David's reign are substantially the same in the two versions. But the Ammonite war, which in *The Chronicles* makes a single section, is in *The Kings* broken in the middle by the prophetic story of the sin of David and Bath-sheba; there follows a lengthy section, quite a book in itself, relating the feud in the family of David and the rebellion of Absalom; at the end of David's reign, where the chronicler briefly records his death, *The Kings* relates at length the disputed succession. It is obvious that the family history of king David, which the ecclesiastical history passes over in silence, is a noteworthy department of affairs to the wider view of the prophetic writers. And perhaps a similar reason may explain, what is at first sur-

prising, that the theme of Solomon's foreign marriages, and the idolatries they encouraged, disappears from the books of Chronicles.

When we come to the schism and the kingdoms of Israel and Judah, we find that the natural divisions of *The Chronicles* in this part of the narrative are twenty-five, as against seventy-six in the corresponding part of *The Kings:* this becomes natural enough when it is seen that forty-six out of the seventy-six sections of *The Kings* are occupied with the history of the northern kingdom, which the chronicler excludes from his consideration. A consequence of such exclusion is the loss of what makes the most notable feature of *The Kings* — the stories of Elijah and Elisha and the lesser prophets, to say nothing of the brilliantly told incidents that make the Conspiracy of Jehu. Unimportant reigns like those of Jehoram, Ahaziah, Jotham, and some weighty events, like the usurpation of Athaliah and the reformation under Joash, are nearly identical in the two versions. In the case of Hezekiah and Josiah, Judah's greatest reigns, the leading incident of each is expanded in both versions; though the invasion of Sennacherib is more fully told in *The Kings*, because no doubt of the prophet Isaiah's prominence in that crisis. On the other hand the remaining years of Hezekiah's reign are touched briefly by the chronicler, fully by the prophet historian, whereas the close of Josiah's reign is expanded in the ecclesiastical history and condensed in the other. It is surprising to find so much made in *The Chronicles* of the repentance and subsequent religious zeal of Manasseh, whereas the prophetic historian relates the whole reign without a suggestion of any change in the character of the king. Another surprise is that the history of *The Chronicles* is scanty just where it might have been expected to be most full of details: the reigns immediately preceding the captivity are hurried over with less of detail than even in the history of *The Kings*.

No single incident brings out the contrast of the two versions better than the reign of Abijah (called in *The Kings* Abijam). The prophetic account of the reign is a brief notice of the wickedness of the king, so great that only for David's sake was the succession continued in his family. Also mention is made of wars between Israel and Judah. The chronicler relates these wars at length, and in particular gives a fine address of Abijah to the enemy, in which the whole spirit of *The Chronicles* is concentrated:

> Ought ye not to know that the LORD, the God of Israel, gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up, and rebelled against his lord. And there were gathered unto him vain men, sons of Belial, which strengthened themselves against Rehoboam, the son of Solomon when Rehoboam was young and tenderhearted, and could not withstand them. And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you the golden calves which Jeroboam made you for gods. Have ye not driven out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the peoples of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams the same may be a priest of them that are no gods. But as for us, the LORD is our God, and we have not forsaken him; and we have priests ministering unto the LORD, the sons of Aaron, and the Levites in their work; and they burn unto the LORD every morning and every evening burnt offerings and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. And behold, God is with us at our head, and his priests with the trumpets of alarm to sound an alarm against you. O children of Israel, fight ye not against the LORD, the God of your fathers; for ye shall not prosper.

The battle that follows this address is a complete victory for the true worshippers of God, notwithstanding Jeroboam's ambush. Of the wickedness of Abijah the Chronicle contains nothing beyond possibly this equivocal hint:

> But Abijah waxed mighty, and took unto himself fourteen wives, and begat twenty and two sons and sixteen daughters.

The last five Chronicles (according to the division in this edition) are not, as has already been said, continuous history, but a series of genealogies and memoirs, some of them personal memoirs of Ezra and Nehemiah, leading actors in the events they narrate. All five bear upon the Returns of the Exiles, and the reconstitution of the holy city and the Temple worship. Here it is that the spirit which has underlain the whole of the chronicle history appears in its most pronounced form. On the one hand, the substitution of the church for the nation is seen in the spirit of exclusiveness; the strict guardianship of purity of descent has risen into a passionate interest in the genealogies of Ezra and the reforming zeal of Nehemiah. But any such ecclesiastical exclusiveness in the people of the Return is accompanied with a deepened spirituality. The narratives of the Chronicles breathe the spirit of modern religious history. The foundation of the Temple is not, as in the time of Solomon, a royal pageant, but a sacred ceremony. The renewal of the covenant gives us, not a lawgiver Moses putting a final sanction to the divine constitution revealed through him, but a governor and scribe leading a religious service of penitence, prayer, and praise. There is a suggestion of Scotch Covenanters on their bare hillsides when we read of the people standing before Ezra in the "much rain" to make confession of unholy marriages; the companies of exiles braving the dangers of the wilderness in order to restore the desolated land of promise are a variation of the pilgrim fathers crossing the ocean to find a land of promise in an uncultivated continent. Or perhaps Nehemiah may be regarded as an Israelite Oliver Cromwell, conscious of a mission to do zealously the Lord's work against all the machinations of a Sanballat and his latitudinarian Samaritans. Such religious history cannot but be interesting. But when we view *The Chronicles* as an element in universal literature, we must feel that here the historical literature of Israel is a river that has run into the sands. Ezra and Nehemiah are devoting their consecrated energy to resuscitating an ideal that belongs to the past. They are outside the wider hope, which breathes not from the histories but from the prophetic literature of their people: the hope by which the fall of Israel as an organised people grows into a vision of a larger Israel, made not by exclusive weeding of its ranks, but by gathering in the nations, in hope of a Messiah in whom all peoples of the earth should be blessed.

THE BOOKS OF THE PROPHETS

To the literary mind no part of the Old Testament is more attractive than the Books of the Prophets; they make the most unique contribution of the Bible to world literature. In the religious use of Scripture, which is the special province of the churches, these books have in the past held a foremost position; if at the present moment they are less prominent — and I believe that is the case — the reason is plain: it is not the books which have worn thin, but the mode of interpretation. Traditional interpretation was at first hampered by a narrow conception of prophecy itself; when it recovered from this it was swayed out of its natural course by historic problems belonging in reality to a different sphere. The true starting point for the interpretation of any literature is a grasp of its exact literary form; when this principle is applied to biblical prophecy I believe it will recover its full interest, an interest which will be found to be not more literary than historical and religious.

In approaching this subject one misconception needs special notice. It seems almost impossible to eliminate from the popular mind the idea that 'prophecy' means 'prediction.' Yet this is a purely modern modification of its meaning. It rests upon a false etymology: the *pro* in this word is not the *pro* which means *beforehand* (as in *prospectus*), but the other *pro* which means *in place of* (as in *pronoun*): a prophet is one who speaks in place of another. Where Moses has been shrinking from the mission to Israel on the ground of his inefficiency as a speaker, and Aaron is granted him as an assistant in this respect, the words are:

> See, I have made thee [Moses] a god unto Pharaoh: and Aaron thy brother shall be thy prophet. [*Exodus* vii. 1.]

As Aaron is thus the mouthpiece of Moses, so regularly in Scripture the prophet is the mouthpiece of God. Of course prophecy, like any other form of literature, can contain, and in fact does contain predictions; but such predictions are the accident, not the essence of prophecy. Yet in traditional interpretation the idea that prophecy must be prediction has distorted the study of the books; particular passages, often of minor importance, have been over-accentuated, while the spiritual richness of the books when read as literary wholes has usually been missed.

In this broad sense every one who stands forth as a representative of God has a claim to the name of prophet. Moses thus speaks of himself; Deborah is called a prophetess; even to the nation of Israel itself, as representing its God to the other nations of the world, the hundred and fifth psalm applies the same term:

> Touch not mine anointed,
> And do my prophets no harm.

But there is a more specific sense of the word, of which much has been said in these introductions. Israel begins as a theocracy; the government of God is exercised through such as Moses and Joshua. But when at a later period the people insist upon visible kings, then prophets, who hitherto have appeared sporadically, become a settled order, ready at any moment to appeal from the secular kings to the Divine ruler of Israel. They are prophets as being representatives of the theocracy. It is easy for the modern mind to fancy the prophets of Israel as preachers or spiritual pastors. Now it is one of the many interests of the *Book of Ezekiel* that we can in this book see the gradual transition of the ancient prophet into the modern pastor. But apart from this special case the prophets of the Bible are not preachers but statesmen; not statesmen only but opposition statesmen; they do not minister to sympathetic

congregations, but fling themselves into active life as antagonists of the prevailing system. A fine illustration of this is the account of Elijah at the cave of Horeb. As we read we feel how this story of the supreme prophet is shaping itself to the story of the founder of the Law; like Moses Elijah fasts forty days and forty nights; he ascends the mountain from which the Law was given; there is the same convulsion of all nature — earthquake, fire, wind — as the moment nears of the Divine message. But what is the Divine message so impressively ushered in? Not some deep moral truth; not some new revelation of the Divine nature. It is what may with all reverence be described as a political programme: Elijah is to work for the enthronement of a particular king of Israel, a particular king of Syria, and for the appointment of a successor to himself. If any reader of the sacred narrative has at this point a feeling of disappointment, it is only because he has been cherishing a mistaken conception of the prophetic office. When once he realises the prophets as national leaders, the full weight of the Divine message at Horeb is apparent: it contains, in embryo, the whole subsequent history of Israel to the Captivity.

To this must be added an important distinction between the earlier and the later prophets. The earlier prophets, such as Elijah, are men of action. There is no 'Book of the Prophet Elijah'; men like Elijah, Elisha, Micaiah, enter into literature as heroes of stories which others narrate. But the later prophets, like Isaiah and Jeremiah, without ceasing to be men of action, are also men of letters. Ancient Israel is one of the great literary peoples of the world. In its first stages, as with other peoples, story and song predominate; when it reaches its maturity the higher literary forms develop. The prophets become lyric poets, orators, dramatists; even — to take in the special case of Ezekiel — we must add, artists. Thus for these later prophets there is a double function. To their own day and generation they, like their predecessors, are leaders of national action. But beyond this function their literary gifts have fitted them for a wider and a perpetual audience. The same spiritual message which they have from day to day fitted to passing emergencies they now, through these other literary channels, convey to the spiritual world of all time.

This double function of the later prophets has a bearing upon the interpretation of prophecy. We call the first chapter of *Isaiah* discourse. But in what sense is it discourse? If it be read side by side with one of the orations of *Deuteronomy* a great difference will be found. In every sentence of the oration we are conscious of the presence of a great audience, and the influence of an audience upon a speaker. Either the oration was actually spoken by the historical Moses to an assembly of Israelites; or — if other views of the origin of *Deuteronomy* are taken — the imaginative author has done what is done in many of the orations of Cicero, he has kept the imagined audience constantly before the reader. In the chapter of *Isaiah* we have impassioned oratory, but without anything to suggest a visible audience or a particular occasion. The matter of this chapter will no doubt have been used by Isaiah on fifty or a hundred occasions; used as a whole, or in parts; in formal address, or passing remonstrance, as he labours in season and out of season in his prophetic vocation. The content of our chapter is something different: the essence of the message, the concentration of these multiplied prophetic ministrations, stripped of what is accidental or occasional, has adapted itself to a different literary type, and become universalised in its appeal. And what is true of so simple a thing as discourse is yet more true in application to the more elaborated prophecies of the nature of rhapsodies and doom songs. In such cases it becomes a misuse of critical ingenuity to scrutinise for indications of historic date what has its highest literary value in its independence of time and occasion.

Thus the contents of these books of prophecy will be of two kinds. In what this edition makes the second and sixth books of *Isaiah* — the ministry under Ahaz and Hezekiah — we have prophetic history; the writer clearly describes historical crises,

and the action they called forth. Large part of the *Book of Jeremiah* is of this nature. The prophecies of Haggai and Zechariah are precisely dated, and are obviously special messages called forth by special occasions. But other prophecies — lyric, dramatic, rhapsodic — are clearly universalised; a rhapsody like that of Joel will be as objective a poem as a drama of Shakespeare. It is hardly necessary to add that the inspiration of an Isaiah, precisely like the sense of a Divine message announced by Milton, will find in the highest literary forms an appropriate channel of expression.

Of special interest in this connection is the *Book of Amos*. This prophet, besides the regular prophetic work — of appeals to the national conscience with denunications of sin, and appeals to the national imagination with pictures of judgment — has clearly had a special experience that has weighed upon him; as an outsider ministering to a people more worldly minded than his own people he has at every step encountered bitter opposition to his prophetic claims. Now I doubt if there is to be found anywhere a work of more elaborate literary structure than this *Book of Amos*. As one element of this elaborateness Amos — like Isaiah, but with much more intricacy — makes great use of the parenthetic interruption; what to most of us is a mere makeshift Amos wields as a weapon of rhetoric style. When this book in its full literary setting is before us we find a masterpiece of structural elaboration, with recurrent reiterations of form, rising through a sustained crescendo to an impressive climax. But we find this movement continually broken by parenthetic interruptions of passages outside the structure of the rest of the work; some of them mere snatches of interruption, others with a new elaborateness of their own. When we survey the whole, we catch the idea that these different elements in the elaborated prophecy convey different sides of the prophet's consciousness: in the sustained movement we have rhapsodically presented his life message of sin and judgment, while in the passages of parenthetic interruption we see the prophet glancing at the personal opposition that has from time to time sought to obstruct his work of prophesying.

The relation of these Books of the Prophets to the rest of sacred literature can easily be indicated. Bible history is an historic framework connecting other literary forms which bring out the spirit and force of the narrative. These literary forms are usually story and song. But when the People of Israel reach their maturity there is a sudden expansion of literary spirit; the literary elements expressing the national consciousness break away from the historic framework, and become an independent literature in themselves. Thus the Books of the Prophets are to the later period of the nation's history what the stories and songs of the historic books have been to the earlier periods. It follows that the prophetic books should be read in their historic surroundings. But here I take a distinction. The question is not of authorship, and the biographic chronology of authors, to attain which scientific history must wade through balancings of imperfect evidence to dubious conclusions. What literary interest seeks is the historical surroundings of the prophecy, not of the prophet: these, if they are important at all, will lie on the surface of the literature itself. To appreciate the historic setting of these prophetic books nothing more seems necessary than such simple grouping of the books as I here subjoin.

Northern Israel before its fall	Hosea — a native Amos — a missionary from Judah
The Chaldean Empire at its height	Habakkuk
Nineveh: at its height of power	Jonah
in its fall	Nahum

Kingdom of Judah: in its flourishing period (culminating in the reign of Hezekiah)	Isaiah — a statesman of the capital Micah — a country prophet
Kingdom of Judah: its Decline and Fall	Zephaniah Jeremiah (Anonymous) *Three Prophecies of the Siege*
The Captivity: before and after the Fall of Jerusalem	Daniel (in Babylon) Ezekiel (a colony near the River Chebar)
Close of the Captivity, and the Return	*The Rhapsody of Zion Redeemed* (Isaiah Book VII) Haggai and Zechariah
(a later period)	(Anonymous) *Malachi* or *My Messenger*
With no clear note of time	Joel Obadiah (Anonymous) *The King of Peace* (Anonymous) *The Withdrawal of the Divine Shepherd*

Isaiah

To him who at this day reads in the Book of the prophet Isaiah the paramount question is still, 'Understandest thou what thou readest?' The literary instinct is drawn to this wonderful book by a charm which often seems to be flying from us if we press it beyond beauty of expression to clearness of thought. The version of King James's time, so grand in its English sentences, so imperfect in that connectedness of thought which lifts language into literature, has lulled too many of us into being content with prophecy as a storehouse of sacred sayings. If, desirous of something more, we go to the commentators whose Hebrew learning makes them our natural advisers, we find them intent upon other things: upon constructing out of Isaiah's writings the history of his times, upon the grand question of authorship — whether there are two or even more Isaiahs. And when in regard to some particular obscurity we seek from them exactly what has been said, no matter by whom nor when, our eagerness is dashed by finding that in the opinion of these eminent authorities we may have only the rough notes of the prophet, made yet more disconnected by the illegitimate glosses of some wholly superfluous editor.

From the Modern Reader's Bible questions of authorship are excluded: what is elsewhere claimed to be a Second Isaiah will here appear in its place as a seventh book, nothing more being postulated than what all schools of criticism may admit — that we have in these chapters a separate literary composition complete in itself. In dealing with the Biblical *Isaiah*, all other discussion must be subordinated to the settlement of the text. Not indeed in the ordinary sense of that phrase: for the critical determination of the Hebrew text, and the translation of its sentences into their English equivalents, it is a principle of this work to accept the Revised Version (text or margins). But an editor's work is only half completed when he has printed his author in solid columns of type, like a newspaper without the assistance that even a newspaper gives with its headings. The true form of the literary work must be presented to the eye. At present the effusion of a poetaster in the corner of a provincial journal is printed with more discrimination of poetic form than the masterpieces of the Bible. The problem of this edition of *Isaiah* is to ascertain, from internal evidence and the analogy of other prophecy, what are the separate compositions of

which the whole book is made up, and what is the true literary form of each, and to present these to the eye with the conventional external arrangement to which a modern reader is accustomed.

It has been no easy task: the morphology of Hebrew literature goes far outside that which has been made familiar to us in a criticism founded upon modern and classical authors. We cannot repeat too often the distinction of Hebrew among the great literatures of the world: how its verse is based upon a parallelism of clauses which also belongs to rhetoric; how there is therefore an overlapping in Hebrew of verse and prose, and also of those modes of thought to which verse and prose serve but as outer expression. In the Introduction to *Job* I endeavour to describe how marvellous an instrument of literary power is found in this infinite flexibility of Hebrew style. But what is true of *Job* is true in an equal degree of *Isaiah*. In this writer it is easy to see that we have an orator, who wields with ease the whole armoury of rhetoric. It is easy to see also that with him imagery and poetic expression are much more than accessories: he loves to linger upon his images, and rapidly shift them, until they become lovely pictures which we dwell upon for their own sake. But Isaiah goes far beyond this: he is essentially a creative writer, and regularly conveys his thought in indirect forms of dramatic presentation. And I would suggest further that we find in his writings a fusion of all other literary forms in that new form which is here called a Rhapsody.

I am sensible of the awkwardness of attempting to introduce a new technical term in connection with literature so sacred and so familiar. But the new term is needed because the matter to be described is not paralleled in other literatures. If we are to be limited to received nomenclature, perhaps it would be best to describe the compositions which I have in view as 'spiritual dramas.' The highly dramatic instinct of the Hebrew mind, denied its natural outlet of a theatre, permeates all branches of literature alike; and so prophecy has special forms which certainly leave on our minds as we read the general effect of dramatic realisation. But these prophetic dramas are such as no theatre could compass. For their stage they need all space; and the time of their action extends to the end of all things. The speakers include God and the Celestial Hosts; Israel appears, Israel Suffering or Israel Repentant; Sinners in Zion, the Godly in Zion; the Saved and the Doomed, the East and the West, answer one another. There is often one who speaks in the name of God, yet is not God — the Voice of Prophecy may express the idea; at times the same personality seems to be present in the scene of his ministry, and becomes the Prophetic Spectator. Not infrequently 'Voices,' 'Cries,' with no more of personality than these words imply, carry on some part of the movement. Monologue is made to do the work of dramatic dialogue; especially where the Divine monologue, apostrophising nations or classes, makes them thereby present to the scene; or where it alternates between judgment and mercy, indignation and tenderness. Nay, paradoxical though it may sound, Silence itself is a speaker in these dramas: when, in the great Isaiahan rhapsody, Jehovah challenges the idols, their dumb impotence is made by him a step in the action of the scene; similarly in the Awakening of Zion, the movement of this realistic vision is made by reiterated appeals to Zion which are met with no response, until at the very end the Watchmen of Jerusalem awake and rouse their city to the glad tidings.

Thus what of drama these prophecies contain is purely spiritual drama. But they contain also elements that are distinctly non-dramatic. The discourse of God, or of some other speaker, will be interrupted by lyric songs, rejoicing over or emphasising what has been said: and with these lyrics no personality can possibly be associated, but they come, like the chorales of an oratorio, as abstract meditations upon the situation that has been dramatically presented. Even prose discourse may have at least a prefatory place in the rhapsodies. At times, again, the movement may be carried

on by fragments of narrated vision; or critical points may be announced by the author in his own words, like the elaborate 'stage directions' of the theatrical drama: in both these cases the work of drama being done by the narration which is the very antithesis of dramatic presentation. There is a difference greater even than this between the sacred rhapsodies and the drama of secular literature. In the nature of things dramatic action can never go back: the acts of a play must succeed one another in order of time. This characteristic is found in some rhapsodies, in others it is markedly absent: there may be an advance in the movement of such a rhapsody, but it is an advance which is logical and not temporal. The 'Rhapsody of Judgement' with which Isaiah concludes his 'Dooms of the Nations' falls naturally into three parts. In the first we have a destruction that embraces the whole earth; in the second it has extended to take in heaven as well as earth. The scope of the prophecy cannot be further enlarged, but in the third section there is an advance in intensity: what before was a whole picture is now seen in the steps of its progress; the destruction which was complete in part two, is only threatening to fall upon the world at the commencement of part three; yet through this third part the quickened alternation of doom and hope makes an adequate climax. Dramatically such retrogression in time would be impossible: we have here a spiritual literature which transcends the limits of dramatic form.

Thus Hebrew prophecy obliges us to make an addition to the nomenclature of literature; and the term 'Rhapsody' — consecrated alike by poetry and music to express the most vivid presentation, and that a subjective or spiritual presentation, combined with the smallest limitation of form — may serve the purpose. It is to be observed that not only must we recognise complete rhapsodies, but the rhapsodic form is found to leaven other literary forms of prophecy in all degrees of completeness. The great Assyrian discourse of Isaiah is purely discourse, except that just as the crisis of the boastful invasion is reached there is a momentary change to rhapsodic realisation — panic cries tracing the enemy's advance to the very gates of Jerusalem: then discourse resumes to narrate the overthrow of the invader and the Messianic peace that succeeds. Again — if my interpretation is correct — Isaiah's discourse of comfort to Ahaz is punctuated by snatches of the enemy's ballads repeated by the prophet in realistic scorn; the climax also to this group of prophecies is made by triumph cries of the invading enemy alternating realistically with bursts of vision of their overthrow. A type of rhapsodic treatment more developed, yet still incomplete, is found in the interesting cluster of prophecies that centre around the idea of the Prophetic Watchman. He is presented as taking up his post on the outskirts of the Holy land, peering over the eastern wilderness into the darkness of the future. Floods of vision rush upon him at intervals: the Divine voice is heard cheering on the hosts to their work against Babylon, or spectacles of rout and panic are seen: these realised visions are made to alternate with the prophet's own feelings at what he sees, or his explanations and admonitions. In the *Book of Isaiah* we may distinguish three portions of prophecy as rhapsodies in the completest sense: and of these the most elaborate is that which covers the last twenty-six chapters — the Rhapsody of Zion Redeemed, with its seven acts or 'Visions': The Servant of Jehovah Delivered from Bondage; The Servant of Jehovah Awakened; Zion Awakened; The Servant of Jehovah Exalted; Songs of Zion Exalted; Redemption at Work in Zion; and The Day of Judgement.

As regards literary form then *Isaiah* is discourse tempered by rhapsodic presentation in various degrees. What is the character of the thought which under such various forms is presented to us?

The Isaiah of the first six books may be described as a man of one idea: and his one idea is the main thought of all prophetic writing. To the corruption and evil

around him he holds up a picture of a golden age in a future to be reached through a purging judgment from which only a remnant will escape. Whatever may be the immediate circumstances in which he speaks, this is always the drift of his message. He and his children are for signs and wonders in Israel: one son he has named 'Remnant Return,' the other 'Spoil and Harry.' In the vision of his call, when amid rocking temple and smoking altar and answering voices Isaiah, like Moses, is permitted to see the skirts of the Divine presence, his lips must be purified with the coal of fire before he may offer himself as messenger. And his message is to confirm the guilty in their guilt — to make their heart fat and close their eyes and ears — until the land has been purged into a desert: even if there be but a tenth left it shall be purged again, and the final remnant shall be as the stock of a tree that has been felled.

The topics of sin and judgment are everywhere being emphasised. Sin is the rebellion of children against the Divine parent, the unfaithfulness of a wife to a husband; it is the carefully tended vineyard bringing forth wild grapes; it is to forsake the rock of strength for the planting of pleasant plants and setting of strange slips and watching over the morning of blossoms — but the harvest is a heap in the day of grief and desperate sorrow. The judgment is the burning of fire under the glory of the thickets until they roll upward in volumes of smoke; it is a Day of the Lord, cruel with wrath and fierce anger, when men fling away their idols to go into the caves and rocks and holes of the earth before the terror of the Lord, and his glorious majesty when he ariseth to shake mightily the earth. The message is not always in general terms: the prophets are the statesmen of Israel, opposition statesmen, standing for the theocracy against the established secular government. To the panic-stricken Ahaz the ideal of Divine presence is held up in the child Immanuel and the child Wonderful; elsewhere the rulers of Judah are denounced as confiding in a refuge of lies, a covenant with death, which will be swept away by the overflowing scourge that is to pass through; the Divine vision has become a closed book, which the ignorant will not read because he is not learned, and the learned will not read because it is closed; the national iniquity is a breach ready to fall swelling out in a high wall, whose breaking cometh at an instant. Judgment is to descend also upon the foes of the chosen people: these advance like rushing waters, they are chased away like dust whirled before the storm. Babylon, for all its glory, will become like Sodom and Gomorrah, a desert where not even the Arab wanderer will harbour, but doleful creatures will inhabit there and satyrs dance on its ruins: the morning star falls, and the underworld moves to meet him, peering curiously at the power that once made the earth to tremble. Or all things are included in one general judgment, when the heavens will be rolled up like a scroll, and the host of the heavens fall like fading fig leaves, rivers of earth will become pitch and its dust brimstone: the smoke will go up for ever.

From such universal judgment there will be gleanings — the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches of a fruitful tree. For such a remnant there will be a golden age: when the scarlet sins will have become white as snow, when the harlot city will be the city of righteousness, purged with the blast of judgment; when the mountain of the Lord's house will be established at the head of the mountains, and many peoples will be flocking there, as to a judge whose reign of peace will beat their swords into plowshares and their spears into pruning hooks. Sometimes the happy future appears gradual in its coming: amidst the bread of adversity and water of affliction there is yet the blessing of visible teachers and voices guiding at every turn of the way; the picture enlarges with pastoral imagery of streams of water on the high hills, cattle feeding in broad pastures, the increase of the ground fat and plenteous; again the light of the moon becomes as the light of the sun, and the light of the sun increases sevenfold; songs of victory abound as in the night when a holy feast is kept, while

every stroke of the appointed staff laid on Assyria is with tabrets and harps and rejoicing. Or, on the other hand, the veil of judgment darkness that wraps the nations is suddenly rent for the Saved on the holy mountain, and there break out songs of death swallowed up for ever and tears wiped away from all faces. On such a mountain of holiness the Shoot out of the stem of Jesse will judge with equity in a reign of eternal peace, the venom passing from the snake, the wolf, fatling and lion's whelp playing together with a little child to lead them, while songs of deliverance rise daily around the wells of salvation. The happy remnant will see the King in his beauty, their eyes will behold a far-stretching land, a place of broad rivers and streams, where no war galley can pass along: Jehovah will be judge, law-giver, king, saviour.

Quite apart from any question of theology, it may be said that no more precious legacy of thought has come down to us from antiquity than this Hebrew conception of a golden age to come. It is difficult to overestimate the bracing moral influence of an ideal future. The classic thought of Greece and Rome took an opposite course: their age of gold was in the remote past, the progress of time was a decline, and the riches of philosophy claimed to be no more than a precarious salvage. The result was the moral paralysis of fatalism, or at best individualism. The imaginative pictures of biblical prophecy inspire spiritual energy by bringing a future to work for, and, on the other hand, the weakness of a luxurious optimism is avoided in the writings of an author who, while he puts forth all his powers to exalt the future, insists always that the only way of entrance to this future is the forcible purging out of evil.

The Rhapsody of Zion Redeemed

When we turn from the six books to the *Rhapsody of Zion Redeemed*, we find the same general conception, which indeed is the thought of all prophecy, but it is now expanded, and placed in a new setting, associated with new historic surroundings. It may be safely asserted that nowhere else in the literature of the world have so many colossally great ideas been brought together within the limits of a single work.

The first of these great ideas is the prophetic significance put upon the conquering career of Cyrus and his deliverance of Israel from Babylon. The force of this part of the prophecy has been much obscured by the widespread tendency to dwarf 'prophecy' into 'prediction,' and it has been argued as if all the tremendous machinery of the first Vision, with its scene of all the nations of the earth summoned before the bar of God, were put in motion for no further purpose than to exhibit Jehovah as capable of predicting a future which he was capable of making. In actual fact, the words of the Vision associate 'foreseeing things to come' with 'declaring the former things': what the idols are challenged by Jehovah to do is to put upon the course of events such significance as the significance these events are found to bear when they are viewed in the light of Jehovah's purpose. This counsel of Jehovah is elaborately brought out: how he had chosen his people from among the nations; how, unfaithful to their calling, they became blind and deaf, and, to magnify the law, they were permitted to be hidden in the prison houses of exile; how their captors abused their office, and laid burdens on God's people, as if these were but their natural captives; how therefore Cyrus is raised up as an instrument of righteousness to strike the nations down and set Israel free; how Israel comes forth from his prison houses 'a blind people that hath eyes, a deaf people that hath ears.' It had been too light a mission for Israel to raise up his own fallen people, he is to bring forth judgment also to the Gentiles; the dispersion of Israel has been the means of leavening the nations, and opening to them a way of salvation by which all nations of the earth may be blessed. It is as if the ages had been slowly and blindly dragging into place the different elements of some magnetic circle: the final event of Cyrus's career has completed the

circle, and Jehovah's purpose from the beginning has been flashed forth to the world. If we go no further than this, it appears that in this rhapsody men's thoughts are for the first time lifted to a philosophy of world history.

Closely associated with this is another of the great ideas of the rhapsody — that of spiritual conquest. The authority that proclaims Israel as Jehovah's Servant to bring judgment to the Gentiles, proclaims also that this work is to be done without violence: he is not to strive nor cry; the bruised reed he is not to break, nor quench the smoking flax. The image describing his mission is the gentle agency of 'light', with its irresistible illumination: he shall not burn dimly until his light has reached the farthest ends of the earth. This is among the loftiest moral conceptions of all human thought. How new an idea it was is measured by the length of time it has taken even the leaders of thought to grasp it. In actual history, the men of the Return were distinguished by a spirit of violent exclusiveness, that sought to draw tighter the bonds of hereditary privilege; their literary production, *The Chronicles*, delights to dwell upon a religious reform like that of Asa, with its covenant 'that whosoever would not seek the LORD the God of Israel, should be put to death, whether small or great, whether man or woman.' Fifteen centuries of Christianity exhibited Jews persecuting Christians and Christians persecuting Jews; Catholics Protestants, and Protestants Quakers; before the idea began slowly to make its way that force cannot conquer spirit. This ideal of purely spiritual dominion is found, adorned with all the beauty of poetic setting, in the Hebrew rhapsody.

It should be noted again that in this work of *Zion Redeemed*, the fundamental conception of God is put upon that basis on which discussions of theism must ultimately rest. The rhapsody of course is filled with scorn of idolatry. The idol worshipper must first plant his tree and wait for the rains of heaven to nourish it; meanwhile he sweats over the forging of his axe; when at last he can cut down his tree, the more important functions of firewood and cooking must still have precedence: the rubbish that is left is to be converted into a God of worship. But scorn of idols, if it stands alone, is open to an obvious retort: no idol worshipper, it will be said, ever supposes that a bit of wood saves him; the wood is the symbol of a supernatural power. In the Isaiahan rhapsody this scorn of idols is associated with an antithesis of another kind: contempt is poured upon the *forming* of idol gods to contrast with a God who *has formed* the people he redeems; the idols *are carried* in procession — Bel bowing over one beast, Nebo stooping over another — but Jehovah *has carried* his people from infancy, and even to old age will he carry them. We are thus brought into contact with the fundamental question of theism: Is God something to be 'made,' 'recognised,' 'accepted'; or is he the maker of the very mind that would 'recognise' or 'accept'? A man may not choose his parents; may he choose his God? Is God a supreme induction of human inquiry, or has he been revealed as something beyond human thought? Or, to take the phraseology of a modern epigram, Is man the noblest work of God, or is it that God is the noblest work of man? Thus on one more topic the Hebrew prophet is keeping us among the fundamentals of universal thought.

The rhapsody, once more, is filled with the idea of Redemption: and the familiarity of this word in modern theology must not make us forget that among the moral conceptions of human thought the world has reached nothing higher than this. All force of poetic presentation is put forth to exalt this idea. In the first Vision inexhaustible tenderness is made to play around the new thought that the Maker of Israel has become his Redeemer. The sixth Vision is a picture of the redeeming presence at work in Zion, from the first sight of a vineyard given up to the beasts of the forest, while watchmen sport and dogs slumber, to the song of Zion in her glory as the City of Salvation. Besides this direct treatment there is an indirect mode of exalting the idea of Redemption that is very potent: such imagery and allusion is employed

as will exhibit the return across the desert from Babylon, with mystic food and waters of comfort, as the parallel of the original deliverance from Egypt. The words are found in the *Book of Jeremiah*, but it is the thought of this rhapsody that they express:

> Behold, the days come that it shall no more be said, As the LORD liveth, that brought up the children of Israel out of the land of Egypt; but, As the LORD liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them.

Judgment, the final vindication of good and destruction of evil — the fundamental thought alike of Hebrew wisdom and Hebrew prophecy — appears in the rhapsody as the point up to which the whole dramatic movement has been working. Jehovah is seen in the vision of the Watchmen as coming from Edom, with crimsoned garments from Bozrah: he has trodden the winepress of judgment on the nations. And the judgment in Zion itself is the finale of the whole rhapsody, displayed with that pendulum swing of alternating thought which is in Hebrew literature the highest mode of emphasis. Vengeance and mercy are poured out upon the one side and the other, amid a background of confused terror and glad surprise. The final note is a holy mountain with its sacred feasts for the saved of all nations: darkened only by the occasional glimpse of transgression consuming outside under an undying worm and a fire that is not quenched.

There is yet one more idea to be reckoned among the prominent thoughts of the Rhapsody of *Zion Redeemed*. In the literary sense it is the leading idea of the whole, yet the literary interpreter finds it difficult to handle, so closely has the idea in question become entangled with theological discussions. It is remarkable that Christian and Jewish theology, so different from one another, yet make their appeal to the same prophetic writings. The literary interpretation of such prophecy is something distinct from both. Theology will base its conclusions on more than one piece of literature, and can bring one part of sacred Scripture to fix the limits of interpretation to another: in literary analysis each individual work must be interpreted for itself. Theology again has its own canons of exegesis, which extend to secondary, symbolic meanings: literary interpretation, quite as much as grammatical analysis, is confined to the natural primary sense. Hence it is what may be expected, that the literary analysis of Scriptural works should be a common ground upon which opposing theologies may meet. Approaching then the Isaiahan rhapsody in a purely literary spirit we may ask, What is the significance to be attached to the 'Servant of Jehovah,' who occupies in it so prominent a place? In the first of the seven Visions the nation of Israel is unquestionably the Servant of Jehovah. The use in a familiar passage of *St. Matthew* of words from this Vision in application to Christ is an example of secondary interpretation; it must not blind us to the fact that the Servant who is delivered from prison houses, and is to bring light to the Gentiles, is in explicit terms the nation of Israel. In the second Vision the Servant of Jehovah is again explicitly identified with Israel, and in set terms he awakes to the mission which, in the previous part of the rhapsody, had been imposed on him. Yet even here it would seem that there is some idealising of the nation, for we see Israel rousing Israel; and at the close of the second Vision there has been associated with the Servant of Jehovah just so much of personality as is implied in the idea of a martyr who gives his back to the smiters, and his cheeks to them that pluck off the hair. In the third Vision the Servant of Jehovah does not appear; in the fourth he is announced by Jehovah as highly exalted, to the astonishment of the nations which had misread his humiliation. As the chorus of astonishment follows, we are able to see how the Servant of Jehovah has grown into a mystic personality, with which are associated in the clearest of lan-

guage the idea of vicarious sufferings, and a soul made an offering for sin. From this point the 'Servant of Jehovah' no longer appears. But when, in the sixth Vision, there appears a presence striving for the redemption of Zion, the question must inevitably arise: Is the hero of this sixth Vision the same as the hero of those that went before? Has the original conception of the nation of Israel been still further idealised into a new conception, or have we here a distinct personality? The more I have studied this rhapsody the more I have become convinced that we have in this case a real literary obscurity. Theology may on independent grounds argue for or against the identification; but, so far as regards the simple analysis of the literature, the question must be left unsolved, and the personality of the sixth Vision described simply by the name, 'The Redeemer.'

I have thus briefly reviewed the main thought in the biblical *Book of Isaiah*, and the literary forms by which that thought is brought home to the imagination and heart. Even in literary form the world has produced nothing greater than *Isaiah;* and the very difficulty of determining its literary form is so much evidence how cramped and imperfect literary criticism has been made by the confinement of its outlook to the single type of literature which has come to monopolise the name 'classical.' But when we proceed to the matter and thought of *Isaiah* — the literary matter, quite apart from the theology founded on it — how can we explain the neglect of such a masterpiece in our plans of liberal education? It is the boast of England and America that its higher education is religious in its spirit: why is it then that our youth are taught to associate exquisiteness of expression, force of presentation, brilliance of imaginative picturing, only with literatures in which the prevailing matter and thought is on a low moral plane? Such a paradox is part of the paganism which came in with the Renaissance, and which our higher education is still too conservative to shake off. The friends of literary education who rebel against the thought of so one-sided a culture have a definite issue to contend for: that at least Isaiah and Job should take their place beside Plato and Homer in the curricula of our colleges and schools.

Jeremiah

The *Book of Jeremiah* needs little in the way of introduction. Its most important interest is also that which lies most upon the surface, — the personality of the prophet himself. There is no other of the sacred authors who has taken us with such intimacy into his life, both public and private. We know not only the discourses of Jeremiah, but also the details of their reception; we hear the prophet's bursts of despondency, his secret communings with God; he is not only influenced by the history of his time, but also helps to make it. We must of course not assume that the successive portions of the book stand exactly in the order of their composition: there are places — for example, Book VI — where obviously chronology is subordinated to similarity of subject-matter. Such cases, however, cause no real difficulty; and, broadly viewed, the *Book of Jeremiah* is a prophetic autobiography.

Here, however, an important distinction must be taken. It is customary to think of the prophets of Israel as the preachers of their times, — preachers and statesmen, since they ministered among a people with whom the modern distinction of sacred and secular had no legitimate place. This was no doubt their most general function. But some of them, notably Isaiah and Jeremiah, added to this another function: they were poets. By this I do not merely mean that in their discourses these prophets allowed themselves a wider scope for poetic modes of expression than has been customary with other orators. What I desire to emphasise is that portions of the prophetic works stand altogether apart from the literature of address; they consist of ideal imaginings, musical singing, all that the student understands as creative poetry.

Very few of the Doom Prophecies contain any suggestion of being addressed to the peoples they denounce; the 'Rhapsodies' of Isaiah are spiritual dramas. The subject-matter of such prophecies may very likely have entered again and again into oral discourse, but in their present form they are independent of it. It is hardly necessary to remark that such portions of the prophetic writings are not less sacred than the rest: the claim of Divine inspiration covers them, and these as all other kinds of prophecy rest on the one basis, 'Thus saith the Lord.' The distinction is one of literary form. But to the literary reader there is a wide difference between the discourse that is addressed to an audience, and the pure poetry that offers itself as food for devout meditation and imagination. Milton "justified the ways of God to men," as he understood them, in the idealised scenes of the *Paradise Lost;* and so may the prophetic poet embody thoughts with which he feels inspired in forms that appeal to the imagination as well as to the reason.

Of poetry, in this sense, Jeremiah, besides the Doom Songs, has given us only two considerable examples.* The shorter of these is the 'Rhapsody of the Drought': a poem of wonderful tenderness, which, starting from a vivid picture of drought, presents Repentant Israel pleading with a God who turns away, and will answer only through the prophet, until at last he is softened, and recognises a purged remnant who "take forth the precious from the vile." The other is the lengthy composition which follows immediately after the call of the prophet, and which I have entitled 'The Prophet's Manifesto' as embodying the full message of his ministry. In form it is an elaborate rhapsody. The first of its seven divisions is made up of pleadings with Judah: great wealth of imagery is used to express the Divine remonstrance and pity. In the second section the example of (northern) Israel is held up, already cast off for her sins; the example becomes the more pointed when at the close Israel suddenly appears repentant, and is forgiven. The third section returns to Judah: and the successive sections dramatically present, along with Divine pleading and panic-stricken woe, a constantly advancing judgment: at first it is only in rumours of coming foes, striking Judah with a terror that is but half understood; then full destruction appears, but only in vision; then, with a reminiscence of Abraham interceding for Sodom, God arrests the destruction while the prophet searches for one just man on whose account pardon might be given; now is heard the command to the foe to advance, but not to make a full end, while fresh pleadings are poured forth in vain; finally the advance of the foe is traced in all its stages — the setting out at noon, the approach under the shadows of night — while the last anguish is seen of a people surrounded by swords in the fields and the ways, and terror on every side. It is noteworthy that only to these two compositions has Jeremiah appended the epilogue which appears at the conclusion of his call: as if to bind together these poetic compositions with the productions of his regular ministry.

To Doom Prophecies a whole book is devoted: and Jeremiah's Doom of Babylon is by far the most extended and elaborate example of this type of composition in the Bible. It has the structure so familiar to us in the poems of Isaiah: the Divine word of denunciation and threatening interrupted by outbursts of lyric song realising and celebrating. In the present case this structure is crossed by another — a sevenfold division, of which the central and climax section is itself sevenfold in form, elaborating the thought of Babylon's doom under seven images: a sword is upon her, turning boasters into dotards; a drought making her waters a desert; a destroying wind fans her empty; the foes settle as a plague of cankerworms upon her land; Babylon has been the Lord's battle-axe, now to be broken in pieces; the destroying mountain shall be rolled down and become an extinct volcano; the threshing-floor has

* Shorter examples are viii. 4; ix. 10; x. 17. A rhapsody I have described as the fusion of all literary forms in one: in those of Jeremiah discourse is more prominent than in other rhapsodies.

found the harvest time when it will be trodden. The interrupting lyrics are in one case an exaltation of Jehovah over the idols, in another a wailing dialogue of afflicted Zion and Jerusalem; but for the most part they are an unwearied reiteration of the one glad theme — Babylon fallen; the swarming foes, the pitiless shouts, the sudden surprise, the total ruin:

> Shout against her round about — she hath submitted herself;
> Her bulwarks are fallen — her walls are thrown down;
> For it is the vengeance of the LORD, — take vengeance upon her;
> As she hath done — do unto her.

Jeremiah's Doom of Babylon may be classed with Isaiah's poem on the same topic, and Deborah's Song, as the foremost representatives of realistic lyrics in sacred literature.

The greater part, however, of the *Book of Jeremiah* is a reflection of the life and ministry of the prophet. The epilogue of which I have spoken — three times repeated in substance — presents Jeremiah under the figure of a solitary besieged city amid his people. The image is expressive, for Jeremiah's lot was to fling himself directly against the ardent patriotism of his generation, in behalf of the righteousness that is above all consideration of country. National corruption had gone too deep for Judah to stand alone; all that seemed left to her was a choice of lords, and two parties had formed themselves, leaning to Babylon or to Egypt. There could be no doubt which side would be taken by the prophetic order. Egypt was the symbol of the sloth and luxury which undermines the moral fibre; Babylon suggested energy, and conquest by the Chaldeans would destroy only that secular government against which it was the mission of prophecy to testify in the name of the theocracy. King Josiah had been on the side of the prophets: his eldest son, after the fashion of heirs apparent, had supported the opposition. When Josiah lost his life in assisting Babylon against Egypt, the Babylonian party was still strong enough to pass over the eldest son, and seat on the throne the unfortunate Jehoahaz — the Shallum of Jeremiah's dirge (xxii.10). His lot was to be carried away into lifelong captivity in Egypt; Jehoiakim regained his birthright, and with him a tide of Egyptian luxury set in (xxii.13). It is no wonder then that Jeremiah celebrates in a spirited war ballad (xlvi.2) the Battle of Carchemish, which settled forever the supremacy of Babylon over Egypt. But before and after this Jeremiah's prophetic attitude was to oppose all hopes of national independence, and to proclaim that Judah's highest hopes must be humiliation under the power of Babylon.

The call to the prophetic ministry came to Jeremiah early in life, and it is expressly dated as five years before the discovery of the book of the law and the Reformation of Josiah, which constituted the last flicker of spiritual life in the history of Judah. If we may argue from the order of compositions, the years following this call are represented by the elaborate poetic work (ii–vi) which I have called the Prophet's Manifesto. Immediately following this we have the first distinct appearance of Jeremiah in public: his commission is to stand in the Temple precincts, and proclaim how these buildings of Jehovah's Temple in which men trust may nevertheless be overthrown, like Shiloh, for the nation's sins. More of this bold denunciation occupies Book II, along with lamentation for Judah, and rhapsodic picturing of Zion heard from a far land, wailing that the harvest is past, the summer is ended, and she is not saved. The third book starts with the high hopes generated by the Reformation of Josiah: the prophet receives a commission to enter upon a missionary journey, preaching 'the Covenant' throughout the cities of Judah, and accepts the task with a hearty 'Amen.' The record of this commission is immediately followed by a record of utter failure; the prophet encounters persecution in his own native city of Anathoth, and in personal

experience is confronted with the bitter problem of the prosperity of the wicked. Throughout this and the following book despair of his country is seen to have taken complete possession of Jeremiah; though a later book is devoted to prophecies of future restoration, yet it has become abundantly evident at this point that all hopes for Judah lie on the other side of ruin. The Lord is to be known no longer as the God who brought Israel out of Egypt, but as the God who has brought them from the land of the North, and from all the countries whither he had driven them (xvi.14).

The turning-point in the public career of Jeremiah is made by a single discourse and a single symbol. He receives an inspiration from the work of the potter:

> And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD.

The image of 'clay in the hand of the potter' has passed into our ordinary speech. But it is easy to imagine how this idea, on its first presentation, would penetrate to the very quick of the national conscience. The people are sitting careless to righteousness in sublime consciousness of Jehovah's selection of the chosen nation: they are confronted with the idea that the Divine potter may remould his clay into a vessel of dishonour. The sensation thus produced can be traced in the succession of prophecies. Jeremiah appears at once as the head of a party: 'elders of the people' and 'elders of the priests' support him in a public demonstration (xix.1). The solemn procession passes out through 'the Gate of Potsherds' into the Topheth valley; Jeremiah holding a potter's bottle in his hands proclaims the hopeless doom of the country, and seals the word by breaking the bottle on the spot henceforth to be known as 'The valley of Slaughter.' Then the procession returns, or at least Jeremiah returns, to the court of the Temple to repeat his denunciation there: the chief officer of the Temple seizes him and places him in the stocks. War has been declared, and from this point the life of Jeremiah is part of the history of Jerusalem; he is the centre and rallying-point of all who are on the side of Jehovah. A royal deputation begs of him in vain a comforting prophecy. Priests and false prophets indict him of a capital offence, princes and people interpose to secure his acquittal; again princes procure his imprisonment, and a weak king secretly works for his release. From his place of custody he formally negotiates (not without secret misgivings) a purchase of land in the midst of the Babylonian conquest as token of the hopes for the future; it is, as Mr. Streane justly remarks, like the Roman buying the land on which Hannibal was encamped. The Babylonian commander treats him with deference, offering him the choice of remaining in his own land or removing to Babylon; the officers of the besieged arrest him as a deserter; finally, a body of refugees carries him off by main force into Egypt.

Jeremiah may well have been 'the weeping prophet' of Israel.

> Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have not lent on usury, neither have men lent to me on usury; yet every one of them doth curse me.

He stands between this outer life of universal unpopularity and an inner life of irresistible inspiration.

> And if I say, I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain.

Compelled in the exercise of his ministry to quench the hopes of patriotic pride, the fulfilment of his prophecies makes him an exile from a ruined country; fighting all

his life against Egypt, he is forced to end his days a captive in that idolatrous land. Attempting even in the midst of ruin to prosecute his ministry among his fellow-exiles, he finds that they attribute all their woes to the doctrines he has preached: "Since we left off to burn incense to the queen of heaven . . . we have wanted all things." Like a smouldering taper, his life goes out in obscurity and oblivion.

If the judgment of posterity could atone for contemporary neglect, Jeremiah might well have wherein to glory. Modern thought has recognised him as the central point in the religious history of his people, where the overthrow of a national religion becomes the starting point for the religion of the individual life and the 'new covenant' written on the heart. Yet this seems a reflection unworthy of the prophet who has left us as the most sublime of his many sublime sayings this:

> Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth, and knoweth me, that I am the LORD which exercise lovingkindness, judgement, and righteousness, in the earth.

Ezekiel

Ezekiel, in all respects one of the Greater Prophets, has a very special place in the history of literary form. What in his predecessors has been occasional and subordinate becomes in his prophecy a dominant form of utterance. And again, the reflection in written record of the prophetic life and ministry takes shape in Ezekiel as an elaborately arranged literary work.

The form of discourse so characteristic of Ezekiel may be termed Emblem Prophecy. Its simplest illustration is when, for example, the prophet appears before his audience holding in his hands two sticks, with the name of Judah written upon the one and Israel upon the other. In the eyes of the people he solemnly joins these sticks together, and from this emblematic text proceeds to enlarge upon the healing of the national schism, and the glory of a united people under a Davidic rule. Of course, such objective emblems have been seen in other prophets: in Isaiah, walking barefoot as a captive; in Jeremiah, holding up his stained girdle; in Samuel, rending his mantle before Saul. The use of dumb show as a starting-point for other modes of presentation has characterised literatures widely separated from one another. In the early tragedy of the Renaissance the spirit of a scene was regularly conveyed in emblematic action to the eye before the dialogue commenced; and this has been made familiar to the most general reader by the example of it preserved in *Hamlet*, where the gesture of pouring poison into the sleeping king's ear startles the conscience of the guilty murderer in the audience before a word of the play has been spoken. In written literature dumb show becomes hieroglyph; and, in connection with such names as Alciati in Italy, Jacob Catz in Holland, Quarles in England, Emblem Poetry — hieroglyphic texts with discourses in verse — formed for more than a century the chief religious literature of Europe, and, though now forgotten, furnishes thousands of volumes to the libraries of curious collectors.

In studying Emblem Prophecy it is very important to recognise that the emblem is no more than the text, from which a regular discourse takes its departure. This principle will guard the student against opposite errors of interpretation. On the one hand, some writers have not only read the symbolic action of biblical prophecy with extreme literalness, but have treated it as if it constituted the prophecy itself. It is true that there was in Israel a rude prophecy which consisted wholly in action, and which is still to be seen in the fakirs and dervishes of Semitic peoples, with whom a reiterated howl or a contorted body is the whole of their religious act. But the pro-

phets of biblical literature use such gesture language only as a prologue to verbal utterance. On the other hand, some commentators show a tendency to explain away the dumb show of prophecy, until it is left as little more than a literary image. They are actuated by a feeling that much of what is so described seems puerile and beneath the dignity of prophecy. But such a feeling is one to be resisted, more especially if the reader be of the English-speaking peoples: it is due largely to the notorious deficiency in gesture which makes our speech so dull and clumsy to our European neighbours. Any one who has heard a Gavazzi preach, or seen a Salvini act, will know how much of dignity, as well as force, accompanies the vivid action that half tells the tale before words come to complete it. Thus to herald speech with dumb show is only an extension of the well-known principle of oratory, that the significant gesture should, by however slight an interval, precede the words, the mind being thus unconsciously inflamed by force of curiosity into a receptive attitude that is of itself a mode of emphasis.

It will be well to take particular examples. The emblematic action in the *Book of Ezekiel* reaches its greatest minuteness in the Mimic Siege of Jerusalem (iv.1).

> Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it a city, even Jerusalem: and lay siege against it, and build forts against it, and cast up a mount against it: set camps also against it, and plant battering rams against it round about. And take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.
>
> Moreover, lie thou upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah; forty days, each day for a year, have I appointed it unto thee. And thou shalt set thy face toward the siege of Jerusalem, with thine arm uncovered; and thou shalt prophesy against it. . . . Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee bread thereof; . . . and thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. . . . And thou, son of man, take thee a sharp sword, as a barber's razor shalt thou take it unto thee, and shalt cause it to pass upon thine head, and upon thy beard: then take thee balances to weigh, and divide the hair. A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite with the sword round about it; and a third part thou shalt scatter to the wind, and I will draw out a sword after them. And thou shalt take thereof a few in number, and bind them in thy skirts.

This passage has been a stumbling-block to interpreters. So sympathetic a writer as Stanley has been misled into saying that Ezekiel "would lie stretched out motionless, for more than a year, like one crushed to the ground under the burden of his people's sins." On the other hand, Dr. Davidson in his valuable commentary would persuade us that such action as this was intended merely to be described in narrative. But this attenuation of the natural meaning is surely impossible in view of the simple explicitness of the language quoted above. What, on such a theory, is to be made of a passage like this?

> And, behold, I lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast accomplished the days of thy siege.

Take again the following: —

> And thou shalt eat it as barley cakes, and thou shalt bake it in their sight with dung that cometh out of man. . . . (Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abominable flesh into my mouth. Then he said unto me, See, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread thereon.)

Such scruple on the part of the prophet would indeed be puerile if it related to what was no more than a narrated symbol. These opposite difficulties are avoided when the emblematic action is understood literally, but as no more than the text for a spoken discourse. It is clear from the book as a whole that deputations of the people were in the habit of appearing before the prophet to hear a word from the Lord; such deputations were frequent, and, indeed, one passage * strongly suggests, if it does not demonstrate, that they were of daily occurrence. The natural interpretation of the prophecy cited is that, during the period it indicates of more than a year, the daily discourse had for its text some portion of the action so elaborately prescribed. Now the prophet would strike the attitude of the besieger of Jerusalem; now his dumb show would suggest the details of famine, or the choice of fatal evils that awaited those who miserably survived to the end of the siege. Such symbolic gesture — prolonged perhaps for no more than a few moments — would introduce a verbal discourse of the same tenor: and the closing paragraphs (v. 5) of the written prophecy are a summary of the matter reiterated in these many discourses. On this view the very minuteness of the prescribed directions assists towards the variety of symbol texts the prophet had to choose from. And the prolongation of this one theme through these multiplied presentations is amply justified, both by the position of the fall of Jerusalem as the very foundation of Ezekiel's prophetic mission, and by the obstinate incredulity of the infatuated exiles to which his words so often bear witness.

In this discourse of the Siege of Jerusalem the emblematic starting-point has been sustained dumb show. Similar dumb show, extended to a greater or lesser degree, seems to introduce other discourses. The prophet eats 'bread of trembling' when he is about to touch upon the panic of the besieged; more elaborately on another occasion, when the same topic is to be taken up, he is seen bringing out household stuff for removing, and then, as if in a sudden accession of panic, moving with his face covered to suggest a sudden escape by night. Sometimes the text is a gesture again and again reiterated: the prophet is to smite with his hands, stamp with his foot, as he expresses his horror at Judah's idolatry and doom. The speaker's attitude may serve the same purpose: he is to 'set his face' toward the south, or 'drop his word toward' the sanctuaries. When we recollect how much in the story of Daniel is made of Daniel's turning his face as he prays toward Jerusalem, under circumstances in which a more private prayer might have left him undisturbed, it is easy to understand how even so slight an action as this might be powerful in the hands of an Ezekiel. Again, a phrase or cry can make an emblem text. An early discourse (vii. 1) is made distinctive by the reiteration throughout its course of such words as 'It cometh!' 'The end is come!' And two other discourses (xix. 1 and 10) find an objective accessory in the familiar wailing rhythm which binds together their clauses. Immediately before the great crisis the prophet's whole demeanour is made emblematic; though the desire of his eyes is taken away at a stroke, he is to mourn only in silence, for so the people, when the city of their desire is fallen, will have no heart even to weep, but "ye shall pine away in your iniquities, and moan one toward another."

* Compare xxiv. 18, and note on page 1583.

An emblem in its fullest form is at once objective and symbolic. Some of Ezekiel's discourses find texts in things which are objective without being symbolic. On two occasions he seizes upon the attitude of the audience before him, as they sit waiting for an inspired word from God, and makes this a standpoint from which to denounce the apostasy from the divine law which deprives of all claim so to inquire of the Lord. Elsewhere he uses as texts the thoughts of his audience, and the proverbs that are habitually upon their lips. A nearer approach is made to the full emblem when a discourse is founded upon a parable: a parable is simply an emblem presented in narrative instead of in visible form. In one case the Vine — the national emblem of Israel — is mentioned for the unexpected purpose of suggesting that this stands among the other trees of the forest as the one wood which is fit for no use. On other occasions elaborate parables are sustained through the whole of a lengthy discourse. Such is the Parable of the Foundling, rescued in her helplessness, nurtured and made a spouse, yet turning to adultery. This thought, and the variation of it which presents Samaria and Jerusalem under the names of Oholah and Oholibah, are drawn out by Ezekiel with the most vivid minuteness; the yearning tenderness of the prophet, and his habit of calling coarse things by coarse names, make these discourses amongst the most powerful and characteristic of the prophet's writings. The dark parable or riddle must not be omitted (xvii. 1), in which cedar branches and eagles and rivers are strangely mingled to suggest political powers and movements. And in this connection may be mentioned a discourse of Ezekiel which stands out by itself — the Invasion of Gog. This is not to be interpreted as a specific prediction of an historical event, nor, on the other hand, as merely a parable; but under the typical names of Gog, Meshech, Tubal, — suggestive of the dimly known confines of the earth, — are generalised hostile forces however distant, which, after the 'many days' of a future however prolonged, may be massed in opposition to a purified people, only to fall in the holy soil by a destruction from on high, and to trouble Israel with no more than a notable burying.

Visions, as they appear in *Ezekiel*, are a variety of Emblem Prophecy. These emblems are visibly displayed to the eye of the prophet in his trance, but what is seen is presented as a symbol, not a reality. This is obviously the case with the Vision of Dry Bones, which, as Ezekiel prophesies, are inspired from the four winds, and become an exceeding great army. But similarly in the Vision of the polluted Jerusalem, the abominations viewed by the prophet are so many types of sins actually prevailing in the guilty city. And in the companion prophecy Ezekiel on the mountain of vision, like Moses upon another mount, has revealed to him the pattern and ideal of a purified temple and a holy land. In the supreme vision of all, which constitutes the call of the prophet, and underlies the final revelation of his ministry, what is seen is conveyed by the guarded expression 'the appearance of the likeness of the glory of the LORD.'

At one part of the ministry of Ezekiel, when the fall of Jerusalem is near and excitement runs high, symbolism seems occasionally to pervade the whole of a discourse, and there is a mingling and interchange of oratory and graphic action which is without parallel in other literature. An example is the section which I have entitled The Sword of the Lord (xxi); here attitude, gesture, visible emblem, sustained dumb show, are all mingled together and combined with song. At the opening, the prophet sets his face toward Jerusalem, and drops his word toward the sanctuaries. But as the address progresses, he suddenly draws forth a sword: this is the sword of the Lord which is to go forth out of its sheath against all flesh from the south to the north, and it will not return any more. Suddenly, the dramatic speaker has identified himself with the victims of this divine sword.

> Sigh therefore, thou son of man; with the breaking of thy loins and with bitterness shalt thou sigh before their eyes. And it shall be, when they say

unto thee, Wherefore sighest thou? that thou shalt say, Because of the tidings, for it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water.

Now the theme of the sword is resumed, and with it mingles what is evidently some military strain or folk-lore song, of which the augmenting lines suggest the gathering spirit of combat.

A sword,
A sword,
It is sharpened,
And also furbished:
It is sharpened that it may make a slaughter;
It is furbished that it may be as lightning!

For a single moment the other side is presented – a people careless and secure: "the Rod of my son, it contemneth every tree." But the impending destruction continues to gather force: —

And it is given to be furbished
That it may be handled:
The sword, it is sharpened, yea it is furbished,
To give it into the hand of the slayer.

There is a sudden change, and cries and howls proclaim how the sword has fallen upon the people, and the Rod that contemneth is no more. The emblematic movement seems to become more and more rapid: —

And let the sword be doubled the third time;
The sword of the deadly wounded:
It is the sword of the great one that is deadly wounded
Which compasseth them about.

I have set the point of the sword against all their gates,
That their heart may melt,
And their stumblings be multiplied:
Ah! it is made as lightning!

It is pointed for slaughter —
Gather thee together, go to the right;
Set thyself in array, go to the left —
Whithersoever thy face is set.

A total change ensues, and the sword is now the sword of Babylon: its point traces a rough map on the floor, a meeting-point of roads, where the advancing conqueror stays to cast lots; dumb show just suggests the shaking of the arrows, the looking into the liver, and then the advance is decided for the way to Jerusalem. The denunciation that follows of the "deadly wounded wicked one, the prince of Israel," soon finds a climax in the uncrowning of the king, and the cessation of kingship "until he come whose right it is." There is yet another change, and the song of the sword continues: —

'A sword, a sword is drawn,
'For the slaughter it is furbished:
'To cause it to devour,
'That it may be as lightning': —

this time it is the sword of Israel's neighbour foes, the children of Ammon, and their boastful hope is to lay it on the necks of their hereditary enemy in his time of humiliation. But the speaker suddenly plunges the sword into its sheath: so is symbolically introduced the fate of Ammon to return to the land of his birth and be judged there.

Another example of complex and startling symbolism is the discourse of Ezekiel which centres around the idea of a caldron (xxiv. 3). This again has been a difficulty to commentators in regard to the interpretation of the emblematic action. Can it be supposed, objectors have asked, that the prophet in the performance of his sacred functions would go through operations of actual cooking, and throw pieces of meat about on the ground? But those who raise such an objection have failed to note that in this discourse the usual introductory formula has been varied: the passage reads, not "Take a caldron," etc., but "Utter a parable . . . and say . . . 'Set on the caldron.'" There is no question here of a visible caldron and actual cooking, but only of a rude folk song, which is suddenly reversed and brought to a spiritual application. For the fundamental idea underlying this utterance of Ezekiel we must go further back, to an expression that appears on the lips of the most abandoned among the inhabitants of Jerusalem, who express their confidence in the impregnable walls of their city under the image of the caldron that interposes between the meat and the fire: —

> These are the men that devise iniquity, and that give wicked counsel in this city: which say, Is not the time near to build houses? this city is the caldron and we be the flesh. (xi. 2–3.)

In elaboration of such an idea the prophet chants — possibly with suggestive action — the song of the cook at his work:

Set on the caldron,
Set it on, and also pour water into it:
Gather the pieces thereof into it,
Even every good piece, the thigh and the shoulder;
Fill it with the choice bones;
Take the choice of the flock,
And pile also the bones under it:
Make it boil well:
Yea, let the bones thereof be seethed in the midst of it.

But suddenly a burst of divine denunciation is interposed, and a suggestion of a very different kind is fastened upon the emblem of the caldron; the blood-stained city is a *rusty* caldron, which must cast out its meat and be plunged itself into the very hottest of the fire till it is purged.

Woe to the bloody city!
I also will make the pile great:
Heap on the wood, make the fire hot,
Boil well the flesh, and make thick the broth,
And let the bones be burned.
Then set it EMPTY upon the coals thereof,
That it may be hot, and the brass thereof may burn,
And that the filthiness of it may be molten in it,
That the rust of it may be consumed.

Emblem prophecy in its various forms has so regular a place in Ezekiel's discourses that it becomes interesting to examine the few cases in which it is absent. One of the discourses (xiii. 1) that lacks an introductory symbol opens with the epigrammatic phrase: "Prophesy against the prophets of Israel that prophesy."

Another (xiv. 12) has a structure of marked regularity — parallel sentences culminating in a similar sentence of climax. It is more interesting still to note the discourse against the Shepherds of Israel (xxxiv). This has no emblem text, but it maintains unbroken a succession of pastoral imagery: from the first denunciation of the shepherds that feed themselves, through the tender picture of the Divine Shepherd seeking out his flock, and delivering them out of all places whither they have been scattered in the cloudy and dark day, to the consummation of the secure dwelling in the wilderness and the showers of blessing on the holy hill. We seem to catch as a principle in the literary style of Ezekiel, that a discourse which lacks the introductory strength of an emblem text should be compensated by some other literary feature of marked definiteness; and the last example has suggested how of all literary devices sustained imagery seems most fitted to replace visible symbol. To the more important among the Doom Songs of Ezekiel individuality is given by the sustained imagery on which each is founded. The first attack on Tyre develops the picture of the bare rock to which Tyre shall be reduced, a place for the spreading of nets in the midst of the sea. What follows elaborates the thought of the mercantile metropolis as a glorious ship, to which all peoples of the earth — reviewed in long enumeration — have made their contributions; but the Ship of Tyre is brought into great waters, and broken in the heart of the seas. Again, the prince of this fairest of earth's cities is denounced under the figure of the Guardian Cherub of Eden, walking up and down in the midst of the stones of fire, until through unrighteousness he is cast out, and consumed with his own fire before the eyes of the nations. And the climax prophecy, the grand Doom of Egypt, has a sevenfold structure founded on the seven images which are successively elaborated. Egypt is the crocodile of his own rivers, to be drawn out with all the fish of his waters clinging to his scales, and cast into the wilderness. Egypt shall be granted to the Babylonian conqueror as wages for his fruitless campaign against Tyre. A third prophecy against Egypt turns on the familiar prophetic image, the Day of the Lord. A slighter Doom prophecy puts the thought of Pharaoh's arm broken; an elaborate outpouring follows which works out the image of the fallen cedar. Next Egypt appears as the dragon of the seas: and, by the link of the popular fancies about the dragon monster, imagery of eclipses and disastrous darkness is interwoven. Finally, there is a Wail for Egypt, as she goes down into the pit: the great ones of the underworld, each with her graves around her, are imaged in succession speaking their muffled greeting, while at each pause the refrain chimes its monotonous chant: —

All of them slain!
Fallen by the sword!

Such is the most striking of the literary peculiarities of Ezekiel: the use of emblems to introduce discourses, and in a few cases the saturation of oratory with graphic acting; while in the prophecy that is written and not spoken the visible symbol is replaced by the sustained image. If to any reader it seems that such features of prophetic delivery must be too secular for so sacred a function, and that there would be danger lest attention might be called from the message itself by the interest in the delivery of the messenger, the answer is that this is precisely what did happen in actual fact.

> And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD . . . . And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. (xxxiii. 30.)

Meanwhile, Ezekiel is not so far from us as the strange delivery of his prophecies might incline us to think. The visible emblems of this prophet are a thing of the past, but the tendency he emphasised to seek an external starting-point for discourse has continued. The Emblem Prophecy of Ezekiel is a transitional stage in the development of the modern Text and Sermon.

I have yet to speak of another of the literary characteristics of Ezekiel — the elaborate arrangement of the book. Both in the case of *Isaiah* and *Jeremiah* there are suggestions of editorial arrangement, whether on the part of the prophet himself or another editor. But with Ezekiel the matter of oral discourse has been in its written representation worked up into an artistic whole. The distinctness of the emblem text makes the divisions of discourses very marked, and we can say with confidence that the whole of *Ezekiel* falls into seven books, each (except the central book) divided into seven discourses; further, there is a tendency for the last discourse of each book to be a climax, and some of these final discourses are themselves sevenfold in structure. Such symmetrical arrangement must not be understood as implying anything unnatural or artificial on the part of the prophetic writer: all that is necessary is a tendency to think in numerical divisions, which is a widely diffused literary characteristic. Not to go outside biblical literature, I have pointed out (below, page 1462), how the wise men of Israel tend to divide their wisdom in divisions of five. Again, the final discourse of *The Wisdom of Solomon* has a sevenfold illustration broken by a sevenfold digression. Throughout prophetic literature the number seven prevails: *The Rhapsody of Zion Redeemed* not only has a division into seven acts or visions, but further, its opening act is made by an alternation seven times repeated. And the *Book of Revelation*, which gathers up all Old Testament prophecy in itself, has its seven churches, seven seals, seven angels sounding, seven bowls to be poured out. In the present case the disposition of Ezekiel's writings upon the sevenfold basis, which is here followed, gives the clearest conception of the unity of the whole.

The mass of discourses which makes up the whole ministry of Ezekiel comes to us enveloped in a glory of supernatural vision. To Isaiah and Jeremiah was granted a theophany; but this was in their case only the occasion of their call to the prophetic office and appeared no more. But the divine glory amid which Ezekiel received his call reappeared to him at critical points of his ministry, and mingled with his final vision of the ideal land of promise. Very elaborately, and by successive stages, is the whole glory of Ezekiel's vision made manifest to him as he stands beside the river Chebar. Forces of nature usher it in: the stormy wind, the cloud mass, and against this background a fringing radiance enclosing a centre of solid fire, — yet not solid, for it is soon seen to be a 'fire infolding itself,' for ever changing into a new body of splendour that is still the same. To forces of nature are now added forms of animal life: faces, feet, wings, shapes of men, of oxen, of eagles, yet all realised in a medium of fire, and fire that is alive with motion, living creatures traversed by running torches that flash lightnings as they run up and down. The life of inert matter is added, — mechanism: wheels within wheels, that mystically blend with the life already seen, for their rings are high and dreadful, full of eyes round about. The whole is instinct with one will, and moves with a single impulse. The culminative power of the vision continues its stages: over the head of the living creature the gazer is aware of a firmament, its terrible crystal stretched forth over the amber glory below. Above the firmament is heard a voice, there is the likeness of a sapphire throne. So great is the prophet's dread of suggesting form in connection with the manifestation that is coming that he only speaks of 'a likeness as the appearance of a man' above the throne; and even this seems lost in a rainbow radiance of fire that flashes in all directions. Awe afflicts the prophet as the manifestation reaches its culmination, but spirit enters into him and carries him along.

I do not understand the commentators who call Ezekiel's description of his vision 'prosaic.' To me it appears that alike the terms into which he translates the details of the supernatural, and the stages by which the manifestation progresses towards its completion, are such as to affect us with all the power of the highest poetry. The difficulty in this vision is, not any deficiency of poetic power on the part of the describer, but the weight of symbolism with which the vision itself is charged, and which is sufficient to disturb the poetic sense of a reader who is not an Oriental. Hence the value of studying again the same picture as it comes to us transmitted through the imagination of a western poet.

> Forth rush'd with whirlwind sound
> The chariot of paternal Deity,
> Flashing thick flames, wheel within wheel undrawn,
> Itself instinct with spirit, but convoy'd
> By four cherubic shapes, four faces each
> Had wondrous, as with stars their bodies all
> And wings were set with eyes, with eyes the wheels
> Of beryl, and careering fires between;
> Over their heads a crystal firmament,
> Whereon a sapphire throne, inlaid with pure
> Amber, and colours of the show'ry arch. . . .
> At once the four spread out their starry wings
> With dreadful shade contiguous, and the orbs
> Of his fierce chariot roll'd, as with the sound
> Of torrent floods, or of a numerous host. . . .
> Nor less on either side tempestuous fell
> His arrows, from the fourfold-visaged four,
> Distinct with eyes, and from the living wheels,
> Distinct alike with multitude of eyes,
> One spirit in them rul'd, and every eye
> Glar'd lightning, and shot forth pernicious fire.
>
> *Paradise Lost, Book VI.*

In presence of this awful glory Ezekiel receives his commission as prophet. It is a threefold commission: each part distinct in itself, with the delivery of the successive stages separated by movement in the vision surroundings. The first commission is to testify to the nation of Israel: through the community of exiles Ezekiel is to speak to the wider people, and denounce them as rebels against their God, whose chosen city must be ruined before the glory of the future restoration is possible. When this much has been brought home to his mind the retiring glory sweeps the prophet on his way, and he comes "in bitterness, in the heat of his spirit" to the community of exiles to whom he is to speak his denunciation. But the shock of contact with human life strangely checks the prophetic utterance, and he sits among his fellows 'astonied' for seven days. Then the conflicting impressions are harmonised, and the second element of his prophetic work is made known to him. He is to be the Watchman of the Captivity: amid the coming judgment upon the whole nation the individual souls before him are his care, to speak the warning by which each may be saved. Thus Ezekiel, like Jeremiah, stands at the point where the conception of national religion begins to yield to another conception in which the religion of the individual soul is more prominent. But the call of Ezekiel is not yet complete. Again the hand of the Lord is upon him, and he again beholds the glory upon the plain; and the third of the three words spoken to him is this:

> But thou, son of man, behold, they shall lay bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb,

> and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD.

This Opening of the Mouth is the most distinctive mark divinely set upon the ministry of Ezekiel. Other prophets would go amongst the people, would mingle their prophetic words with common life and incident, until prophecy itself had become a thing common and familiar. Ezekiel is to refuse the popular rôle of prophet; he is to shut himself in his house, and the people are to come to him, not he to them. Even when the elders of the people are before him he is still to be dumb, until the word of the Lord suddenly comes to him, and his mouth is opened. It is Ezekiel's distinction to speak the inspired word at the very moment of its inspiration.*

The remainder of the first book opens out, in four discourses, the prophet's message to the nation of Israel. The mimic siege presents the destruction impending over the city and its criminal citizens; the section that follows speaks the doom of the land; another discourse — with its wailing refrain of 'Behold it cometh!' — realises the panic of the inhabitants. Then comes the climax to the first book in the trance that falls upon Ezekiel in the very presence of the inquiring elders. Again the glory of his first vision is about him, and he sees the pollutions of Jerusalem: the image of jealousy in the court of the Temple, the chambers of abominable imagery, women weeping for Tammuz, men with their backs to the temple and their faces toward the east. And he sees also the fire taken from between the whirling wheels to make destruction for the city, a destruction that shall begin at the sanctuary itself.

I have entitled the second book The Sevenfold Token: the message itself has been fully opened, the succeeding discourses address themselves to the susceptibilities and prejudices which accept or reject. Here we encounter the emblems of Stuff for Removing, and Bread of Trembling: the Mimic Siege had used signs which symbolised the various sorts of destruction, but here are given signs which realistically bring home to the imagination the sufferings of individuals. A third prophecy attacks the hopes bred of delay: as the contemporaries of St. Peter would say —

> Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation:

so the sceptical among the exiles cry that —

> The days are prolonged,
> And every vision faileth.

The fourth prophecy attacks equally the false hopes that would explain away the prophetic visions as forecasts of a far distant future. The three remaining sections of this book are occupied with undermining delusive grounds of trust: trust in False Prophets, daubing a wall with untempered mortar when the overflowing shower is at hand; trust in Vain Inquiry — the special providences of the Hebrew religion, which shall be denied; trust, finally, in the Vicarious Righteousness of a few who might, as when Abraham interceded for Sodom, be the salvation of the whole people; but in this guilty land 'Noah, Daniel, and Job,' it is declared, shall save only their own righteous souls.

The discourses of the third book make a Sevenfold Parable: one and the same truth is conveyed under seven successive figures. Here we have the Parables of the Vine, of the Foundling (with its sequel based on the proverb, 'Like mother like

*For this as against the other and more usual interpretation of the passage, see note on page 1583.

daughter'), of the Eagles and the Cedar, which have already been mentioned. The fifth discourse has a proverb for text: —

> The fathers have eaten sour grapes,
> And the children's teeth are set on edge.

The previous discourses of this book had addressed themselves to the hopes of the people, this parable is addressed to their despair. They are convinced that they are suffering helplessly for the sins of their fathers: Ezekiel is charged with the divine word that "all souls are mine," and with eloquent reiteration he declares that the man who turns from iniquity shall save his soul alive. There follow the wailing parables of the trapped Lion and the broken Vine.

We have reached the fourth, or central book of the seven. This is made up of a single discourse; but it is one well calculated to stand alone, for it comprehends in a single view the whole scope of Ezekiel's prophetic message. The elders of the people have come as usual to inquire of the Lord: in place of a word of response there suddenly falls upon them a word of judgment. The discourse passes in review the long conflict between the relenting justice of God and the obstinate sin of his people, from the first clinging in Egypt to the idolatries of the land down to the final corruption of the people in the very heights of the land of promise. Any one of these revolts might well have made void the covenantal relation of God to his people; but God has "wrought for his name's sake," that the original divine purpose might not be frustrated. At last a point has been reached when God refuses to be inquired of by the guilty people. But for his name's sake he will work still.

> That which cometh into your mind shall not be at all; in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone.

The people called of God shall not be permitted at their will to sink back to the level of the peoples from among which they were chosen: there shall be a fresh exodus from the nations among which they are scattered into a fresh 'wilderness of the peoples'; those who are still rebels shall again fall in the wilderness; but finally in the mountain of the height of Israel shall all the house of Israel, all of them, serve their God, and he will "be sanctified in them in the sight of the nations."

The fifth book contains Seven Last Words before the crisis of the city's fall. The first discourse is a word of destruction and fire against the South, that causes Ezekiel in that incredulous circle to be deemed a speaker of parables. There follows the vivid symbolism of the Sword of the Lord. In the third prophecy the guilty city is brought up for judgment, and the catalogue of her crimes rehearsed. One discourse develops the Parable of Oholah and Oholibah, another carries it to a climax of judgment on the guilty adulteresses. In the sixth section the emblem of the Rusty Caldron mocks the mad confidence of the besieged in the very midst of the investment. And the final discourse of the book uses Ezekiel himself as a sign: his silent grief under his bereavement is a foretokening of Woe beyond Mourning, when the city which is the desire of all Hebrew eyes shall have yielded to her fate.

The seventh and last book is to start from the fall of Jerusalem, and to speak of restoration and a glorious future. Between that book and the point we have just reached is interposed the book of Dooms of the Nations; the position is appropriate, for the various nations are denounced because of their hostility to the chosen people, or their exultation over its ruin. Ammon has said Aha! against the sanctuary when it was profaned; Moab has rejoiced that the house of Judah is like unto all the nations; Edom and the Philistines have shown perpetual enmity; Tyre has hoped she

shall be replenished now that Judah is laid waste; Zidon has been a pricking brier and a grieving thorn to the house of Israel. Even Egypt is to feel the hand of Jehovah —

> because they have been a staff of reed to the house of Israel: when they took hold of thee by thy hand, thou didst break, and didst rend all their shoulders, and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

And a single brief section makes unmistakable the purport of this sixth book, by dwelling upon the triumph of Israel amid the Doomed Nations, when the people of Israel are gathered into their own happy land, and their God is sanctified in them in the sight of the nations.

The first of the seven divisions of the seventh book stands by itself; it is not a discourse, but a collection of notes on the fall of Jerusalem, reflecting the many-sidedness of that event in the life and experience of the prophet Ezekiel. Five separate sections may be distinguished. The shock of judgment has emphasised the prophet's office of Watchman for the individual souls before him, and the first section repeats the matter of his original commission. In the portion that follows, we are able to see the overwhelming despair with which the confident people had been suddenly stricken: —

> Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then should we live?

It is the prophet's privilege to declare that their God has no pleasure in the death of the wicked, and to dwell upon the way of return. The third note, of only a few lines, records how, according to the divine promise, the first news of the city's smiting was brought to Ezekiel himself; how again, hours before the messenger came, the inspiration of the message had opened the prophet's mouth. There is a section of denunciation for the triumphant neighbours of fallen Judah, and a mocking of their ambitious hopes. Finally another consequence of the critical event is noticed: the callous hearers of Ezekiel's discourses shall learn at last that he is something more than an artistic preacher.

The remaining discourses make the fall of the nation a basis on which to build up a prophecy of future glory. With the Shepherds of Israel who have fed themselves is contrasted the Divine Shepherd who will gather his scattered flock to his holy hill. The prophet turns his face toward Mount Seir, and tells how for its cruel triumph it shall be made an astonishment and a desolation; he turns to the mountains of Israel and proclaims how it shall be said, The land that was desolate is become like the garden of Eden. There is a momentary return of the opening Vision, and Ezekiel is inspired to see the Valley of Dry Bones, and the transformation which typifies the resurrection of the hopes of Israel. The emblematic joining of the sticks holds out a future for one nation under one king. Under the names of Gog and his allies a heathendom more distant than the distant Chaldeans is pictured as invading in a far-off future a purified land, and giving names to valley and city through the vast burying of their stricken hosts. There is a long interval of years, and then the prophet Ezekiel records his final revelation: amid the original glory on a mountain of vision he has seen the pattern of the holy city, and the exalted land; and, with a minuteness paralleling the original minuteness of the revelation to Moses, he makes known all its laws and ordinances and portionings, until the final note is reached in the naming of the city from the Presence of Jehovah.

Ezekiel is less read by the modern reader than his two companions among the Greater Prophets: no doubt because of the peculiar literary form which distinguishes

his writings, and the unfamiliarity of symbolism to the western mind. But surely, a little attention to this special feature of expression is sufficient to put us in touch with it, and then the very distinctiveness of the emblem prophecy becomes a source of literary attraction. Isaiah among the prophets was the great poet; Jeremiah was the great preacher; Ezekiel appears not less the great artist. Isaiah in the divine presence was conscious of unclean lips, and his mouth touched with the live coal from the altar became a fountain of spiritual purification. Jeremiah shrank from his call as a mere child, and was strengthened to become a solitary fortress in Israel, maintaining his lonely testimony amid unpopularity and ruin all around. The third prophet amid the glory of his vision has a book mystically stretched out before him: it is written within and without with lamentations and mourning and woe, yet when he eats it, it is in his mouth as honey for sweetness. It is not the least of the surprises of biblical literature that the most unmitigated denunciations of rebellion and threatenings of ruin are committed to the prophet whose mode of utterance has an artistic sweetness that is all his own.

Daniel and the Minor Prophets

We pass to Daniel, and to what are known as the Twelve or the Minor Prophets. Each book deserves separate consideration. Yet there is interest in the old tradition that has grouped the twelve into a *corpus prophetarum:* comments on the individual books may be preceded by comment on the whole group. And first as to a point of arrangement. All that in the Bible follows the eighth chapter of *Zechariah* will be found in the present edition under the heading 'Anonymous.' Every reader will be aware that the authorship of the latter part of *Zechariah* is disputed. Had it, however, been merely a question of disputed authorship, as with *Isaiah*, I should have considered the matter outside the field of the present work. But the issue in the present case is something entirely within the scope of the Modern Reader's Bible — the question of the divisions of the sacred books. The facts seem to be these. The prophetic literature of the Old Testament was arranged under the names of the reputed authors, ending with the book of Zechariah (our *Zechariah* i–viii); following these were anonymous prophecies with *subject-titles.* The last of these subject-titles was 'My Messenger' (Malachi). How positively this was understood as a subject-title is illustrated by the fact that the Septuagint translates it as 'angel,' and the Targum ascribes the authorship of the book to Ezra. But in process of time 'Malachi' was read as a personal name, and thus the closing section of the prophetic roll seemed to follow the general form; it was natural then that the intervening sections with their subject-titles should attach themselves to the preceding book of Zechariah. This account of the matter seems probable in itself, and is further confirmed by New Testament references. Four passages from the latter part of *Zechariah* are cited in the New Testament: three of them are cited without the name of any author, the fourth is ascribed by St. Matthew to Jeremiah.* Now if an anonymous prophecy is being quoted, it is natural for Jeremiah, the lengthiest of the prophetic writers, to give his name to the whole roll of prophecy, as David has given his name to the whole collection of psalms. If, however, the writing had appeared under the name of Zechariah, St. Matthew could not have ascribed it to Jeremiah without being guilty of misquotation. Under these circumstances, to have followed the biblical headings in this edition would have been to pronounce on a question of authorship; the plan I have adopted leaves the question open. In any case, authorship is a matter of importance

* *Matthew* xxvii. 9–10; compare *Zechariah* xi. 12–13. The other passages are *Zechariah* ix. 9 (in *Matthew* xxi. 5 and *John* xii. 15); chapter xii. 10 (in *John* xix. 37 and perhaps *Revelation* i. 7); xiii. 7 (in *Matthew* xxvi. 31 and *Mark* xiv. 27).

chiefly to the historian. But it would have been a real literary loss to be deprived of the subject-title 'My Messenger,' which gives such unity and suggestiveness to the final division of prophecy.

It is hardly necessary to bespeak attention for the scriptures included in this group. They are 'minor' only in length: for the rest, it is doubtful if any collection of miscellaneous literature has ever brought together so many writers of such surpassing interest. They stretch over a period of time which, on one theory of dates, is as great as that which in English literature separates Wycliffe from Browning. Of the individual prophets, Amos was a herdsman and dresser of sycomore trees; Daniel a mage, and one of a triumvirate administering a world empire; Jonah was a missionary; Micah a plain countryman; Zephaniah of royal descent; the rest have died away from human record leaving only their works to speak for them. As we go through these prophetic writings we are introduced to Babylon, land of mystery, of dreams and interpreters, of mutations in a single moment from an emperor intoxicated with omnipotence to the dim consciousness of beast life, from a royal orgy to the writing upon the wall of doom. We see the Chaldean again as a world conqueror, taking the nations in his net and sacrificing only to his drag. In one prophetic book Nineveh appears as a vast city of three days' journey, swept through and through with an infectious thrill of penitence; another prophet gives us a realistic word picture of Nineveh in her careless gaiety, Nineveh smitten with bewildering destruction, Nineveh desolate and a thing of the past. Here it is that we view most clearly the picturesque corruption of northern Israel, where the sterner Hebrew strain was adulterated by the luxury and joyous imagination of Tyre. At one point we have a glimpse of border warfare and border hate. Elsewhere the prophecies deal with Judah, or with Israel in general. We see this Israel in the full strength of national hope, looking for a King of Peace who shall enter in lowly triumph, and garrison his land, with his people as the weapons of his war. We see the ebbing of these hopes, and the gradual withdrawing of the Divine Shepherd, until Israel is left a flock for the slaughter. Jerusalem is presented under the siege, yet with mighty hopes of repentance and deliverance. The exiles are seen as a scattered 'church' witnessing in the heart of the Babylonian 'world.' In *Haggai* and *Zechariah* we have the return from exile, and the reweaving of the strands of national life in renewed Temple service, a recovered prophecy, and a princedom taking the place of the old kingship. And *Malachi* reflects the dull period when the impulse of the exile has been exhausted, and there is nothing but a weary looking for a Messenger of God, who shall effect a rousing for which native energy is no longer left.

The sacred thought embodied in these varied scriptures is at once varied and the same. Hosea loves to dwell upon God's yearning love, the love of the husband for the fallen wife, of the father for his prodigal son. Amos takes his stand for morals as against religion itself, when the two have irreligiously clashed. Micah presents the true and the false prophecy contending in the struggles of daily life. But other themes grow together into the one prophetic theme of judgment — the Hebrew counterpart of our modern providence. With Nahum it is a judgment upon the foe, as a form of mercy to God's people; Jonah comes as a corrective, with the thought of Jehovah's mercy extending outside his people to the sixscore thousand innocents of Nineveh. The mystery of judgment which troubled the wise men of Israel — the impunity of the wicked — appears in *Habakkuk* magnified to the scale of nations: this prophet's problem is the sight of the Chaldean allowed to prosper and punish wickedness less great than his own. Several of the prophecies are filled with a 'Day of the Lord': the judgment regularly appears as a visitation first upon Israel, to destroy the evil that is in it; then there is a purification and restoration, and finally a judgment between Israel and the nations; there is at the last an inauguration of a heaven, but it is a heaven upon earth.

The literary forms under which this thought is conveyed cover the whole range of prophecy; moreover, they involve certain minor peculiarities of structure which render specially important what the present work endeavours to supply — the reflection of literary structure in the printed page. The simplest of all literary forms is the story: this is ideally represented in *Daniel* and *Jonah*. For prophecy a natural form is discourse: the sermons of the Minor Prophets seldom remain at the dead level of discourse, but flash into realistic pictures or dramatic dialogue. In *Amos* the most artificial rhetoric is sanctified for spiritual effects; he has a grasp of style which can draw in even the preface as an artistic interruption. In *Hosea* scattered outbursts of prophetic truth in conflict with everyday life have crystallised into brief epigrams. In several prophets we have the 'doom form,' which produces in speech the effect which music produces when it combines recitative and song. The emblem — which is in prophecy what the fable is in philosophy — is used to express stages of spiritual declension or of advancing doom. Elsewhere we have the apocalypse, or great 'unveiling,' — unveiling of the future in a philosophy of history, and unveiling of the unseen world with its angelic spectators of human affairs. And drama is exhibited by the Minor Prophets in various degrees of fulness: Micah moulds a single brief thought in dramatic form; Hosea dares to embody in monologue the varying moods of Deity; Joel and Habakkuk give us the full force of the 'rhapsody' which is the dramatisation of the spiritual.

I write from the standpoint of literature, not of theology, and I cannot refrain from insisting once more upon the injury done to our liberal education by its ignoring of biblical literature. The Hebrews no less than the Greeks were our literary ancestors; to train ourselves in the productions of the one and not of the other means a distorted culture. Criticism can never be scientific that makes its inductions from a single field; and the literature it neglects is rich in forms of the first importance, both for their artistic interest and as vehicles of profound thought and powerful feeling. Nor can I understand those writers who seem to assume that in elaboration and finish of literary detail the Hebrew Scriptures are inferior to the productions of the Greeks. Comparisons of merit can never be more than personal judgments; but, speaking for myself as a student of world literature, I do not know to what I should turn for specimens of literary perfection rather than to the rhapsodies of Habakkuk and Joel. And if to another class of readers this last remark appears objectionable because of the sacredness of Scripture as Divine Revelation, I can only answer that it must be a strange theology which can see incompatibility between Divine inspiration and perfection of literary setting.

The Book of Daniel

Before a literary work can be correctly described it is necessary to grasp it in its unity. A difficulty in regard to this attaches to the *Book of Daniel*, from the fact that two distinct structures underlie the surface of the work, which need explaining and, as far as may be, harmonising. As regards matter, the book is a series of stories followed by a series of visions; in language it is Hebrew, changing suddenly to Aramaic, and almost as abruptly becoming Hebrew again. The twofold structure may be thus represented to the eye.

> Hebrew narrative tells a brief story of Daniel and his companions, is commencing a second story when it
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> > *abruptly changes to Aramaic, in which this second story is concluded; a third, fourth, fifth, sixth story is added: then the narrative in the third*

person introduces Daniel seeing a Vision, from which point Daniel speaks in the first person:

Hebrew resumes with three more Visions, different in spirit to the first: Daniel speaking throughout in the first person

Thus (1) on the one hand the book contains first, a series of six prophetic stories, presenting Daniel and his comrades as faithful to their religion amid Babylonian surroundings, while Daniel himself is described as miraculously endowed with power to read mysteries supernaturally manifested to others. This part of the work is told in the third person, and seems to be brought to a conclusion in the words: *So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.* Then follows, as a seventh section, an apocalypse or revelation, in which alike the supernatural manifestations and their interpretations are given to Daniel himself from without; throughout this revelation Daniel speaks in the first person. (2) On the other hand, it is to be noted that the commencement and the latter part of the book are in Hebrew, while the middle is in the Aramaic dialect.* The Aramaic portion commences just where (in the second story) certain Chaldeans are described as speaking *in the Syrian language;* the dialect continues, however, long past the speech so commenced, and through subsequent sections; until Hebrew is, for no obvious reason, resumed in the middle of the seventh section (the revelation), at the commencement of the second of the four visions of which this section is made up.

A simple explanation of this double structure would be to suppose that the Aramaic portion was a fragment, — a fragment in the strictest sense, commencing abruptly in the middle of a sentence; and that this was completed by a Hebrew writer, who both supplied an introduction leading up to the abrupt commencement of the fragment, and also added further visions. For both his contributions he would probably use traditional material: that there was plenty of such material attaching to the history of Daniel is clear from the stories of Daniel that are preserved in apocryphal scriptures. It will be observed that, on this supposition, both the literary types which are united in the complete *Book of Daniel* — prophetic story and apocalypse — would be within the Aramaic fragment; the Hebrew editor enlarged, but did not alter, the charater of the work. He even kept up the narration in the first person, which is found in the Aramaic portion from the point where the revelation commences.†

If such a supposition be correct, it might be expected that difference of detail would be perceptible between the style or spirit of the original and the additional matter: and this is found to be the case. So far as the supplementary commencement is concerned, it amounts to no more than an explanation as to who Daniel and his comrades were, and the addition of the circumstance, entirely in keeping with what follows, that they made a stand against defiling themselves with the king's meat. But it is different with the three visions added to the single vision which constituted the revelation of the Aramaic fragment: here important differences of spirit are noticeable. (1) The elements of the original revelation are within the limits of the *typical*, and thus entirely in the spirit of emblem prophecy: four portentous beasts, symbolising mutations of kingdoms, contrasted with the reign of the saints. In the visions which are added we get *particular* kingdoms, specific events. The two-horned Ram and the He-goat are at once interpreted as the king of Media and Persia and the king of Greece; we read subsequently of a 'king of the north' and a 'king of the south,' and elaborate details of their union and discord. The whole spirit of the revelation is changed: from what has been called the prophetic philosophy of history we pass to a

* See in text above, pages 666, 675.

† It will be noted that the suggestion here made is different from Meinhold's theory, which supposes only ii. 4–vi to have been the original fragment.

very different interest — specific prediction of the future. (2) Again, in the fragment the machinery of vision (so to speak) is taken for granted: *I saw in my vision by night, and behold — I came near unto one of them that stood by, and asked him*, etc. In the Hebrew portion great pains is taken to emphasise the supernatural character of the visitation: it is said how the prophet was in reality in one province while in the vision he seemed to be in another; elaborate details are given of the physical prostration attending the contact with the superhuman; it is remarked how Daniel alone saw the vision, while those with him quaked and fled but saw nothing. If the Hebrew editor has kept within the form of his original, he has enlarged from it in the spirit of the writing.

As the *Book of Daniel* is found to have a twofold structure, so the motive or purpose of the work must be pronounced two-fold. If the book be taken as it stands, and the relation of its component parts examined, then the general purpose of the whole seems to be this: the six stories emphasise the character of Daniel and his God-given power to read supernatural mysteries — a power tested of course by the events — as a basis of credibility for the final revelation made to himself, much of which (it must be supposed) yet remained to be fulfilled. When, however, we read the Aramaic fragment by itself, any such underlying purpose is thrown into the background by another. The older *Book of Daniel* is, like the *Book of Esther*, a story of the Captivity. Daniel is the chief of several Judean captives who maintain their Hebrew faith and life against all the power of Babylon. They all, and especially Daniel, surpass the Chaldeans in their own boasted power of soothsaying and dream interpretation. They draw from the conquerors recognition of the superiority of the Hebrew God: at the close of one incident Nebuchadnezzar worships Daniel with oblation and sweet odours; on another occasion he makes a decree that every people, nation, and language that speak against the God of Shadrach, Meshach, and Abednego shall be cut in pieces; the dream of the tree that was cut down is told in a proclamation made by the Babylonian king to his whole empire in honour of the God who has brought such a marvel to pass. And as the stories of the Aramaic fragment picture the Hebrews in their captivity, so the vision which follows them foreshadows the period when that captivity shall end. Different motives then seem to underlie the original fragment and the work in its complete form. But these distinct motives find their reconciliation in the suggestion that the complete book is addressed to an age of persecution; and that the mystic predictions of coming events added to the original prediction of return from Babylon form the consolation for a national distress not less signal than the Babylonian captivity.

Of the literary qualities of *Daniel* it is not necessary to speak at length. The Revelation of Daniel was the most prominent example of a long course of apocalyptic literature culminating, for the biblical reader, in the Revelation of St. John. The rest is the perfection of mystic story. It is the delight of children; but none the less its salient ideas — the stone cut out without hands striking down the mighty image, the three children braving the burning fiery furnace, Nebuchadnezzar eating grass like oxen and wet with the dew of heaven, Daniel in the den of lions, the writing on the wall — have been absorbed into the common heritage of poetic associations which makes the groundwork of literary speech.

Book of Hosea

Hosea is perhaps the most powerful, certainly the most difficult, of the Minor Prophets. It is easy to sum up his general thought and prophetic attitude: it is extremely difficult to follow him with detailed exegesis. This difficulty arises partly from the unusual literary forms in which his writings are cast, more from the rugged

obscurity of his style, — an obscurity which, like that of *Ecclesiastes*, is an element of power in the impression of the whole, however much it may perplex the interpretation of the details. The best treatment for such a writer is to state briefly the landmarks of thought in the book, and to leave the rest for the discussion of each section in the notes.

The dominant thought of Hosea is the passionate love of Jehovah for his fallen people. If any reader is startled by the term 'passionate' in application to God, it can only be because the writings of this prophet are so unfamiliar: no word short of this will do justice to the language of Hosea. The imagery he applies to the Divine Being belongs to the strongest types of human passion: he presents in God the burning love of the husband for the wife of his youth who has turned unfaithful, the yearning tenderness of an outraged parent for his wayward child. It is passionate love again in another sense: the God of Hosea is swayed to and fro by conflicting passions — of righteous indignation that will blot Israel out for ever, of relenting tenderness which, in spite of all, will find a way of mercy. The several sections of the book end, some in hopeless judgment, others in restoration and peace.

The people of God in the *Book of Hosea* is northern Israel, called, as if by a name of endearment, Ephraim; Judah is not left out of view, but is referred to in a subordinate position, as a degree less corrupt, yet included in the general prophetic denunciation. The details picture an Israel just answering to the suggestion of the title-page: we can trace the merely material prosperity of the reign of Jeroboam II, and the political break-up that followed, as exhibited in rapid succession of short-lived and weak kings, factious struggles of an Assyrian and an Egyptian party, the last stage before the fall and captivity. Stanley calls Hosea the Jeremiah of Israel, Cheyne the prophet of the decline and fall of the northern kingdom. Such a people appears in this book of prophecy as wholly gangrened with corruption. Hosea sees corruption in the schism itself: by the way in which he speaks of Israel "seeking the LORD their God and David their king" he seems to regard the political rupture as the embryo of a rupture with Jehovah. The seed has already germinated in an adulteration of religious worship. Not indeed that there is, as in the days of Elijah, an open Baal worship to denounce; the worship in the high places is worship of Jehovah, under symbols of the calves, but the sacred rites are being saturated with the sensual nature worship of the idolatries that are all about. There is corruption again in the wild abandonment to luxury and dissipation, for which the prosperity of Jeroboam's reign had furnished material. Worst corruption of all, the weakened people are coquetting with the neighbouring powers, instead of seeking their salvation in a return to their offended God.

Notwithstanding the obscurity of particular passages, the whole *Book of Hosea* has a clear and pointed arrangement. It divides into the usual seven sections. The opening and closing sections are masterpieces of prophetic literature, founded on the two leading images under which Hosea conceives the relations between Jehovah and his people. The first is the elaborate emblem prophecy of Gomer, the unfaithful wife. The concluding section is a still more elaborate dramatic presentation of the Divine Yearning — the father's yearning over his rebellious son. Three sections are simple discourses of prophetic denunciation, discourses however which at points reach rhapsodic realisation or dramatic dialogue. The discourses are separated by two sections of the prophetic 'sentences' which have been recognised as characteristic of Hosea from the time of St. Jerome downwards. The whole is concluded by a lyrical epilogue.

Book of Joel

The *Book of Joel* is a single poem, the Rhapsody of the Locust Plague: a masterpiece of imaginative prophecy. It utterly refuses to connect itself with any time or event; hence the perplexity of historical critics, who at one time have been almost

unanimous in proclaiming it among the latest, at another time among the earliest of biblical prophecies. Upon only two points of real life does the imaginative picture rest; and its connection with these is of the slightest. The basis of the first half is a locust plague; but the advance of the irresistible locust cloud is idealised into a march of mystic forces, described mainly by the effect produced —

> The land is as the garden of Eden before them,
> And behind them a desolate wilderness!—

but also with riddling suggestions of locusts:

> The appearance of them is as the appearance of horses; and as horsemen, so do they run. Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devoureth the stubble. . . . And they break not their ranks: neither doth one thrust another; they march every one in his path; and they burst through the weapons, and break not off their course.

For the latter part of the poem a basis is found in an item of local geography — the Valley of Jehoshaphat: the name signifies 'Jehovah's Decision,' and suggests the shadowy Valley of Decision in which "multitudes, multitudes" are seen by the prophetic spectator as Jehovah makes his final combat with his people's foes.

The movement of the poem is the beautiful movement of the regular arch, with its turning point in the centre, while every stage in the rise of the action has its counterpart in the fall.

4. Relief and Restoration

3. Repentance at the last moment

5. Afterward: Israel spiritualised — the Nations summoned to Judgement.

2. Judgement advancing to a crisis

6. Advance to the Valley of Decision

1. The land desolate and mourning

7. The Holy Mountain and Eternal Peace.

In the first of the seven brief visions, after the fashion of a modern oratorio, successive choruses of Old Men, Revellers, Priests, Husbandmen, uniting at last in a chorus of the whole People, present the land in utter desolation. The second vision opens with the trump of doom, and moves through a crescendo of the advancing foe to the climax of the Voice of Jehovah. The third vision comes with a surprise: the Voice of Jehovah is a voice calling to repentance; and the choruses of the first vision unite in a prayer for forgiveness, led by their Priests. The fourth and central vision — keystone of the arch of movement — brings the change from judgment to mercy: as Jehovah speaks, the earth resumes its fertility and fairness. The fifth vision presents Israel in its sanctification; now new tokens of judgment foreshadow Jehovah preparing to fight for his own people against the nations. Throughout the sixth vision is the advance to the final contest in the Valley of the Lord's Decision, culminating, like the second vision, in earthquake and darkness. The darkness rolls away for

the seventh vision, and, in contrast with the opening picture, stands out the Holy Mountain of God's people in its eternal peace.

The Book of Amos

Two critical questions meet us as we approach the *Book of Amos*, one affecting the content of the book, the other the style of the writer. They need the detailed discussion that belongs to notes: here I only state results.

As I understand it, the book is made up of two parts: one, a single prophetic utterance of four lines, the other, the most elaborately constructed piece of writing in all prophetic literature. The first stands thus:

> *The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the Earthquake. And he said:*
>
> The LORD shall roar from Zion,
> And utter his voice from Jerusalem:
> And the habitations of the shepherds shall mourn,
> And the top of Carmel shall wither.

This is an extreme example of prophecy as prediction. Amos does not belong to the regular order of prophets, but has been a man in a humble rank of life. He has made a prediction of an earthquake — the famous "Earthquake in the days of Uzziah" (*Zechariah* xiv. 5) — two years before it happened. The fulfilment of this prediction has brought the obscure herdman into prominence; and has been accepted as a seal of his prophetic calling. Like the "man of God out of Judah" who confronted the first Jeroboam, Amos goes as a missionary to northern Israel. He encounters persistent opposition:

> They hate him that reproveth in the gate, and they abhor him that speaketh uprightly.

To a large extent this opposition is directed against him as a foreigner:

> Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's sanctuary, and it is a royal house.

Finally, as in the case of so many prophets, Amos embodies his whole life message in a single work, which makes up the rest of this *Book of Amos*.

This is the *Rhapsody of the Judgement to come*. It presents its scheme, not, like the rhapsody of Joel, as a continuous dramatic movement, but in a series of stages making a logical rather than a temporal sequence.* First, by a rhetorical figure of surprise, Israel is included among the doomed nations; then the corruption is denounced as ripe for judgment; finally the judgment is in vision seen to advance by steps. I have already (page 1390) dwelt upon the elaborate structure of this prose poem, and said how the structure reflects the thought; how the general movement of

* Compare above, page 1393.

the poem conveys the conception of sin and judgment, while the parenthetic interruptions recall the prophet's struggles with opposition.

As regards its subject-matter, this prophecy seems to be generated by a state of national life amounting to a conflict between morals and religion: Israel appears as indifferent to elementary morality in proud reliance upon its position as Jehovah's peculiar people. The special message of Amos is that this basis of their trust will bring them the heavier judgment. It comes as a startling prophetical novelty, generating a violent antagonism to prophecy in general, and to Amos in particular. The picture incidentally presented is of formal worship (of the calves in Beth-aven) side by side with abandonment to luxury, avarice, oppression. The 'Judgement to come,' as usual in prophecy, appears at the last to be a sifting: none of the true corn shall perish, and at the end will be glorious restoration.

Book of Obadiah

This is the briefest of the prophetic books. A calamity falling upon Israel has been aggravated by the malignant rejoicing of her neighbour foe, Edom. Israel is comforted in the thought of a future in which Edom will suffer judgment in her turn, and the kingdom will be the Lord's.

The form is that of the regular Doom Song: a Divine speech of doom, with lyric celebration of the theme. It may be read in connection with the Doom Songs on Edom in *Jeremiah* (xlix) and *Ezekiel* (xxv). Here the lyrics strike a key-note of "tidings from the Lord," an ambassador going among the nations to tell of Jehovah's purposes against Edom. There is lyric exultation, and the rest is the Divine monologue.

Books of Jonah and Nahum

These two books of prophecy should be read together. They both deal with the mighty city of Nineveh. In the order of the story presented, *Jonah* comes first, displaying Nineveh at its height of power, while *Nahum* pictures its fall. But in the scale of spiritual development the order is reversed: *Nahum* stands at the same point as *Obadiah* – rejoicing over the fall of the Lord's enemies; *Jonah*, starting with the same thought, carries us forward to the supremacy of mercy over judgment.

The literary form of *Nahum* hovers between the Doom Song and the Rhapsodic Discourse. The first two of its seven sections are discourse, with the pendulum alternation between the ideas of judgment and mercy. From the third section the doom form prevails. Messengers coming over the mountains proclaim the long expected event: brilliant lyrics picture the fall of Nineveh. Judgment threatens the great city, but finds it prepared with all its military pomp.

> The chariots rage in the streets,
> They justle one against another in the broad ways:
> The appearance of them is like torches,
> They run like the lightnings.

But, mysteriously, this resistance collapses: as they think proudly on their worthies, these stumble; they hasten to the walls, but the river gates have been opened behind them. The sack of a great city is in full play, handmaids are being carried captive, 'tabering on their breasts' as they are dragged along. It all seems incredible:

> Nineveh hath been from of old like a pool of water;
> Yet they flee away:

'Stand, stand' —
But none looketh back.

In the fourth and central section the action pauses in contemplation:

Where is the den of the lions,
And the feeding place of the young lions,
Where the lion and the lioness walked,
The lion's whelp, and none made them afraid?

With the fifth section there is more Divine indignation, and picturing of Nineveh in its pride; noisy bustle on the outside, beneath the surface foul witchcraft and corpses of victims. The sixth section taunts the fallen pride, paints the helplessness of power against doom from on high. With the final section is another contemplative pause:

Thy shepherds slumber, O king of Assyria,
Thy worthies are at rest:
Thy people are scattered upon the mountains,
And there is none to gather them.

The *Book of Jonah* is the single case of the prophetic story in the Books of the Prophets: Jonah appears as hero, not as author. It contains again the single example of a prophet's disobedience to his call. The truth revealed is twofold, corresponding to the two stages of the story.

The first part of the story rests upon the idea, so difficult to the modern mind, of Deity as a *local* power.

> Their god is a god of the hills; therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they. (*I Kings* xx. 23.)

So Jonah, shrinking from his mission to the far east, takes ship at Joppa for the farthest west. So the crew of mariners, each from a different country, call each on his own god, when the great wind is hurled into the sea. Jonah, waked from sleep to encounter the full situation, recognises in an instant the whole truth: the true God he worships has a dominion that covers the whole world. His own lips speak his doom: unwillingly the mariners fling him into the sea, and he is miraculously rescued.

At this point of the book comes the poem called in our versions, The Prayer of Jonah. It is a song of deliverance; and the trouble from which the singer has been delivered is, in the plainest language, described as an immersion in the sea.

For thou didst cast me into the depth,
In the heart of the seas;
And the flood was round about me,
All thy waves and thy billows passed over me . . .

The waters compassed me about,
Even to the soul.
The deep was round about me;
The weeds were wrapped about my head.

But to a single line of this song —

Out of the belly of hell cried I —

a commentator has appended a most prosaic footnote, explaining how the meaning is the belly of a whale that received and vomited Jonah. Had the page-setting which

we now use for all literature been applied early to the Bible, it would have been evident to every eye that this is only a commentator's footnote, in full keeping with the fanciful thoughts which distinguished the early ages of commentary. A similar comment was added to one of the New Testament references to Jonah; and here the confusion of text and note makes the detail about the whale appear as part of the words of Christ, though it is foreign to the lesson which Jesus is drawing from the story of Jonah, and which he repeats three times.* Thus the question is not, as is commonly supposed, whether the incident of the whale is a real or a mythical incident. The question is, whether it is a part of the Bible at all; and our result is that it is the addition of a commentator, and moreover, an addition that is in clear contradiction to the sacred text.

The story resumes, and Jonah goes on his mission to preach repentance: a wave of spiritual terror and contrition passes over the vast city, and the judgment is stayed. Jonah in righteous indignation remonstrates with God. The mercy of Jehovah is no new idea to the prophet: he says that the motive of his disobedience to the former mandate was his fear that God would not stand by his prophet's threatenings. So confident is Jonah in this remonstrance that he proceeds to build a booth outside the walls "till he might see what would become of the city." A Divine object lesson follows. A gourd plant grows up to shelter the watcher from the heat, and is loved by Jonah for its beauty. Suddenly he sees it laid low by a worm. Again the prophet "does well to be angry" at this sight of the fair overcome by the foul. The answer of God must be given in the words of the original:

> Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I have pity on Nineveh, that great city; wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Mercy has hitherto, in the prophetic mind, been the special privilege of God's peculiar people: the new revelation is that the God of universal power is no less the God of univeral salvation.

Book of Micah

This book is made up of an elaborate prophetic discourse followed by two prophecies in dramatic form.

The spirit of the whole has been felicitously described by Professor Findlay as uniting the pessimism of Amos and Hosea with the Messianic optimism of the earlier Zechariah (that is, our *Zechariah* chapter ix, etc.). We have the age of Isaiah viewed, not from the standpoint of the capital and the political leaders, but from that of the country and humbler classes. Two points of interest associate Micah with the greater prophets. It is Micah's ideal picture of the mountain of the Lord's house at the head of the mountains that is made the text of Isaiah's sublime discourse, in which he develops the thought that through judgment is the path to this glory.† And when Jeremiah's prophecy of the destruction of the Temple had placed his life in danger, and the solemn reiteration of the word had reached the conscience of the mob and their leaders, we read how, in the momentary calm, an aged Israelite recalled to the assembly that Micaiah the Morashtite had threatened worse doom in the golden age of

* See below, note to *Matthew* xii. 40.

† Or, both prophets may have taken the same passage from the "floating prophecies" of the time.

Hezekiah, while Hezekiah and his people had met the prophecy not with violence, but with the repentance that averted it.

Of the three compositions that make up this book the first attacks social corruption and the delusive promises of the false prophets, insisting upon the purging judgment that must precede the glorious restoration. The last presents the eve of this judgment; the corrupt in their despair, and the faithful — the 'man of wisdom' — to whom the judgment comes as deliverance. Between these stands one of the most exquisite morsels of prophetic literature: a dramatic scene hardly a page long embodying a single thought. A Court of Judgment is before us: God is the plaintiff, Israel, the defendant: even a witness can be found in the Balaam who, coming to curse Israel, was forced to cry blessings on the object of Jehovah's care. In such a court who may preside as judge? It is the Mountains, the "enduring foundations of the earth," who listen to the plea; when the defendant Israel has with trembling refused to put in an appearance, it is the Mountains who pronounce judgment:

> He hath shewed thee . . . what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Justice, mercy, and a sense of the presence of God — these are the enduring foundations of the spiritual world.

Book of Habakkuk

This book of prophecy is here presented as a single literary composition, which may be entitled, *A Rhapsody of the Chaldeans*. The historical situation needs no further defining than the recognition on the political horizon of the Chaldeans as a world power trampling down the nations. To the pious Israelite the first suggestion this brings is of a power for judgment on the unpunished sin around him. But the reflecting prophet sees a further mystery: how can a righteous God use an impious conqueror for the punishment of sin less wicked than his own? The divinely given solution of this problem is the same thought which Jeremiah (l. 23) expresses by calling Babylon the 'hammer' of God, an instrument of providence for the destruction of evil, to be itself destroyed when its work is done. This is the whole thought: the rest is poetic setting.

The literary form is a perfect type of the 'rhapsody.' The essential meaning of this (above, page 1392) is dramatic realisation, by means which include but go beyond dramatic form. Thus in the present case we have: (1) a providential mystery developed in dramatic dialogue. (2) For the solution of the mystery dramatic dialogue breaks into the lyric doom form; the fall of the Chaldeans is realised indeed, but realised as a distant future. (3) The climax makes this future present; here we have the full splendour of the ode, realising Jehovah come to Judgment. The day of doom breaks from the mountains of the east; passes over the earth, while sun and moon stand still in their habitation; dies away over the whitening waves of the western sea. At the close the prophet, overawed by the judgment that has come in answer to his own prayer, gradually trembles into holy confidence:

> For though the fig tree shall not blossom,
> Neither shall fruit be in the vines;
> The labour of the olive shall fail,
> And the fields shall yield no meat;
> The flock shall be cut off from the fold,
> And there shall be no herd in the stalls:

Yet I will rejoice in the LORD,
I will joy in the God of my salvation.

Book of Zephaniah

Little is needed in the way of introduction to this work. It is a typical example of the doom form, with its combination of Divine monologue and interrupting lyrics. The passages of Divine monologue, recognisable in this edition by their prose form, can be read by themselves and make a connected whole. The lyric passages break in from time to time to dwell upon the 'Day of the LORD' so presented:

The great Day of the LORD is near:
It is near and hasteth greatly! . . .
That Day is a day of wrath,
A day of trouble and distress,
A day of wasteness and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
A day of the trumpet and alarm.

The prophecy is connected by its title page with the reign of Josiah: the last rally of spiritual fervour before the kingdom of Judah settles down to its doom. From that standpoint Zephaniah speaks with his eye on the future. When, with the standards of secular history, we think of the smallness of such a kingdom as Judah, it is most impressive to realise the wide outlook of prophecy. The opening words of *Zephaniah* are —

I will utterly consume all things from off the face of the ground, saith the LORD.

The judgment begins at Judah and Jerusalem; it extends to the neighbouring peoples; it stretches to include in its net of destruction Ethiopian and Assyrian. The judgment goes deep as well as spreads wide: it is directed against "the men that are settled on their lees, that say in their heart, The LORD will not do good, neither will he do evil," as well as against the "proudly exulting ones" who are "haughty in the holy mountain." And the salvation to which this judgment is the prelude is for an afflicted and poor people that trust in the name of the Lord; for innocent exiles who are sorrowing for the solemn assembly, to whom the burden on the holy land was a reproach. This salvation is coextensive with the judgment: its climax is to "turn to the peoples a pure language" that they may all serve the Lord with one consent.

Books of Haggai and Zechariah

It is natural to read together these books: their authors are fellow-workers in the great task of rebuilding the Temple after the Return from exile. Their prophecies make a series arranged in the same methodical way, each with an exact date and introduction.

An entirely new era is before us: the Hebrew Nation has changed into the Jewish Church. Politically subject, Israel enters upon a new existence as a religious community, with the Temple service as the centre of its life. It is the mission of Haggai to bring the authority of prophecy to support the new order of things. He stimulates

the flagging zeal of the Temple builders, and makes this service the righteousness on which their prosperity is to depend. And he gives formal prophetic recognition to Zerubbabel, the princely leader of the returned exiles, as occupying the position from which the exile had deposed Jehoiachin. What Haggai has done Zechariah carries further. The new prophecy that has arisen Zechariah links to the prophecy of the old era, thus emphasising the continuity of the national existence by the recovered stream of prophetic revelation. While he brings word of encouragement to Zerubbabel, he further, on the authority of a prophetic vision, crowns the High Priest Joshua, making for this new era the priestly and the regal authority equal: *he shall be a priest upon his throne: and the counsel of peace shall be between them both.* And again, what Haggai had touched in a single word Zechariah reiterates with varied modes of prophetic emphasis: that the old times of fasting and trouble are passed away, and such blessings are in store for Jerusalem as shall make the new dispensation far surpass the old.

But from the literary point of view a single one of these prophecies needs further discussion. The Sevenfold Vision of Zechariah is the most extended example in Scripture of the use of the dream form. We have dream within dream: a scene of dreamland is kept before us throughout, while into this as into a frame are fitted successively a series of special visions. . Thus when we read (iv. 1) —

> And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep —

the context shows that this means, not that the prophet was waked out of sleep into reality, but out of the general dream scene into an inner dream. These special visions are simply emblem prophecies: hieroglyphic forms are seen for a moment, each a token of a fresh mercy of God to Israel. But through the enveloping vision there seems to run a suggestion of the most awe-inspiring of Israel's religious functions — the Ceremonial of the Blessing and the Curse, proclaimed in the old days from Mount Ebal and Mount Gerizim. So here we have "the two mountains" — mentioned abruptly without any explanation — and the spirit of the whole vision is that the Curse which had rested on Israel for threescore and ten years is to give place to a series of Blessings. In the bottom between these two mountains — where of old the people would have stood — myrtle trees make a screen of dream mystery as the vision opens; gradually among these myrtle trees horsemen are discerned, and these "walk to and fro through the earth" as ministers of Jehovah's pleasure. They are heard to make their report that all the earth sitteth still and is at rest. Thereupon another voice appeals to the LORD: How long before his indignation at his people shall yield to mercy? Then follows an exquisite touch of dream mystery. It is not unlike the conclusion to Tennyson's *Vision of Sin:*

> I heard a voice upon the slope
> Cry to the summit, 'Is there any hope?'
> To which an answer peal'd from that high land,
> But in a tongue no man could understand.

So here, in answer to the angelic appeal for mercy an answer is heard, and the dreamer knows that it is "good words, even comfortable words:" but it needs the interpreting Angel to translate from the unknown tongue into plain words, of Jehovah sore displeased with the nations that are at ease, Jehovah returning to his Jerusalem with mercies.

The special visions begin. In the first are seen shadowy Horns — symbol of proud oppressors, and shadowy figures of Smiths fraying these horns and casting them

down. Then the Young Man hastening with his reed to measure Jerusalem is stopped: Jerusalem shall know no bounds. In the third vision we have a parallel to the Council in Heaven of *Job:* the Adversary is doing his office against the High Priest Joshua, but is rebuked as over zealous, while for Joshua the prisoner's mourning garments are changed into robes of exaltation. The figure of the Golden Candlestick symbolises the completion of the Temple by Zerubbabel. In another wave of vision the two 'Sons of Oil' are seen beside the Candlestick — two "olive branches which by means of the two golden spouts empty the golden oil out of themselves:" the sequel makes this a symbol of the double ministry of prince and priest which is to govern the new era. In the sixth vision the Flying Roll of the Curse purges crime out of the land; in the seventh, the figure of Wickedness between the ephah and the talent of lead suggests the evil lurking in the traffic of weights and measures, and is seen borne away to the farthest quarters of the earth. Then we are back in the enveloping vision, with the whole scene intensified: the two mountains glow like brass, and from the screen of myrtle grove, not horses only, but horses and chariots hurry to all points of the compass with their Divine mandates. The last word of the vision proclaims how one of these embassies has quieted the Lord's spirit in the north country of Babylonian oppression.

The Anonymous Prophecies

I have explained (above, page 1414) the reasons for considering all that follows the eighth chapter of the biblical *Zechariah* as a series of anonymous prophecies. The arrangement however suggests this thought: If these four separate pieces of literature, without the advantage of being attached to the personality of an historic prophet, have survived through the wear and tear of the ages, may we not look for something specially remarkable about each?

The King of Peace

This has the simple doom form: Divine monologue of judgment and salvation, with exultant lyrics interrupting. While it is without any clear indications of historic connection,* it may be said to be in the general style of the prophecies of Micah and Isaiah. Still more closely does its spirit approach the spirit of the seventy-second psalm; the picture of a King who shall save the children of the needy and break in pieces the oppressor, who shall have dominion from sea to sea, in whose days the righteous shall flourish, with abundance of peace till the moon shall be no more. One single passage of this picture of a King of Peace seems to have fastened itself upon the imagination of Israel, until in New Testament times Jesus himself gives it recognition, and makes it the basis of his solemn entry into Jerusalem.

Rejoice greatly, O daughter of Zion;
Shout, O daughter of Jerusalem:
Behold, thy King cometh unto thee:
He is just, and having salvation;
Lowly, and riding upon an ass,
Even upon a colt, the foal of an ass.

The Withdrawal of the Divine Shepherd

This is Emblem Prophecy: a triple emblem, the withdrawal of God from his unfaithful people being conveyed under three figures, all taken from the relation be-

*For the much disputed passage *Zechariah* ix. 13, see note below, page 1599.

tween the shepherd and his flock. It is the extreme boldness of these figures that has given to the prophecy its vitality.

The pitiable condition of a people forsaken by its God is conveyed by the striking image of a flock designated for slaughter: the buyers slay them without any sense of guilt; the sellers think of nothing but the price; even the shepherd in charge of them does his business of fattening them without any thought of pity occurring to him.

Again: the Divine Shepherd has covenanted with the other nations to feed his own peculiar flock, and the symbol of that covenant is his shepherd's staff of Graciousness. In vain: so thankless does the task prove to the Shepherd that he breaks this staff and the covenant; so paltry does the result appear to the other nations that they price the Shepherd's services at the wretched "thirty pieces of silver," which are only worth throwing into the refuse pot of the Temple. The Shepherd has another staff, Union: but so hopeless is the brotherhood of Judah and Israel that he breaks this without using.

But there is a climax beyond this. Instead of being left shepherdless, Israel shall have the Foolish Shepherd: who tends not nor heals, but feeds on the flock himself. Vilest of sinners is such a shepherd! Destruction is his doom! The original apostasy of Israel is here touched: not the people alone, but the secular king preferred by Israel to the theocracy, will be included in a common ruin.

Three Prophecies of the Siege

This remarkable piece of anonymous prophecy has for us an interest of historic suggestiveness. It carries us back to what is a landmark, not in the history of Israel alone, but in the religious history of the world — the Siege of Jerusalem. But it is the Siege seen yet in progress, the event not known; we are put in touch with the hopes and fears, the confidence and despair, of that pregnant moment. If so modern a phrase might be permitted, we have here three imaginative interpretations of the Siege of Jerusalem; each has its permanent spiritual truth, but in its immediate significance each gives a questioning of Divine purpose before the final interpretation of Providence has been brought by the event.

In the first section we have the optimist enthusiasm of those who see in the Siege of Jerusalem a second Siege of Sennacherib. They look for the moment of miracle which shall make Jerusalem a cup of reeling, a burdensome stone to the besieging nations, their horses smitten with sudden blindness. The chieftains of Judah in that day will be like a torch of fire among sheaves; while as to the inhabitants of Jerusalem, the feeblest of them shall be as David. But what is the condition precedent to this deliverance? In the crisis of Sennacherib Hezekiah had carried his trouble to the Temple, and in solitude humbled himself before his God. But now the prophecy pictures, not king alone, but the whole house of David and the whole people in solitary mourning, each tribe and family apart by themselves, their wives apart by themselves. In response to this spirit of grace and supplication there ensues — what has been adopted into the inmost thought of modern religion — the fountain opened for sin and uncleanness. In that fountain are cleansed away all sin and idolatry, and what is more evil yet — false prophecy: until the false Amos of that age shall passionately claim to be a tiller of the ground and not a prophet; otherwise, his nearest and dearest will be the first to smite him, while he himself will come to look upon the scars of those wounds as the wounds of friends.

The second of the prophecies voices the men of despair. The issue is inevitable: the shepherd must be smitten and the sheep scattered. There will be a remnant saved, yet only as the gold is saved out of the hot fire of purification.

But the third prophecy unites the thoughts of the other two. The city is doomed

to fall; all the horrors of the sack are to be endured, and half the people must go into captivity. But for the saved, all God's ancient wonders for Israel shall be intensified. With an exact echo of the cleaving of the Jordan and the Red Sea, the prophecy pictures the Mount of Olives cleaving to make a wondrous way of escape: through the miraculous passage the happy fugitives throng with a rush like the rushing from the great Earthquake. As in the days of Joshua, the succession of light and darkness shall be interrupted: at evening time there shall be light, making a day such as only the Lord knows. Plagues like the plagues of *Deuteronomy* shall afflict the enemy — nay, shall afflict the most distant nations that refuse to come to the sacred feasts. In the purified land, the spirit of traffic that had corrupted the sacrifices shall be unknown. Holiness to the Lord shall be inscribed on the bells of the horses; the refuse pots of the Temple shall be holy as the bowls before the altar.

Malachi, or, My Messenger

This book is cast in a dialectic form almost peculiar to itself among the canonical Scriptures. We have brief discourses on texts, but texts which appear as interruptions from the audience, or a supposed adversary, and which therefore come not at the beginning but in the course of the argument. We are brought close to the Age of commentary and discussion which filled the interval between the Old and the New Testaments; the habit of "hearing and asking questions" which encounters the boy Jesus on the threshold of the new era.

The historical situation is a further development of what has been seen in the prophecies of Haggai and Zechariah. The exile is too much a thing of the past to leave any traces. The expression of the national life in religious ritual has become so far a matter of course as to be in danger of formality and laxity. In place of this, the source of religious inspiration has come to be the thought of 'the Messenger of the Lord,' and the expectation of his advent as a power for judgment. Faith even in this is through delay losing its power. The prophecy is a call for social and religious purification, and a pledge that this Messenger of the Lord shall surely come.

There is a beautiful final touch which gives a completeness to the whole of prophetic literature. The last brief section of the last of the prophets goes back to the founder of the Law. The prophet of whom Moses spake as like unto himself is identified with this Messenger to come: he shall be a second Elijah to turn the heart of children to fathers and the heart of fathers to children, before the great and terrible Day of the Lord shall come.

BIBLE POETRY

In none of the great literatures of the world is there so close an intermingling of poetry and prose as in the special literature we call the Bible; and this whether we use the words in the popular usage which confuses 'poetry' and 'verse,' or in the more correct sense as discriminating creative literature and critical. The rhythmic system of Hebrew scripture is peculiar from its overlapping of verse and prose. Old Testament history is an alternation of history and story: the stories are, rhythmically, prose, but they none the less correspond to the epic poetry of other peoples. The books of the prophets are miscellanies of prose and verse; and scriptural philosophy has distinctiveness largely from the way in which it poises itself evenly between the functions of poetry and of prose. The only reason then for such a title as Bible Poetry is that three books of Scripture stand apart from the rest of the Old Testament in not falling under its divisions of history, prophecy, and wisdom. The three are the

Book of Psalms, the work traditionally known as the Lamentations of Jeremiah, and the single relic of sacred love poetry that has come down to us as Solomon's Song. There is, however, no other point in common between the three except that they are poetry; they can be treated only in separate introductions.

The Psalms

The Book of Psalms is recognised as the perfection of lyric poetry. It well may be. The musical meditation which is the essence of lyrics can find no higher field than the devout spirit which at once raises itself to the service of God, and overflows on the various sides of active and contemplative life. There is another reason. One of the chief interests of Hebrew among the world's great literatures is the uniqueness of its verse system, founded less on verbal rhythm than on parallelism of whole expressions. In other languages, burdened as they are with versification of counted syllables and measured vowel sounds, the harmonious intricacies and elastic windings of lyric poetry have to be attained by a triumph of thought over mechanism: Hebrew poetry carries its lyric rhythm into the very thought itself.

Accordingly in a literary edition of the Psalms the first task must be an investigation of the metrical parallelism which underlies them. What of metre in the ordinary sense is possessed by these poems belongs to the original Hebrew; parallelism is independent of particular languages, and makes itself felt even in a free translation. That such parallelism can be reduced to a regular system, tested by recurrence of the same phenomena in different poems, and by perpetual harmony between thought and external form, I have endeavoured to bring out in this work, both by theory and practical arrangement. The theory I have relegated to the notes (below, page 1517), for the sake of readers who may not care for technicalities. But I would suggest to the most ordinary reader that a little attention given to the metrical system of the psalms would be amply repaid by enhanced appreciation of their rhythmic beauty.

Three distinct lines of development have united to lay foundations for the rhythmic system of the psalms. The traditional poetry, preserved in historic books of Scripture, is largely connected with extemporisation; it has contributed to later verse the elastic unit of the varying 'strain.' Another unit is contributed by wisdom literature, in the gnomic 'couplet' on which alike its verse and prose are founded. Not less important than these among the originating sources of poetry is the dance, the intricate evolutions of which reflect themselves in oral literature in corresponding intricacies of verse; from this influence it has come about that even the 'line,' or half parallel, may be a unit in elaborate lyric versification. These three different units, with their aggregations and combinations, make up a copious variety of figures of parallelism, such as give to the poetry of the psalms an elasticity that never checks the flow of thought, and a sensitiveness that can reflect every change of thought in change of expression.

We find in these biblical lyrics 'antistrophic' structure, stanzas running in pairs; as in Greek, each strophe is answered rhythm for rhythm by its antistrophe, but, unlike the Greek, the biblical antistrophe answers thought as well as rhythm. If in a particular rhythmic form we find recited hostile threats —

> How say ye to my soul,
> 'Flee as a bird to your mountain?
> 'For, lo, the wicked bend their bow,
> 'They make ready their arrow upon the string,

'That they may shoot in darkness at the upright in heart?'
'If the foundations be destroyed,'
'What can the righteous do?'

in the precise duplicate of this rhythmic form we hear the response of faith:

The LORD is in his holy temple,
The LORD, his throne is in heaven:
His eyes behold, his eyelids try the children of men;
The LORD trieth the righteous,
But the wicked and him that loveth violence his soul hateth;
Upon the wicked he shall rain snares:
Fire and brimstone and burning wind shall be the portion of their cup.

A strophe will trace the breaking down of the psalmist's faith, and the antistrophe bring out its sudden recovery; this structure will place side by side an oracle of God and its glad acceptance, the busy schemes of earth's rulers and the Divine scorn that overrides them. Or, more elaborately, the opening thought of a strophe —

O LORD, thou hast searched me —

gathers force as it goes; the sense of oppression in the Divine presence reaches at last a climax which is found to be a turning point; throughout the antistrophe the thought is measuring its steps backward, until, when the rhythm is complete, the opening note is reversed —

Search me, O LORD.

Or again, as in English poetry, we find a flow of many 'stanzas,' conveying less marked movement of thought. The simplicity of stanzas does not exclude elaborations. Recurrent refrains bind the stanzas together, or catch variations with the varying spirit of the movement. Couplet themes find development in stanzas that follow them, as when a priest leads his choir. Or a series of stanzas is 'enveloped' by a reflection or benediction at the beginning and end; or, by a variation of the same device, a question poises itself in mid thought —

LORD, who shall sojourn in thy tabernacle?

until a detailed survey of particulars of moral purity enables it to answer itself —

He that doeth these things shall never be moved.

One hymn of triumph marks its movement by augmenting successive stanzas from four to five, six, seven couplets; to contrast with this we have an elegy the antistrophic stanzas of which are steadily diminishing from five to four, three, two couplets, as if the very power to mourn were dying down.

Different types of structure may be combined, and fresh elaborations come in; more especially the characteristically lyric device of 'interruption.' The psalm which is celebrating, in stanzas of five, God's blessing upon the personal life, sinks into stanzas of four while it dwells upon the frailty of that personal life, and then returns to its first rhythm; its companion psalm reviews, in a long succession of stanzas of five, the creator's external universe, and sinks to stanzas of four to tell the dependence of each living thing upon the spirit of God, returning to the stanzas of five for a final exaltation of the Divine majesty. Or again, personal trouble in one rhythm interrupts

itself in the middle with a contrast of national hopes in a different measure; upon stanzas of despair there breaks in antistrophic interruption of denunciation before a return to the stanza form is found to have brought a calmer frame of mind.

These are some of the elaborations which have grown up by long tradition of lyric versification. A late age has added one more in acrostic structure. Alphabetic elaborations are found in meditative psalms, in liturgies, even in poems of a dramatic cast. And the famous hundred and nineteenth psalm, with its eightfold acrostic initials, and synonym for 'law' in every verse, is a monument of how mechanism may be the handmaid of devotion.

But metric forms are only the vestibule of sacred poetry, the reader's main interest will be in the matter which these psalms contain. Lyric verse is the confidant of the soul in all its moods; from pompous ritual and national pæan down to the cry of a solitary soul in the dark, there is nothing that cannot find a record in the Book of Psalms. The first psalm strikes a keynote in its blessing on the meditative life, and a considerable section of the whole is made by the outpourings of the life of contemplation. Psalm 36, against a background of evil so corrupt that iniquity has become its own law, contemplates an Infinite Good, whose dimensions are the height of the heavens, the depths of the seas, the strength of the mountains: in Him is the fountain of all life. Two are emphatically nature psalms: one beholds in man (8) the viceroy of God, the other (29) presents a thunderstorm, with the *Voice of Jehovah* for its refrain, his glory for its prelude, and his peace for its final note. Nature and human life are drawn together by the nineteenth psalm with its contemplation of the starry heavens above and the law of Jehovah within, and the companion hymns (103, 104) which celebrate the God of the personal life and the God of external nature as one. Psalm 15 describes the consecrated life: the following poem tells of its joy and gladness. 'God of my life' might well be a title for such psalms as 61 and 63; the conception is broadened into a recognition of the God of the national life in the two psalms founded on Moses' Song, one of which (90) expands the thought —

The Eternal God is thy dwelling place —

the other (91) the succeeding thought —

Underneath are the everlasting arms.

Longings for the house of God, with thoughts of the pilgrimages to the sacred feasts, are the inspiration of psalm 84; in another poem (42–3) we have the same longing in one who is either actually an exile, or by some cause exiled from the temple worship. But what in this last is only sketched, is displayed in all fulness and variety in the fifteen 'Songs of Ascents' which constitute a psalter within the psalter. Composed, apparently, by putting together hymns of the festal pilgrimages and hymns inspired by the exile and return from Babylon, this collection widens suggestively our whole conception of pilgrimage, and presents it in its every stage. We have cries of Israel out of the depth of its affliction, the cry of the individual exile from the bitter environment of foreign speech, or as he is lost in the crowd of slaves waiting with obsequious eyes upon an oriental master; we catch the moment when the turn of the captivity comes to the exiles as a dream, when with mingled tears and gladness they see the first caravans set out and hope for this seed-time to grow to a harvest of joy for themselves; there is the complete deliverance, with the snare broken and themselves escaped; we find a traveller's hymn with 'the LORD thy keeper' for its burden; songs of family joys beguile the road; the first sight of Mount Zion and the mountains round

about Jerusalem suggests thoughts of the firm foundations of Jehovah's righteousness; salutations to the Holy City are sung while the feet stand within its gates; there is celebration of the unity of brethren thus gathered from a distance in common worship, the dews of Hermon descended on the hill of Zion; the collection includes the old Dedication Hymn of David's temporary tabernacle and Solomon's finished temple; for conclusion we have the exchange of blessings as the congregation retire and leave the Night Watch to lift up their hands in worship through the dark hours. Israel's deepest trouble has been blended with its high festal joys to constitute the 'pilgrimage' of this 'Pilgrims' Hymn Book.'

The second psalm opens another type of poems, with its Song of the Lord's Anointed. The reader who is accustomed to find Messianic prophecies in every psalm must remember that these belong to secondary interpretations, to symbolic meanings which must be determined by canons of theological exegesis: literature is concerned with the primary meaning of the poems, and here Messianic psalms make but one section out of many. The idea of king is found to vary in the poetry of the psalter. Apart from such psalms as 61 and 63, in which the 'king' appears only as any other devout worshipper, we find two main senses of the word. In the War Anthems (20–1) we have antiphonal passages of king and people; though the term is general, we may presume that this is the king of Israel, and the same will apply to the king of the Royal Marriage Hymn (45). In Psalms 132 and 89 we have specific reference to the covenant with David and his seed: here the king is clearly the king of Israel, exalted a conqueror over his adversaries, yet still the ruler only of the chosen nation. In two psalms we have the full Messianic conception: the Lord's Anointed is exalted (2) over the whole earth, in spite of the vain opposition of earthly rulers; again (110) Jehovah bids his chosen sit at his right hand until his foes have become his footstool, while he is exalted king over the nations, priest for ever after the order of Melchizedek. Perhaps a link between the narrower and the wide conception of king may be seen in the thought (72) of a dynasty of righteousness:

> Give the king thy judgements, O God,
> And thy righteousness unto the king's son.

This dynasty is to bring refreshment and mercy to the oppressed, abundance to the whole earth; the kings of Tarshish and Sheba shall offer gifts, and all nations shall bow down in submission. Parallel with the two conceptions of the Lord's king are the two conceptions of Zion. The Zion of the Sennacherib psalms is indeed beautiful for situation, the joy of the whole earth, the lair out of which springs Judah's lion, yet it is no more than the metropolis of Judah; in psalm 87 all nations are pictured as enrolling themselves in the citizenship of the Zion loved of Jehovah; nay, all founts of excellence are found in her. We may almost say that there is a similar expansion in the conception of God. The Song of the Exodus (114) celebrates a deity of whom it is said that Judah is his sanctuary and Israel his dominion; and this, in contradistinction to the older territorial conception of gods, comes as a new thought at which all nature is moved. A great portion of the psalter, on the other hand, is made up of hymns the main point of which is to celebrate how 'Jehovah reigneth' over the whole earth, and all nations must bow before him.

This last has introduced us to yet another division of the psalter: that which connects itself with sacred ritual. Sometimes it is national ritual. I have already referred to the War Anthems, antiphonal between king and people; one of these (20–1) is made up of a prayer before battle, and a song of rejoicing after victory; another pair of companion psalms (60, 108) uses twice over the same material as part of a hymn of defeat and a hymn of victory. There is again a Royal Marriage Hymn, celebrating a union of some king of Israel, apparently with a Tyrian prin-

cess: it is natural to find a strophe devoted to the bridegroom, and its antistrophe to the bride. Every people has its National Anthem: for Israel the Book of Psalms provides four National Hymns, suggestive of four stages in the history of Israel. The National Hymn of the Wilderness (136) has the primitive structure of single recitative lines alternating with the choral shout —

For his mercy endureth for ever:

its recital is of the simple wonders of the wilderness, and its final triumph is over Sihon king of the Amorites and Og the king of Bashan. The National Hymn of the Promised Land is in simple couplets, and its history extends just so far as the taking the possessions of the nations; unbroken joy reigns throughout, and the prominent topics are Egypt and Canaan, and Joseph the historic link between the two. Of a very different order is the Hymn of the Kingdom of Judah. Psalm 78 is one of the most elaborate of sacred lyrics; after a long introduction announcing the 'parable' of God's ways with his people, the keynote is struck in the defection of the northern tribes, presented under the image of warriors in all their armour deserting on the field of battle: from this point there is the characteristic Hebrew rhythm of the pendulum swing, and successive strophes alternate between God's wondrous dealings with his people and Israel's passive unfaithfulness, until the final awakening of Divine power is a rejection of Joseph, and a fresh call of Judah to be the chosen people. The matter of this poem seems to be worked up afresh for a National Hymn of the Captivity (106); there is the same pendulum alternation, with a bias towards rebellion and disaster, until the significance becomes clear in a prayer for deliverance from captivity.

Other psalms, it is obvious, belong to Divine worship. Besides Occasional Anthems there are the general Festal Hymns: these seem to have always for their theme the celebration of Jehovah as the creator and ruler of all the earth, as well as the special protector of his own people. Usually their structure is a simple alternation between ejaculations of praise and the matter on which this praise is founded. Psalm 93 is a variation from this, the theme of Jehovah's immovable throne being interrupted by a pictorial illustration:

The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves:

Above the voices of many waters,
The mighty breakers of the sea,
The LORD on high is mighty.

The Festal Hymn extends itself into the Festal Anthem by the linking together of successive psalms: such is the conclusion of the psalter where, through five poems of the biblical numbering, is sustained an antiphony of two choruses, one calling on all things to join in praise, one bringing matter for rejoicing, until both unite in the line —

Let every thing that hath breath praise the LORD.

With the Festal Hymn we may rank the Votive Hymn: in biblical poetry a vow is always performed as a personal merged in a general thanksgiving. And this is extended into a Votive Anthem in the 'Egyptian Hallel' (113–8), portions of which constituted the special hymns of the great feasts. So far we have had hymns of praise only. But other moods of the soul find expression in the ritual of the psalter — supplication, confession of faith, penitence, devout aspiration. As a climax to this type of composition, we find in several cases varying moods of worship united in the same

poem without links of connection: we thus have a complete liturgy within the limits of a single psalm.

National and ecclesiastical ritual meet in psalm 68. This is one of the masterpieces of the world's lyrics; even in the diluted English version it is difficult to read this mighty marching song without the feet longing to tramp and the hands to wave. This poem may be regarded as the Hebrew *Te Deum*. Originally no doubt composed for some specific occasion, its terms are nevertheless so general that it might serve for any triumphant celebration. It is a Processional Hymn, and it breathes the spirit of triumphal procession into its survey of past, present, and future. Its opening is to recall the primitive processional pomp of the ark in its wilderness journeys:

> Let God arise, let his enemies be scattered;
> Let them also that hate him flee before him.

The past is the procession of Jehovah through the wilderness, with Sinai trembling at his presence, while his delivered people grow into prosperous families, and the gracious rain of manna plentifully provides for their weary journeyings. The conquest is a triumphal march from Bashan to Zion: Jehovah gives the word of advance, and in the next line women's voices are crying the tidings of victory. If there be stages in this conquest, snatches of victory songs are the only tokens, and the whole past becomes one stride of advance —

> Sinai is in the sanctuary.

There is now a partial change of rhythm; God appears as a God of the present moment, daily bearing his people's burdens; and the procession of the day is pictured — singers, dancers, the tribes in their order of march. The future is seen as a procession of the nations, under their symbolic forms hastening to the temple of the God who has scattered the people that delight in war. And the final note echoes the conception of Moses' Song by which the God of Israel is seen riding in triumphal procession in the heavens on high, with the excellency of the skies for his attendant pomp.

If the contents of a literary work may be analysed according to their mass, then the leading topic of the Book of Psalms is trouble and its relief. Here a difficult question of interpretation arises. In these psalms of trouble who suffers, and who is it that speaks? Some, influenced by the traditional title of the book, are content to answer, David. Other interpreters show a special tendency to see in every possible case the nation of Israel as the speaker in the monologues of sacred poetry. Others again watch for the most minute circumstances from which they can infer the historic surroundings of the particular psalms. Of course, there are cases in which any one of these treatments may be justified. I see no difficulty in believing that we have among the psalms some of the actual compositions of David, however modified and enlarged by the oral tradition of singers and Levites through which they have come down. Some psalms are obviously national: more especially the elegies that mourn over Jerusalem in ruins, or bewail fallen Israel under the image of its national emblem the Vine (80). Again, there are psalms the whole style and contents of which proclaim them to be 'Occasional Poems.' I have gone further than most editors in recognising, not only the Sennacherib psalms, but also those connected with the inauguration of Jerusalem by David; I believe we know all that happened on that great historic occasion — what was sung six paces from the house of Obed-Edom, what at the foot of the hill and again in front of the gates, in the tabernacle when the ark rested, and at the close of the proceedings in the palace of King David. But these elegies and occasional poems make distinct species: for the psalms of trouble taken as a whole I must — at the risk, I fear, of alienating some of my readers — express the opinion that

it is a mistaken expenditure of exegetical energy to investigate authorship and historic surroundings. I reckon it amongst the impediments to the study of literature that it is overshadowed by the more popular studies of history and biography, with the result that the personality of an author and circumstances of actual life are forever being allowed to interpose between a creative poem and the mind of the reader. To illustrate from a different side of literature: these individual interpretations of the psalms make one think of the bitter complaints made by dramatists of real life from Ben Jonson downward, to the effect that people persist in seeing clever personal allusions in what they intended as general sketches of life and character. So in regard to the psalms: there are not sufficient materials for determining their authorship — witness the varying results of the editors; more than this, if we could discover with certainty the external circumstances which produced them, the information would come as so much limitation to their force and beauty. The psalms are not versified diaries of the saints: every line proclaims them the work of poets — not the less saints for being poets — who have followed the natural instinct of poetry to generalise and idealise everything it touches. To take one amongst many indications. It is the rule, and not an exception, in these psalms to find crowded together expressions of pining, wasting away and bodily pain, and again expressions which tell of actual foes and threatening armies. No doubt it is a possibility that this combination of internal and external trouble might distinguish a single individual situation, but when this is found to characterise psalm after psalm, every one must read it as evidence of the generalised pictures they present. What the psalms give us is neither items of personal experience nor chapters of contemporary history, but an ideal conception of suffering and its relief in the economy of Divine mercy. And devotion, not less than poetry, is the gainer by this poetic interpretation of biblical poetry. If I could know with positive certainty that the third psalm was wrung out of David by the agony of the flight from Absalom, it would present itself to my mind as less beautiful than it does at present, when the simple significance of its words brings home to us a weary sense of oppression, tempered only by the thought of a protecting God who will hear and answer, changed with the awakening from sleep to a freshness and relief that brings new vigou to encounter untold dangers — in a word, the daily drama of weariness and God-given refreshment that every succession of night and morning may bring to the devout soul. Into such a poem the reader may, if he pleases, read the story of David; he may equally read into it his own personal experience, and that of every similar case. For, though the world is slow to believe it, idealism is the deepest realism: it is the poetry unlimited by personal facts that has points of contact with the imagination and experience of each individual reader.

In some psalms of this order it is the deliverance that is made the prominent topic. Such is the magnificent ode that constitutes the eighteenth psalm, presented to us in the historical books as David's Song of Victory: not, it is to be observed, the celebration of any particular victory, but of the victorious mercies of a whole lifetime. It opens with a burst of exuberant joy; then describes in general terms a desperate crisis; then overflows with imagery of all nature shaken to its foundations, as God hastens to the relief of the sufferer. The deliverance itself widens to the cause that has triumphed in the mercy shown to its representative.

> With the merciful thou wilt show thyself merciful:
> With the perfect man thou wilt show thyself perfect.

There is further broadening to confidence for the future of the speaker and the cause of right: and another burst of exuberant praise brings the ode to a close. The Ode of the Redeemed (107) presents in succession four different types of trouble, accompanying each with its double refrain, the cry of trouble and the shout of triumph:

then changing to the pendulum rhythm, the ode celebrates alternately the providence that brings down and that raises up, until the final note is reached in the wisdom that recognises the law of right living. As a contrast to these poems may be noted those in which the relief found is only fresh trust in God. An example is the magnificent seventy-seventh psalm. Here the speaker failing to find any cessation of his trouble sets himself to recall memories of God's doings in the past. The memory that presents itself is that of Israel at the Red Sea, blocked in between the waters and the pursuing foe: clouds and tempests darken the scene, and when they have lifted, the closed path of salvation is seen leading through the very sea itself, and over this miraculous way the persecuted people may pass with the security of the shepherd and his sheep. And there are some psalms of trouble in which no relief at all is found. The psalter contains one elegy (88) of a stricken life: cut off at birth from lover and friend, with no future but the dark land of forgetfulness, no variation of misery except the daily spreading forth of the hands to a God who hideth his face.

There is one distinct section of the psalter in which trouble seems to seek relief by unburdening itself in outpourings of denunciation and cursing. These psalms have been a trouble to many devout readers. For my own part, I do not feel the difficulty. Hate, as Spenser's allegory reminds us, is the twin of love: no piety can be robust that is incapable of hating. The precious lesson learned by the modern religious spirit is the power of separating sin and the sinner; of hating evil as Christ would hate it, and yet yearning to recover the fellow creature who has been entangled in it. To the mind of the ancient psalmist this was an impossible distinction: his enemies were the enemies of God and all goodness. Psalms of this description may still remain as a part of our books of devotion, but their expressions must be translated from the concrete into the abstract: when they can be read as embodiments of the evil that is in the world the fierceness of their language will be a moral tonic. I therefore see no need to understand such poems as necessarily spoken by the personified nation. It is, however, to be noted that most of them show a union of different moods that assimilates them to the liturgies, and I have differentiated them as litanies of oppression rather than as monologues of experience.

But the most characteristic among the psalms of trouble and relief are those which seek a dramatic mode of expression. Dramatic form implies, not only association with the personality of an imaginary speaker, but also a change in the surroundings amidst which he speaks; it is not enough that he should *tell* how he was afflicted and the affliction ceased, but the present distress must draw out his utterance, and the sudden change of circumstances must convert his woe into rejoicing. A large and interesting group of psalms fall under this general description: each presents the transition of a dramatic plot within the limits of a lyric poem. Some of these dramatic psalms are very simple. The sixth opens with such words of woe that it has been reckoned amongst the penitential psalms; the distress is maintained through two stanzas, but with the third stanza —

> Depart from me, all ye workers of iniquity;
> For the LORD hath heard the voice of my weeping —

we catch the sudden deliverance, in the joy of which the speaker separates himself forever from the enemies of God. For an example of the elaborateness to which the lyric dramatisation of trouble can be carried, the reader should study the famous twenty-second psalm. The first of its long-drawn-out sections is impressive with its contrast of the holy God, enthroned on the praises of the fathers, and the helpless sufferer, a worm and no man, laughed to scorn as forsaken of his God, yet with no resource but this God on whom he has been cast from his mother's womb. With the second section the crisis intensifies: images of internal and external trouble become

entangled. He is poured out like water; his heart is melted in the midst of his bowels; his strength is dried up like a potsherd; his tongue cleaveth to his jaws; all his bones are out of joint. Foes bellow round him like bulls of Bashan; like wild dogs they are flying at his hands and feet. Vividness increases: he is stripped naked and can count his bones; the foes are staring with greedy expectancy upon his helpless frame; his garments are being divided by lot; the agony point is reached in a cry for dear life:

> Deliver my soul from the sword;
> My darling from the power of the dog;
> Save me from the lion's mouth —
> YEA, FROM THE HORNS OF THE WILD-OXEN THOU HAST ANSWERED ME!

In the very middle of a sentence has come this salvation in extremity; and the third section extends itself to its due length with overflow of grateful joy, in which all are to unite, high and low, strong and feeble, the very dying themselves and the generation that is to come.

The topic of trouble and relief merges in that which is the dominant thought of all Old Testament literature — the judgment, the everlasting conflict daily going on between good and evil, in which evil is doomed. It is the counterpart of our modern providence; but to the Hebrew prophets the working of the universe was not so much a scheme of things, with beauty of design, as an irresistible Power at work for the confusion of evil doing. The great difficulty of life to ancient thinkers — the prosperity of the wicked — is reviewed in one psalm (37) in a tone of meditative faith; another (49) presents as a 'parable' of life judgment in the form of the grave, sweeping away the wicked in the midst of their security, and leaving the faithful to triumph over their fall. Other psalms are appeals for judgment —

> LORD, how long?

or they are expressions of confidence in the coming vindication of the righteous and the disclosure of a God that judgeth in the world. In other cases psalms of judgment rise into the region of vision. Such is the brief rhapsody (14) which presents a corruption so utter as to draw the astonishment of Deity itself: the amazement of heaven becomes felt on earth in a panic that seizes the ranks of the ungodly. One psalm with great boldness presents God judging in the congregation of gods: high potences like the 'sons of God' in *Job*, mystic rulers of the universe, are convicted of laxity which has left the evil of earth unchecked; nay more, they are degraded from their spiritual rank:

> I said, ye are gods,
> And all of you sons of the Most High;
> Nevertheless ye shall die like men,
> And fall like one of the princes.

Supreme among the visions of judgment is the fiftieth psalm. Its prelude presents God flashing forth out of the perfect beauty of Zion in a call to judgment: fire and tempest fringe round the judge, heaven and earth make the circle of spectators, while in the presence are marshalled the covenanted saints on the one side and opposite them the wicked. In elaborate addresses, antistrophically the counterparts each of the other, the Divine judge lifts his faithful people's thoughts to a higher conception of sacrifice, charges the wicked to lay a foundation of right living before they take his covenant in their mouth. Not even the Book of Psalms can rise higher than the conclusion of this vision:

> Whoso offereth the sacrifice of thanksgiving glorifieth me;
> And to him that ordereth his conversation aright will I show the salvation of God.

These are the broader divisions of subject-matter that may be traced in the Hebrew psalter. For further discussion of these sacred poems this is not the place. The change from Judaism to Christianity is immense, but it is a change that has had no influence on the Book of Psalms: the modern Christian turns to it as naturally as the ancient Hebrew. It is safe to predict that, however much mankind may alter the articles of its belief, the Hebrew psalms will not cease to furnish matter for liturgy and stimulus to private devotion. It is less important, but not less true, to add that the student of literature will never be able to pass over the Book of Psalms if he is to investigate in the most promising of all fields the foundation principles of lyric poetry.

Lamentations

This is an Acrostic Dirge, rhapsodic in character, over the Fall of Jerusalem. Though cast in literary forms foreign to the modern reader, the poem will be found, when these are grasped, to be of great beauty and pathos.

The effect of such a work rests in part upon the Hebrew and oriental custom of professional mourning, which appears (for example) in such passages of the Bible as *Matthew* ix. 23, *Jeremiah* ix. 17. In modern life it seems natural for us to have our most solemn devotion led by a professional choir, often with intricate elaborations of counterpoint and fugue; so to the Hebrews it seemed natural to look to professional musicians for the expression of their sorrow or sense of bereavement. The difference is only one of national custom.

With this professional mourning an elegiac or dirge rhythm became recognised, though most of the poems entitled by modern editors 'elegies' in the biblical collection are not examples of the rhythm so called. This striking dirge rhythm may be represented by the characteristic refrain of David's Lament over Jonathan:

How are the mighty < > fallen!

Instead of the equal parallelism which is the staple of biblical poetry in general, the dirge rhythm implies a union of two members, the second of which is shorter or in some way weaker than the first. The effect is something like the *crescendo* with *diminuendo* of our music (< >): there is enough to suggest parallelism, with a perpetual falling short, a succession of efforts that plaintively die away. In the text of this edition this effect is suggested by printing the two unequal members in one poetic line, with a gap between them. It will be understood that these gaps are not meant to correspond with the break in the original; nor will the second part in all cases be weaker than the first. In a lengthy poem there is no need for such fixity of form; enough will be done to indicate the prevailing rhythm, and delivery must make the rest conform to the pattern.

These (double) dirge lines are united in triplets or couplets, with a change in two places to ordinary parallelism; all such changes are significant. They are as a further effect bound together by acrostic bonds. The lamentation is necessarily, from its subject, a late poem; and in later literature, when written compositions have long prevailed over oral poetry, alphabetical structure becomes a new artificial intricacy, replacing or assisting the rhythmic intricacies originally impressed upon poetry by the evolutions of the dance. Of the five 'Lamentations' the first has triplets, each commencing with initial letters in the ordinary order of the Hebrew alphabet; the second has the same, with a slight variation in order of letters; the third and central poem gives acrostic initials to each line of the triplet; the fourth has only couplets of dirge rhythm, with acrostic initials only for each couplet; number five drops acrostic structure and dirge rhythm both. Except for the variation in order of initial letters (in

Lamentations II, III, IV) these acrostic effects will be found to tally with changes in the general movement.

I have described this Dirge as 'rhapsodic': it shares the characteristic of the poems for which in this work and elsewhere I have proposed the name 'rhapsodies' — the power of passing rapidly from one to another of the elementary literary forms (epic, lyric, dramatic), the effect of the whole being dramatic realisation. The lyric character of the poem makes this the easier. The natural function of lyric is meditation: but it has the power, without ceasing to be meditation, of approaching at any point the epic function of description, or of becoming presentative, the meditation associating itself with the personality of some speaker. A great part of the effect of this poem depends upon following these variations between abstract meditation, description, and dramatic monologue. The lyric effect is paramount throughout: not only the metre, but also the movement which rises musically from the beginning to the middle, and from the centre sinks gradually, until in its latest section it wholly changes its character. Alike the rhythm of each line, and the progression of thought through the whole poem, has the swell and the dying fall of the Wail.

To realise all these effects working together. The Dirge opens, in acrostic triplets of dirge rhythm, with meditative description. A silent picture of desolation is elaborated: a late populous city sitting solitary; the ways of Zion mourning; the gates desolate; priests sighing, virgins afflicted, princes wandering like pastureless beasts: all majesty departed from the daughter of Zion. A close parallel is the opening of Jeremiah's Rhapsody of the Drought (xiv. 1):

Judah mourneth, and the gates thereof languish; they sit in black upon the ground; and the cry of Jerusalem is gone up.

And their nobles send their little ones to the waters: they come to the pits, and find no water; they return with their vessels empty: they are ashamed and confounded, and cover their heads.

Because of the ground which is chapt, for that no rain hath been in the land, the plowmen are ashamed, they cover their heads.

Yea, the hind also in the field calveth, and forsaketh her young, because there is no grass. And the wild asses stand on the bare heights, they pant for air like jackals; their eyes fail, because there is no herbage.

At letter G the movement begins to rise, description passing smoothly into pure meditation: the picture becomes animate with thoughts of Jerusalem's former splendour and Jerusalem's sin, which enhance the impression of misery. As the movement steadily rises, meditation is getting nearer and nearer to speech: at first broken sentences interrupt, at last (letter M) JERUSALEM breaks into a long wail with the words—

Is it nothing to you all ye that pass by?

This lasts to the end of the first poem.

With Lamentation II the PROPHET seems to come into the Dirge: at first in silent meditation — the description of Lamentation I, only viewed from a personal standpoint but at letter L the change of pronouns presents the PROPHET as breaking into speech, and addressing his lamentations to the prostrate Jerusalem. At letter P he is enumerating the taunts of the foe: to express these the rhythm changes for a while to couplets of ordinary parallelism; until the MOURNING PEOPLE break into speech, and the triplets of dirge rhythm are resumed, the wail of the people reaching a climax in the characteristic phrase of Jeremiah, "Terrors on every side."

The whole movement reaches its central phase in Lamentation III, and the acrostic bonds multiply threefold. There is a rise in the movement as the PROPHET speaks of himself, innocent, yet sharing the common misery. We are reminded of the proph-

et's pleading and suffering in the *Rhapsody of the Drought*. At letter H the movement has reached its central height, and this is strongly marked by a note of hope in repentance: in the stanzas of this much quoted passage the highest plane of emotion and thought is maintained.

It is of the LORD's mercies that we are not consumed, because his compassions fail not.
They are new every morning; great is thy faithfulness.
The LORD is my portion, saith my soul; therefore will I hope in him.

The LORD is good unto them that wait for him, to the soul that seeketh him.
It is good that a man should hope and quietly wait for the salvation of the LORD.
It is good for a man that he bear the yoke in his youth.

For the Lord will not cast off for ever.
For though he cause grief, yet will he have compassion according to the multitude of his mercies.
For he doth not afflict willingly, nor grieve the children of men.

Then the movement begins to sink again: through the Prophet's speech from P to Z hope is more and more overcome by the weight of misery.

With Lamentation IV the Dirge makes a sudden drop: triplets give place to couplets, and the Prophet disappears; silent picturing of hopeless misery succeeds until at letter R the MOURNING PEOPLE give it voice. In the last two stanzas there is a turn in the thought: the lowest depth has been reached by Israel, it will now be the turn of the scoffing rival to suffer, and the cup shall pass through unto the daughter of Edom. This proves a transition stage, so that with the fifth Lamentation the poem wholly changes its character: the rhythm has become that of ordinary parallelism, acrostic structure vanishes, and the Dirge has changed to an Appeal for Judgment on the persecutors of God's people.

The Song of Songs

The consideration of this poem introduces a literary type to which the term 'Idyl' is applied. The word is not easy to define. It first appears in literary history in connection with the late school of Greek poetry represented to modern readers chiefly by Theocritus, and the kind of composition which thus arose when the poetry of Europe, having exhausted its primary impulses, found a new starting point in external nature from the open air shepherd life of Sicily. The Sicilian songs were the source of the long pastoral tradition which has run through Roman and modern literatures; and in association with such arcadian scenes the term 'idyllic' seems especially appropriate. If we go to etymology for light on the word 'idyl,' we are met by a difficulty. It is a diminutive of the Greek word *eidos*, and *eidos* is a 'form' or 'kind' of literature.* But what is the force of the diminutive? That it is partly intended to convey the fragmentary and miscellaneous character of the poems is sug-

* The commonly received explanation of idyls as 'little pictures' seems to me to have nothing in its favour. It is not clear that *eidos* could mean picture; still less clear that 'little pictures' would be sufficiently descriptive of the poems to constitute a name for them.

An interesting etymology is offered by Mr. G. W. Machail in an article on Theocritus. "The name *idyl*, which seems to have been coined for this specific purpose, is a diminutive from a word which, originally signifying visible shape or semblance, took in later Greek, like its Latin equivalent *species*, the senses of (1) physical beauty, (2) abstract form, and (3) by a curious late reversion from the abstract to the concrete, any rare or costly kind of merchandise, the sense preserved in the English word *spice*. The book of idyls might be thought of then as a collection of select masterpieces of workmanship on a small scale: a casket of finely wrought jewels, one might say . . . or of spices remarkable for their rarity and richness."

gested by the application to them of another term — 'eclogues,' Pliny * using the words 'idyls' and 'eclogues' as synonymous. Now the word 'eclogues' is the exact Greek equivalent of the English word 'selections,' and is the term used by the Greek for what we should call 'elegant extracts.' But the diminutive term seems also to suggest the homely matter of idyl poetry, the simplicity of theme that contrasts with the grandeur supposed to be proper for the forms of epic, lyric, and dramatic. The use of a diminutive term, and its double suggestiveness, may fairly be paralleled by a modern poet's application of the word 'trifles' to his compositions. It is true that different ages have different ideas as to what is grand and what is trifling. Usage however seems to indicate that idyl poetry treats, not war, nor heroic actions, nor even love as an enthralling passion, but the domestic details of shepherd life, love as a social incident, popular superstitions such as witchcraft. To say then that where the word 'idyl' is used an antithesis is intended between homely and heroic — this is the nearest approach we can make to a definition; and the adjective 'idyllic' will suggest perfection on its side of simplicity. Two modern usages of the term are interesting. Tennyson has made a contribution to Arthurian epic. But as he designed independent episodes rather than a continuous poem, and as he was to mingle the heroic achievements of Arthur and his knights with the treatment of love and domestic relations, he had a double claim to entitle his poem *Idyls of the King*. Again, Wagner has given us in his *Siegfried* a romantic epic of ponderous grandeur. But when he takes the themes of this opera and intermingles them with a traditional cradle song to make a serenade for his wife in honour of their infant child the exquisite morsel is appropriately named *The Siegfried Idyl*.

One point of general importance appears from the above discussion. The term 'idyl' is descriptive of the matter of a poem: as to form it suggests nothing beyond fragmentariness or brevity. As a fact, the idyls of Theocritus must be classified under various headings. Most of them are amœbæan dialogue; in the *Feast of Adonis* the dialogue amounts to a complete dramatic scene, the visit being fully presented from its commencement to its conclusion. The poem on *The Sorceress* is a lyric song with a refrain; Virgil's imitation of it makes a dramatic lyric, since the incantation is carried forward to its success in the return of the lover. The *Hylas* of Theocritus is an epic narrative. Other of his idyls are combinations of more than one literary form: number twenty-two is an epic of Castor and Pollux, breaking into dramatic dialogue in the middle; number eighteen is a bridal song, led up to by the poet's narrative introduction. It appears then that a collection of idyls will embrace poems of varied literary forms, and that a single one of such poems may pass in its course from one form to another. Among the stories of Bible History are to be found such narrative idyls as the Wooing of Rebekah, Samson and the Woman of Timnah (above, pages 22, 236); the Story of Esther (page 378) hovers between history and idyl; while the Story of Ruth and the apocryphal Story of Tobit (pages 245, 369) are supreme types of the narrative idyl. And the poem now under consideration is sufficiently elaborate in its structure to exhibit dramatic, epic, and lyric in combination.†

The Song of Songs, commonly known as *Solomon's Song*, is here presented as a lyric idyl. It is of unusual importance to determine the exact technical form of this work, for upon its correct classification will depend, not only lesser details, but the interpretation of the very story which the poem is to convey. And for arriving at the true classification we have to fall back upon general considerations, since there is nothing else in Hebrew literature with which comparison can be made.

The poem is on the face of it dramatic: there is both dialogue, and a story under-

* *Letters* iv. 14.

† In the other edition of the Modern Reader's Bible a volume of "Biblical Idyls" is made up of *Solomon's Song*, *Ruth*, *Esther*, and *Tobit*.

lying the dialogue. From this fact the majority of commentators have jumped to the conclusion that *Solomon's Song* is a drama: ignoring the possibilities of interpretation that lie in the wide range of the lyric idyl. It must be remembered that lyric poetry is the most elastic medium of literature: a lyric poem may pass to and fro between epic description and dialogue presentation and purely lyric meditation, without at any point ceasing to be lyric. A careful analyst will have noticed this in poetry, and to the most popular mind it is familiar how the chorus of an oratorio may now give forth description, and now take up the personality of parties in the story in order to express their triumph or despair. It is clear then that those who assume the idea of complete drama, and those on the other hand who keep their minds open to the wider possibilities of the lyric idyl, will have very different instruments of interpretation which they can bring to bear upon a given poem. In particular, there are two points of difference between drama and lyric idyl which will be fundamental to interpretation.

In a drama every portion must be spoken by a definite personage of the story (or a group of personages), and in a definite scene. In lyric poetry, even where this is cast in dialogue, the poet may himself break in upon the dialogue with his reflections; or absolute description, not connected with any personal speaker, may come in at any point. The refrains so common in all lyric poetry are usually parenthetic, and so disconnected from the dialogue or narrative at the points at which they occur. In *Deborah's Song* the description —

> Then the people of the LORD went down to the gates —

is interrupted by the performers momentarily apostrophising one another —

> *Men* — Awake, awake, Deborah,
> Awake, awake, utter a song: —
>
> *Women* — Arise, Barak,
> And lead thy captivity captive, etc.

In Theocritus we have seen how epic and dramatic may mingle in the same poem. And in the Indian poem so exquisitely translated by Sir Edwin Arnold under the title *The Indian Song of Songs*, besides snatches of narrative, the poet Jayadev is continually breaking in by name to make religious application of points reached in the dialogue of the personages in the story. In analysing the Hebrew poem then we must be prepared to find passages not forming part of the dialogue, but which are the ministrel's refrains breaking up his poem into parts, or pieces of epic description introducing a change of scene.

There is another difference between dramatic and lyric, still more important for its bearing upon interpretation. From the very nature of drama it follows that the details of incident underlying the words of the speeches must follow the order of time. Drama instead of narrating actually presents a story: and hence dramatic action can never go back. The corresponding lyric forms merely meditate upon the incidents, however they may use dramatic dialogue to make the meditation vivid: they can therefore refer to the different parts of the story in any order, passing from the later to the earlier, without any restriction as to order of time. *The Song of Moses and Miriam* commences with the complete triumph of Jehovah over the hosts of Egypt: half the song is over before the incident that is earliest in time appears — the enemy's boastful pursuit. Those then who assume that *Solomon's Song* must be a drama burden themselves with the restriction of making the sequence of details in the poem tally with sequence of time.

It is not surprising that a work of literature should give up different senses to those who bring to bear upon it such different instruments of interpretation. Those who

hold that *Solomon's Song* is a drama find the plot of that drama to consist in a struggle between King Solomon and a humble shepherd wooer for the love of the fair Shulammite woman, Solomon in the end giving way, and the heroine and her humble wooer becoming united. To me this result seems to be wrung out of the words of the poem with a good deal of straining. On the other hand, if we allow the work the wider range of lyric idyls, there needs no straining of interpretation to arrive at a story which is certainly not less interesting than the other. For by this interpretation we are able to identify the humble lover with Solomon himself. The story becomes this. King Solomon with a courtly retinue, visiting the royal vineyards upon Mount Lebanon, comes by surprise upon the fair Shulammite. She flies from them. Solomon visits her in the disguise of a shepherd, and so wins her love. He then comes in all his royal state, and calls upon her to leave Lebanon and become his queen. They are in the act of being wedded in the royal palace when the poem opens.

This, which is the story as a whole, is brought out for us in seven idyls, each independent, all founded on the one story, but making their reference to different parts of it as these occur to the minds of the speakers, without the limitation to order of succession that would be implied in dramatic presentation. The first song depicts the Wedding Day: the bride — with her bridesmaids, the 'daughters of Jerusalem' — is approaching the palace, Solomon leading her. Then there is the ceremony of lifting the bride across the threshold. The new queen, elevated to a throne from a country life, apologises gracefully for her homeliness to the company of city-bred bridesmaids. Then there follow confidences between husband and wife; later, the procession is passing from the banqueting hall to the bridal chamber. The wedding day has been presented in its successive moments; and now the minstrel's refrain bids all leave the lovers to their repose.

The second idyl may be said to go back in time, for it takes the form of the Bride's Reminiscences of the Courtship. She describes a visit to her of her lover in the fair spring time, and how in the midst of his sweet words the harsh voices of her brothers broke in upon them, with the cry that the foxes were in the vineyard. Again, after the intervention of a refrain, the bride tells a simple dream of losing her lover and finding him again. Some snatch of refrain here, as always, separates one idyl from another.

From the wedding scene with which we opened we have, in the third idyl, gone back in time to the Day of Betrothal, which is here presented in great particularity. Already the heroine has been won by the lover in his disguise, but now Solomon is to visit the Shulammite in state. The epic description of which I have spoken — or, if the reader prefers, such an impersonal 'chorus' as in oratorio is used to carry on narrative — paints the journey of the king in the sumptuous chariot, with guards because of terrors in the night journey through the wilderness. The dialogue that follows commences with Solomon's ravishment at the charms of his love; he invites her to leave the rugged Lebanon, the actual proposal of marriage being veiled under a symbol of maidenhood — a garden shut up. With the use of the same symbolism the Shulammite speaks her assent; and the poet breaks in with his blessing:

> Eat, O friends,
> Drink, yea, drink abundantly of love.

The next idyl presents again a dream, this time A Troubled Dream of the Bride. Her lover comes in the night season; and while she pauses a moment to adjust her dress, and dip her fingers in the myrrh, she loses him, and wanders forth to find him, being beaten and insulted by the watch. With the fanciful incongruity that is so delightful in dream movement she finds herself, without surprise, accosting the chorus of bridesmaids, and talking of her lover: in the rapturous description of his charms

the trouble of the dream passes off like a cloud, and the end is the happy confidence which leads up to the triumphant refrain.

The fifth of these songs is wholly spoken by the royal bridegroom. It is a passionate Meditation on the charms of his Bride. Incidentally it introduces, in an important passage to which I shall recur, the occasion of his first meeting the fair Shulammite.

The two concluding idyls might be called, in modern phrase, the close of the honeymoon. The first of them is spoken by the bride to her husband. Amid all the splendour of the royal palace she finds herself longing for her country home on Lebanon, and appeals to her husband that they may visit it together and renew their love there. The last of the songs carries out this purpose. A morsel of description, so phrased as to read like a brief echo of the longer description in the former song, introduces the pair arriving together from their wilderness journey. The talk that follows in the home scene is just what would be natural. They recognise the very spot where the king and his court came by surprise upon the startled maiden. They speak sweet words of love, and of its foe jealousy. The bride recalls riddling speeches of maidenhood and marriage spoken to her when she was too much of a child to understand them; all is intelligible now. Finally, in a quaint figure, she renews her devotion to her husband: king Solomon has been the 'landlord' of her home, he shall also be the landlord of her heart. But royal personages cannot be left long to such solitary delights; hence the voices of the escort are soon heard: these are a signal for one more embrace, and the poem ends.

Besides this general clue as to the mode in which the different parts of the story are brought before us it is well that, before commencing the text, the reader should have his attention drawn to a few passages which are more or less peculiar in their form. I have already indicated that in places the dialogue gives way to description, or to the poet's apostrophes or refrains. These passages are in the present edition distinguished by italic type. But there are two sections of the poem which stand in need of more explanation.

The first of these occurs in the fifth song. The portions of the song preceding and following this passage are wholly occupied with the king's rapturous meditation on his bride. As part of this meditation he has said:

> There are threescore queens,
> And fourscore concubines,
> And virgins without number:
> My dove, my undefiled, is but one;
> She is the only one of her mother;
> She is the pure one of her that bare her.
> The daughters saw her, and called her blessed;
> Yea, the queens and concubines, and they praised her.

Then follow lines which may well express the words of praise from the royal party when they came by surprise upon the beautiful Shulammite:

> Who is she that looketh forth as the morning,
> Fair as the moon, pure as the sun,
> Terrible as an army with banners?

The six lines that succeed express the feelings — the unspoken feelings — of the Shulammite as the gaze of the royal party is fastened upon her:

> I went down into the garden of nuts,
> To see the green plants of the valley,
> To see whether the vine budded,

And the pomegranates were in flower:
Or ever I was aware, my soul set me
Among the chariots of my princely people.

Next comes a couplet, which may or may not have been spoken, conveying the longing of the courtiers to gaze longer upon the beauty who was fleeing from them.

Return, return, O Shulammite,
Return, return, that we may look upon thee.

Another couplet, which again may or may not have been spoken, presents the maiden as uncomfortable under this courtly gaze:

Why will ye look upon the Shulammite,
As upon the dance of Mahanaim?

Then the king's meditation continues:

How beautiful are thy feet in sandals, etc.

We have here, not an actual dialogue between two parties, but the form of dialogue thrown over the succession of feelings of the respective parties as they face one another; and the whole is not part of a dramatic scene occurring at the moment, but a reminiscence. The effect may be styled a dramatised reminiscence.*

The same suggestion of dramatised reminiscence covers another passage.

SHE

Tell me, O thou whom my soul loveth,
Where thou feedest thy flock,
Where thou makest it to rest at noon:
For why should I be as one that wandereth
Beside the flocks of thy companions?

HE

If thou know not, O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.

It is from this exchange of speeches more than from anything else that we catch what I have presented above as one of the elements of the story, how that Solomon, after the Shulammite had fled from the approach of the royal party, courted her in the disguise of a shepherd. She naturally wondered who this shepherd could be, so different from all she had known; he, equally naturally, had sought to put off her questionings with vague answers which meant nothing. All this is perfectly natural in a love idyl; the sole difficulty is the place at which this passage occurs. It is found in the first song of the wedding day; what immediately precedes is the address to the bridesmaids, what follows is evidently the procession from the banqueting hall to the bedchamber. It will be admitted that nothing could be more natural than that the first whispered confidence between the royal pair, who have that moment been wedded in a palace, should be a reminiscence of the courtship made under such different sur-

* It is worth noting that the metrical form of this dramatised reminiscence breaks the metrical uniformity of the idyl as a whole. See below, page 1529.

roundings. No one would have felt any difficulty about the passage if the first speech had been introduced with the words "Do you remember how I asked —," and the second with the words – "And do you remember how I answered —." But it is surely requiring the reader to assume very little when we claim that the reminiscence is not introduced in that formal and prosaic manner, but is dramatically couched in the very words spoken on the former occasion. And it confirms this interpretation of the passage that a similar dramatised reminiscence has been shown to occur in another of the songs, where the context makes the form unmistakable.

In reference to the matter of *Solomon's Song*, it must be pronounced a poem of pure conjugal love. However difficult it may be to us to reconcile the ideas of polygamy and purity, the harmony between these is distinctly a part of the poem.

> There are threescore queens,
> And fourscore concubines,
> And virgins without number:
> My dove, my undefiled is but one;
> She is the only one of her mother;
> She is the pure one of her that bare her.

In various passages of the songs many readers are shocked at the passionate warmth of language, and lack of all reserve, which allows a poet to catalogue the bodily charms of his mistress, and dwell upon each with intensity of expression. It may be admitted that the poet of the Idyls belongs to a more warmly amorous race than his English readers. But such passages as I have in mind rest for their effect, not so much upon points of racial difference, as upon a special characteristic of poetic style of wide application in oriental poetry. I refer to the fact that, whereas modern poetry depends for intensity of effect chiefly upon imagery, oriental poetry combines with imagery the very different device of symbolism.

Both imagery and symbolism rest upon comparison: some external idea is imported to be compared with a detail in the positive description. But imagery appeals to the imagination, and uses ideas which make pictures; symbolism does not appeal to the pictorial sense at all, but rather to some analytic faculty, or conventional association of ideas. Thus with the symbols regularly used in *Solomon's Song* for all that has to do with the sexual relations — the symbol of the vineyard, of the garden shut up and the fountain sealed, the antithesis of the wall for chastity and the door for facility of disposition, the symbolic sport of the roe amongst the lilies or upon the 'mountains of separation': in all these cases there is no realism, but its opposite, conventional substitutes for vivid expressions. Such symbols are as widely removed from realistic images as a telegraph code is removed from onomatopœia.

The principle is not less true in application to the symbols of particular passages: these rest, not on pictorial effect, but on the ingenuity of the comparison, or on reference to standards of value. "His head is as the most fine gold": how little of picture there is in this is seen in the next line which speaks of bushy locks black as a raven. An English poem could not compare the heroine's nose to "the tower of Lebanon which looketh toward Damascus": modern realism would seize upon the hugeness of a tower, and turn the effect to the farcical; the less literal imagination of the east is at leisure to catch the suggestion of a stateliness giving centre and direction to a landscape in the way the nose serves as centre and index to the countenance. Similar comment may be made upon the comparison of the eyes to "pools in Heshbon by the gate of Bath-rabbim," of cheeks to beds of spices, hands to rings of gold set with beryl, body to ivory work overlaid with sapphires. In all these cases nothing is painted; there is simply a reference to supreme types of excellence. It is readers ignoring such usage who have found fault with the heaven of Milton's poem as being material,

with its pearly gates and pavement of gold. These are of course simply supreme symbols hallowed by associations of holy writ; they seem material only to those who read with a defective sense of the symbolic.

Sometimes again such symbols will be used as will suggest a double relation between the things compared: this of itself would be fatal to pictorial effect.

> I am black — but comely . . .
> As the tents of Kedar — as the curtains of Solomon.

When Virgil has to deal with sunburnt beauty he uses vivid expressions:

> He's dark; what then? the hyacinth is black,
> The violet also.

The Hebrew poet has no purpose to call up visions of beauty; but the comparisons he chooses, besides the superficial resemblance, will hint how the bride has been brought from the very outskirts of society to the glory of the palace itself. The following passage would be unnatural in modern poetry.

> I have compared thee, O my love, to a steed in Pharaoh's chariots.
> Thy cheeks are comely with plaits of hair,
> Thy neck with strings of jewels.
> We will make thee plaits of gold
> With studs of silver.

To our literalism it would seem derogatory to see in the bride's braided hair and necklace suggestions of horses' harness; what recommends the comparison to the symbolist is the added suggestion of a wild steed promoted to the chariots of Pharaoh. So in another passage, hair suggests mountain goats only because of the double effect of ordered rows and sloping brows; teeth because of their combined purity and evenness are compared to —

> — a flock of ewes that are newly shorn,
> Which are come up from the washing;
> Whereof every one hath twins,
> And none is bereaved among them.

Lips, for the same double suggestiveness, are likened to a thread of scarlet (uniting curve and colour); the temples call up the comparison of the pomegranate only when they are seen through the veil. Analytic interest prevails in all these passages, and not an appeal to the passions.

Yet another variation of symbolism acts by grouping excellences: the comparison must be made with the group as a whole.

> How much better is thy love than wine!
> And the smell of thine ointments than all manner of spices!
> Thy lips, O my bride, drop as the honeycomb;
> Honey and milk are under thy tongue;
> And the smell of thy garments is like the smell of Lebanon.

The mind must not isolate any single sensuous detail, but gather from the whole the complete suggestiveness of the feast, with its wealth of flavour and perfume; this companionship of two has become to the royal lover all that the full revelry of the banquet can give of delight. The effect is of the same order as the wealth of synonyms which the poets of Wisdom literature pour out, in calling Wisdom by the indiscriminate names Understanding, Counsel, Discretion, Subtilty, and many more.

I have gone into some detail on this subject in order to emphasise the general principle how different a poetic atmosphere is created by the poetry in which imagery and that in which symbolism prevails. Imagery rests upon pictorial effects, and stimulates the imagination; symbolism appeals to the analytic sense, while to the imagination it acts rather as a sedative than a stimulus. So far from the poetry of *Solomon's Song* violating reserve, it may be said that symbolism is itself a form of reserve. And thus poetry saturated with symbolism can handle topics which more realistic writing must leave alone: making, in the sonnet of *Ecclesiastes*, a picture of beauty out of the infirmities of old age, and in the present poem allowing the raptures of lovers' privacy to be heard by other ears without offence.

On one other point a word may be said. In this presentation of idyllic love, some readers may ask, what has become of the spiritual interpretation? To dwell upon the religious meaning of the sacred literature is beyond the scope of this work. But I desire to point out that nothing here advanced conflicts with any theological use of the poem. It has been presented as celebrating the love of bride and bridegroom. Now this human relationship has been consecrated in the Old Testament to the relationship between Jehovah and his people, in the New Testament to the relationship between Christ and his Church. Here then is material enough for the theologian. The only way in which such discussion as has been offered above interferes with religious interpretation is when an attempt is made to read spiritual meaning into single verses taken apart from their context. *Solomon's Song* has been the happy hunting ground of those who seek to discover mystic senses in isolated phrases, and a literary distortion has been the result which is perhaps without a parallel elsewhere. May an example be permitted? No one doubts the piety of Quarles. But he had a soul that could never rise above the single text; and one of the texts he has chosen to illustrate is the following.

> By night on my bed I sought him whom my soul loveth;
> I sought him, but I found him not.

Instead of reading on to find these words the beginning of a beautiful dream, Quarles is prepared to find in this fragment a spiritual sense. His hieroglyph represents a female figure, allegorical of the human soul, with a flat candlestick in her hand turning down the bedclothes, and surprised to find no one inside: on the other side of the bed, hidden from her but visible to the reader, is the figure of the Christ, in the attitude of one who has tumbled out of bed. With spiritual interpretation such as this the literary study of the Bible is in uncompromising antagonism. But it is surely not heresy to lay down the principle: First that which is natural, and afterward that which is spiritual. First the natural sense of a passage, resting upon grammatical connection and the relation of parts to the whole of a literary work, is to be determined, as in any secular book: then only is it legitimate to inquire as to deeper meanings and theological exegesis. And to some readers it may seem that nothing more spiritual need be desired than the celebration of pure conjugal love.

BIBLE PHILOSOPHY or WISDOM

In the wide range of books described by the collective title 'The Bible' a department that stands out separate from all the rest is Wisdom Literature. Side by side with prophets defending the theocracy and singers taking their inspiration from Temple service, with historians compiling annals of kings and scribes expounding the law, there was a class of Wise Men, who had habits of thought and forms of literature peculiar to themselves. Prophecy has much in common with the lyric psalms;

prophecy again overlaps with history, and the line between historic and epic narrative is difficult to draw. But every reader feels how the proverbs of practical life differ from prophetic denunciations of sin, and how widely apart are the lyrics of worship and lyric celebrations of wisdom. Yet this is a distinctness in which there is no clashing: the wise have reached the same conclusions as the prophets and psalmists, only they have reached them by a different route. It is true that the name of Israel is found in only one of the books of wisdom, and only two give any recognition to the chosen people; there is not a hint in these books of Messianic hopes, and in only one place is there a reference to Temple service; there is little said even of a personal God. The wise have, not inappropriately, been called humanists; but it would be a great mistake to describe their works as secular. The whole is pervaded by a spirit of devoutness; and if there is little discussion of God it is plainly because the idea of God is so entirely taken for granted.

This Old Testament wisdom is the counterpart of what in other literatures is 'philosophy.' But deep seated differences are covered by these different designations. For one thing, the separation of reflection from conduct, natural elsewhere, has never been made by the Hebrew sages; their word 'wisdom' suggests how they observe or speculate upon the sum of things always with a view to righteousness. Again: the stage of literary evolution which differentiates the spheres of poetry and prose is a gradual process: this process has not been completed in the time of the Old Testament, and the wise express their philosophy with the freest range of imaginative setting and metrical intricacy. And there is another difference. Modern philosophy has a wide scope making it an endless progression, of which each stage is to be superseded by a further stage. The more limited scope implied in the term 'wisdom' admits indeed a progression of thought, but a progression which is closed. The most important treatment of the books of wisdom is to read them in an order which presents a philosophy going through a complete round of thought development, and attaining a unity as impressive as the unity of a dramatic plot.

The principle underlying Wisdom literature and giving it its unity may be described by the single word Observation. The prophet rests his message on an immediate Divine revelation: the wise men only claim to have observed life. Modern Science is not more faithful to its root idea of examining details and grouping results than is the wisdom of the Bible to its principle of analytic observation. This same idea of observation gives us a key for determining the relation of the books of wisdom to one another. The earlier works, *Proverbs* and *Ecclesiasticus*, give us only Isolated Observations of life; these are reflected in brief proverbs, or in literary forms but little removed from proverbs, and each is entirely distinct and complete in itself. The further notion of the connectedness of all things is not ignored in these earlier books, but is looked upon as no subject for reflective analysis; the wise men approach the universe as a whole with feelings only of adoration, and the philosopher becomes a poet singing of this whole as 'Wisdom.' *Ecclesiastes* marks the point where, for the first time, reflective analysis has been turned upon the sum of things: the sudden responsibility becomes too great, and philosophy breaks down in despair. The word 'wisdom' now becomes confined for the most part to lesser achievements, or to the observing faculty; the universal is no longer a unity that can be adored, but a broken 'All things,' the attempt to understand which is 'vanity.' There is an advance from this position in the latest of the books of wisdom, the apocryphal *Wisdom of Solomon*. Here philosophy recovers its tone of rapture; the recovery is made, not by returning to the restricted area of observation, but by still further enlarging it. The Preacher had considered only this life; his successor recognizes a life beyond the grave, and in immortality finds a solution of present mysteries. Whereas the Preacher had confined himself to the present, the new wisdom adds the past of history, and presents Wisdom as Providence. And a single passage — where however the topic

is only raised, and not followed into detail — shows that this close of Wisdom literature extends its observation even from human life to external nature. Thus these four — *Proverbs*, *Ecclesiasticus*, *Ecclesiastes* and *Wisdom of Solomon* — make a distinct progression of thought. And somewhere in this line of thought — it is needless to discuss exactly where — comes the remaining work of Wisdom literature, the *Book of Job*. Here again it is the universe as a whole which is under consideration, or at least, its leading problem, the Mystery of Evil. And here not one but several attitudes of mind in reference to this central problem are represented, and embodied in different dramatic characters, while their discussion of the mystery undergoes the development that belongs to dramatic plot.

It is this development and unity of Old Testament wisdom which is the main subject of the present introductions. This is quite a separate matter from the questions of authorship and chronology of the individual books. The Modern Reader's Bible does not profess to deal with the questions of historic criticism which are so rife at the present time. From their own point of view such discussions are of high consequence: to one whose specialty is the history of Semitic peoples it is important to know whether *Ecclesiastes* was produced at an early or a late stage of Hebrew development. But from the standpoint of world literature the paramount interest is the mutual relations of the books of wisdom, to be determined by the internal evidence of the books themselves. To literature considered only as literature it is the opinion of the present editor that the importance of dates and historic setting has been immensely over-estimated, while considerations of authorship have more often proved a disturbance than a help. It is the more transient productions of literature that stand in need of such adventitious interest; the world's masterpieces, while of course they are capable of additional illumination from every source, yet if left to themselves appeal to every people and every age. And such considerations apply with special force to the books of wisdom; works in the historic discussion of which scholarship of equal eminence can be cited as pronouncing with equal positiveness on opposite sides of irreconcilable alternatives; while merely to state accurately the position of authorities makes a bulk of discussion sufficient to crowd out the thing discussed.

The Proverbs

The Proverbs is a Miscellany of Wisdom in five books. Four of these are various collections of the isolated proverbs and sayings; the first book contains Poems on Wisdom in general. It may be well for the reader to know beforehand what is the matter and form of the literature he is to encounter.

To speak first of the proverbs themselves. Their fundamental topic is the world controversy between good and evil, wisdom and folly; both the antagonism itself and the judgment that is to decide between them. This judgment is not that which the prophets sometimes paint — a great Day of the Lord in which the whole earth is doomed, but a continual judgment, going on at all periods and in every individual life, by which the evil are constrained to bow before the good. Even the righteous are to be recompensed in the earth: how much more the wicked and the sinner. As certainly as the Lord hath made everything for its own end, so certainly the wicked have been made for the day of evil. Doubts on the subject of this unerring judgment, such as dominate *Job* and *Ecclesiastes*, and disturb even the faith of Asaph, appear only in the faintest manner in this work, in the form of a few precepts against the envying of sinners. So pronounced is the victory of good in early proverbs that they have been called utilitarian. Certainly their language can be read in a utilitarian sense, but I doubt if this expresses their spirit; they are philosophical, not protreptical, and their purpose is not to bribe with offers of advantage, but to exclaim against the

folly of thinking that there could be any path towards advantage except through right doing.

With this thought of the struggle between good and evil for the foundation of their creed, it is natural that the wise should give prominence to the topic of reproofs and chastening: the wise reproof upon the obedient ear like an earring of gold, the chastening a child with a rod to save him from Sheol, the faithful wounds of a friend contrasting with the profuse kisses of an enemy. Similarly, righteousness and success being inseparable, another prominent topic becomes the virtues that make for success and the vices that hinder it. Such vices the proverbs display as the slack hand, or the lack of enterprise that thinks of the clean crib instead of the increase which the strength of oxen will bring, or the talk of the lips leading to penury, or the borrowing that brings with it slavery to the lender. But the chief scorn of the wise men is reserved for the sluggard: who roasteth not the food he took in hunting, who burieth his hand in the dish and will not so much as bring it to his mouth; his way is a perpetual hedge of thorns while other men are walking in a high way; as a son he is found sleeping in harvest time, as a messenger he is vinegar to the teeth and smoke to the eyes of those who have sent him; at every call to action there seems a lion in the streets; with the mechanical motion of a swinging door he turns about on his bed, craving a little more slumber, until his drowsiness brings him to rags, or poverty springs upon him like an armed robber. And all the while he is wiser in his own conceit than seven men that can render a reason.

The proverbs treat conduct in general, denouncing chiefly such evils as belong to a simple state of society: the dishonesty of the false balance and divers weights, revenge and hasty strife, gluttony and intemperance in wine. There is a hint of conflict between religion and morality in the precept against vowing rashly and afterwards making inquiry. The New Testament command to love an enemy is taken from the *Book of Proverbs*, though the Sermon on the Mount associates it with a higher motive. It is not surprising that in the sayings of the wise a special prominence should be given to the wisdom of the lips. He kisseth the lips, they say, that giveth a right answer; a word fitly spoken is like apples of gold in baskets of silver; not only does a soft answer turn away wrath, but a soft tongue breaketh the bone; the plans of the heart may belong to the individual man, but the answer of the tongue is from the Lord.

Perhaps the proverbs are most characteristic when they turn upon the varying aspects of social life. Cameo pictures of social types abound. There is the prating fool, winking with his eye; the practical joker, as dangerous as a madman casting firebrands about; the talebearer, and the man who 'harps upon a matter,' separating chief friends; the whisperer whose words are like dainty morsels going down into the innermost parts of the belly; the backbiting tongue, drawing gloomy looks all around as surely as the north wind brings rain; the false boaster, compared to wind and clouds without rain; the haste to be rich; the liberal man that scattereth and yet increaseth, while others are withholding only to come to want; the speculator holding back his corn amid the curses of the people; the man of wandering life, like a restless bird; the unsocial man that separateth himself, foregoing wisdom for the sake of his own private desire; the cheerfulness that is a continual feast. The times of the wise men seem to have been acquainted with genteel poverty:

> Better is he that is lightly esteemed, and hath a servant,
> Than he that honoureth himself, and lacketh bread.

Nor were they too primitive to exhibit hollow social observances:

> Eat thou not the bread of him that hath an evil eye,
> Neither desire thou his dainties:

For as one that reckoneth within himself, so is he:
Eat and drink, saith he to thee;
But his heart is not with thee.
The morsel which thou hast eaten shalt thou vomit up,
And lose thy sweet words.

Some of these social sayings rest upon the curious observation of what Ben Jonson would have called humours: the humour of the buyer, saying, It is naught, and when he is gone away, boasting; the humour of the mendicant, whose fellows give him a wide berth —

—his friends go far from him!
He pursueth them with words, but they are gone.

Of the same sort is the delightful picture of the parvenu at the great man's table, distracted between the dainties and awe at the presence: he is advised to keep a knife to his hungry throat. Most unexpected of all is the proverb of the inopportune man that "blesseth his friend with a loud voice, rising early in the morning:" but his blessing counts for a curse!

It is not only social types that thus appear in the sayings of the wise: social questions have their place. Proverbs are devoted to the relations of servant and master, wife and husband, parents and children. And there is the perpetual question of rich and poor. The saying that the appetite of the labouring man laboureth for him might have served Aristophanes as text for the discourse of Poverty in his *Plutus*. The wise view the rich and poor mingling in the incidents of life, and proclaim that the same Lord is maker of all. They point out that there are some compensations even for poverty:

The ransom of a man's life is his riches:
But the poor heareth no threatening.

Robbery of the poor they denounce as a reproach to the common Maker of all; and their invectives against the various forms of oppression go back to the 'removing of landmarks' which may be regarded as the first step in the evolution of pauperism.

Individual experience also finds proverbs to reflect it: feebleness fainting in the day of adversity; satiety loathing the honeycomb; the sick disappointment of the hope deferred; the heart bowed with care, and gladdened by a single good word; the tinge of sorrow that is in laughter itself; the transitoriness of riches that make to themselves wings; misplaced confidence, jarring like a broken tooth or a foot out of joint; songs grating upon a heavy heart, and good news from a far country as refreshing as water to the thirsty. The proverb lore of experience may be considered to find its climax in Agur's aspiration after a life of golden mediocrity — neither poverty nor riches, but just food convenient for him.

What the proverbs omit is not less striking than the matter they contain. Two of the leading interests of our modern life can scarcely be said to have any place in early Wisdom literature — politics and religion. There are sayings which mention the king; but the king appears only vaguely as the embodiment of authority, and 'bad kings' as authority perverted. The king's wrath is as the roaring of the lion, his favour is as dew upon the grass; his glory is in the multitude of his people; his office is the winnowing out of sinners. A nearer approach to political ideas is in the single proverb which warns against men given to change. In the same way the Lord appears in this literature as the still higher authority and ultimate sanction; one saying makes a link between the human and divine authority by speaking of the king's heart as in the hands of the Lord, turned like watercourses wheresoever he wills. The proverbs love to dwell on the omniscience of Deity: his eyes are in every place keeping watch over evil and good. Where other powers fail, the ultimate authority

still has place: such seems to be the thought of the saying which recognises the Lord as the disposer of the lot that is cast into the lap. There is however one varying note in *Proverbs* on this supreme topic. The simple sonnet of Agur on the Unsearchableness of God is the first hint of that weary scepticism that stands fully revealed in *Ecclesiastes*.

I have been speaking of the topics of proverbs; it may be asked, what are the methods by which these topics are treated? Without attempting minute analysis I may remark that three characteristics of gnomic method stand out. Antithesis is the very life blood of the proverb: antithesis, in the form of adversative or other contrast, belongs to the vast majority of them.

> Understanding is a well-spring of life unto him that hath it:
> But the correction of fools is their folly.
>
> Children's children are the crown of old men;
> And the glory of children are their fathers.

Next in importance to antithesis, comparison is a mode of emphasis in proverbial sayings.

> A rebuke entereth deeper into one that hath understanding
> Than an hundred stripes into a fool.
>
> Wrath is cruel,
> And anger is outrageous:
> But who is able to stand before jealousy?

Such comparison reaches its fullest form in the enumerations of the Number Sonnets.

> For three things the earth doth tremble,
> And for four, which it cannot bear:
> For a servant when he is king;
> And a fool when he is filled with meat;
> For an odious woman when she is married;
> And an handmaid that is heir to her mistress.

A third mode of treatment found in the proverbs is the kind of comparison called imagery. Very striking images are employed by the wise men, especially in the fourth book of *Proverbs*. Such is the simile of the will o' the wisp:

> The getting of treasures by a lying tongue
> Is a vapour driven to and fro;
> They that seek them seek death.

Three striking similes are massed together in a single saying, where the contentious woman is compared to continual dropping in a very rainy day; restraining her is like holding the wind, using force is like fighting slippery oil.

The reader of *Proverbs* must be on his guard against a first impression of commonplaceness. Proverbs have a prerogative to be commonplace; their mission is to voice the most widely diffused experience. And there is no literary function higher than that of giving point to what is ordinary, and rescuing a truth from the obscurity of obviousness. No impression is left on the mind by the dry statement that the behaviour of a pair of lovers is irreducible to principle. But Agur can strike a spark when he makes this topic into a number sonnet:

> There be three things which are too wonderful for me,
> Yea, four which I know not:

The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a man with a maid.

It must be remembered, moreover, that proverbs suffer more than any other kind of literature by being read in collections. Most readers have grown weary even of excellent lyric poems when they have tried to read through a disconnected series. But Wisdom literature contains the briefest of all literary compositions, and three hundred and seventy-five of these, wholly unconnected, are massed together in a single book of *The Proverbs*. Many of the sayings will justify themselves at once; for others the reader must be content to wait. It may well happen that proverbs which seemed the coldest in the mere reading may glow with wisdom if the reader himself happens to pass into the experience they describe. No special information is given by the familiar saying that the heart knoweth its own bitterness. But those who have had to suffer some pang of disaster have realised how this and other proverbs attain the very perfection of adequacy.

We seem to pass into a different region of literature when we turn from the collections of proverbs to the introductory book of Poems on Wisdom as a whole. The word wisdom is associated with other names — Knowledge, Discretion, Understanding, Discernment: the individual words are not to be pressed, either in the original language or in any other, but the idea is a profusion of synonyms intended to take in all excellence. When to these synonyms is added 'Instruction' and 'Law,' the man of wisdom and the scribe join hands. To such Wisdom are opposed special errors — sluggishness, the sowing of discord — or in general terms, scorners and men of violence, as blind to their inevitable doom as the silly bird in whose very eyes the fowler may safely spread his net. Or the foes of Wisdom are the simple; or again the 'perverse' and 'froward' — terms suggesting those who do not yield to temptation, but go to meet it: in Southey's phrase, they tempt Hell to tempt them.

The Wisdom celebrated is a thing of character; but of character viewed as a whole. It is an air or presence, that hangs about a man like a chaplet of grace on his head or chains about his neck. Sought at first with strain and effort — with searching as for hid treasures, with watching daily at gates and waiting at the posts of doors, with the pain of Divine chastening — Wisdom becomes at last a heart possession, restraining the mouth, directing the eyes, establishing the feet, watching over the sleeper, talking with him when he wakes: by multiplied expressions like these the poets of Wisdom strive to express the overflowing of vigorous consciousness, as when an epic hero is made to converse with his 'dear heart.' Character passes into action, and Wisdom appears as a 'way' and a 'path': a path of light growing from dawn into full day, in contrast with another path that leads down into darkness and stumbling. And in this connection of thought a single poem identifies Wisdom with a mocking retribution, such as a Greek poet would call 'Nemesis,' which the Hebrew poet, by an interlocking of metaphors, describes as a man's 'eating of the fruit of his way.' Viewed from the past, Wisdom is the 'principal thing' which has come down by tradition from instructing father to son that becomes instructor in his turn; viewed from yet another standpoint, Wisdom is the grand bargain of life, whose merchandise is better than merchandise of silver, and her gain than gold and rubies.

But Wisdom can rise higher still in the scale of personality. The same impulse which leads a sailor lad to speak of his ship as 'she,' or a poet to deify his inspiration as a Muse, leads the wise men to clothe their theme with a feminine personality. Wisdom is a sister, Understanding a kinswoman; the final poem of the book paints Wisdom as the universal hostess, with her house of seven pillars and her maidens bidding to a rich feast. But the great monologue which is the crown of the Wisdom poems contains another personification, as bold as it is brilliant. The poet throws

out his light by dark shading, and prepares the way by presenting another personality — the 'Strange Woman,' who haunts the whole of Wisdom literature. Her tempting enticements are elaborated in all their details, and the simple victim is pictured as following her, heedless as the ox going to the slaughter, helpless as the fettered prisoner carried to the correction of fools. There is a momentary lifting of a veil to give a glimpse of the house as the way down to the abyss, and the victims as a mighty host in the chambers of death: and then, with a startling turn of the imagery, the poet presents Wisdom as the temptress to good.

Doth not Wisdom cry?

From the high places and every point of vantage are heard her pleadings with the simple. She enumerates her charms: and at once the poem begins a chain of ascending climaxes. First, all the desirable things of mankind appear as part of Wisdom: subtilty and discretion, justice and strong rule, righteousness and true wealth. Then a further climax traverses the whole gulf between subjective and objective, and Wisdom is identified with Beauty, — not with any partial or transient beauty, but with the whole creative design of the universe, in which Wisdom assisted as a master workman. Even a higher climax still is found when Wisdom appears as the delight in all existence, such as crowns moments of rare consciousness when the individual realises his oneness with the whole. The cosmogonist of *Genesis*, writing prose, represents God viewing his finished creation: "and, behold, it was very good." It is a poetic intensification of the same thought which here makes the beauty of creative design pass over into a joy of Deity for ever, and Wisdom is seen as his daily delight:

Sporting always before him;
Sporting in his habitable globe.

A few words will be sufficient to describe the literary forms which are to be met with in the Books of Proverbs. The most elementary is the Unit Proverb: a couplet — rarely a triplet — of verse, which is in the strictest sense an 'aphorism': bounded by its own horizon, without any connection with anything else. There are in *Proverbs* a few Proverb Clusters, where several independent sayings are gathered about a common theme. Next in order comes the Epigram. Classical epigrams do not, like those of modern literature, imply wit; the suggestion of the term is of smoothness and polish in connection with a poem at once brief and complete in its thought. In application to Wisdom literature I use the term Epigram in a very definite sense: as a unit proverb organically expanded. That is to say, in every epigram two lines (not necessarily consecutive) make a unit proverb, which is the germ of the whole.

Weary not thyself to be rich;
  Cease from thine own wisdom.
  Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings,
  Like an eagle that flieth toward heaven.

It is clear that the two lines which stand out on the left make a proverb complete in itself, and also that the remaining lines are expansions of the idea of this proverb. This plan of printing epigrams is uniformly followed in this work.

In the opening book, and occasionally in the other books, we have Wisdom Sonnets. The neglect of Comparative Literature, and the tendency to study the literature of each nation by itself, has led to a narrowed conception of the Sonnet, from the circumstance that English sonnets and their Italian models consist of fourteen lines each. But there is no virtue in the number fourteen; and the true *differentia* of the

Sonnet is the moulding of thought to special form. It is an accident that the Italian and English languages employ a single pattern; there is no departure from the sonnet spirit if a multiplicity of patterns be adopted, provided there is felt the cutting of the thought according to the form. In the Number Sonnets, more than one example of which has been already cited (pages 1455–6), the opening lines announce a scheme, "There are three . . . yea, four . . . ," to which the rest conforms. More important in Wisdom literature are the Free Sonnets, in which the moulding is to nothing more restricted than 'high parallelism,' that is, not the parallelism binding successive lines into a stanza, but the bond which may correlate the most distant portions of a poem in a single scheme. The reader interested in technicalities will find a complete account of the structure of biblical poetry at the commencement of the notes (page 1517). But without going into technicalities the sensitive reader can appreciate in these sonnets, when properly printed, their harmonies of form: sequences of parallelism repeating themselves or inverted, crossing or swinging like a pendulum, augmenting or varied in the freest manner yet without the rhythmic step being lost. The versification of Wisdom literature is to the versification of the Psalms what the music of Handel and Bach is to the music of Beethoven; and perhaps no name but that of Bach will adequately suggest the delight in formal bonds elastic enough to admit the deepest thought which makes the technical beauty of the biblical Sonnet.

Ecclesiasticus

The portion of Wisdom literature next to be considered is the apocryphal *Ecclesiasticus*, or, *The Wisdom of Jesus the Son of Sirach*. The series of books popularly known as the Old Testament Apocrypha have been by an eminent scholar aptly styled *Zwischenschriften* or Intermediate Writings. To none of them does the term Intermediate apply with so much fulness as to that which is the subject of the present introduction. Like the rest of the Apocrypha, *Ecclesiasticus* stands between the Old and New Testaments. Like the whole of the Books of Wisdom, it is intermediate between sacred and secular literature. In common with two other of these wisdom books it mediates between purely Jewish thought and the spirit of the external world by which this was gradually leavened; and in the case of *Ecclesiasticus* what there is of external influence is, on the explicit authority of the Preface, to be put down to that Alexandrian literary circle which was the great link between Oriental and Western, between Ancient and Modern. In a yet more important sense the word has application: so far as Biblical Philosophy can be presented as a thing of development, *Ecclesiasticus* holds in that development a middle place. The Book of Proverbs is a series of isolated observations of life, universal wisdom being not analysed but adored. On the contrary *Ecclesiastes* and *Wisdom*, from however varied standpoints, agree in turning reflection on to the universe as a whole. Unlike these, the Book of Ecclesiasticus makes no attempt to investigate universal problems; its matter, apart from the hymns to Wisdom, is, like that of *Proverbs*, addressed to practical life; its Greek title makes it a Manual of Virtue or *Panaretos*, and a modern historian has described it as the sanctification of common sense. But, unlike *Proverbs*, its observations are not isolated, but digested into wider though still fragmentary surveys. The inquisitive spirit no longer satisfies; systematisation has not yet begun; between comes the arrangement of material under headings — like the 'topics' of the Aristotelian system — which is distinctly a middle stage in philosophic advance.

Here however a misunderstanding is to be avoided. To discuss the relation of this book to others as regards the development of the thought reflected in them is, as has been already remarked, by no means the same thing as settling the chronological order in which the books were composed. The personal references in *Ecclesiasticus*

are so distinct as to enable scholars, with practical unanimity, to fix the date of its composition as about 200 B.C. The decision of a date for *Ecclesiastes* is a *locus classicus* for disagreeing doctors; opinion on this topic has ranged over a thousand years, from the age of Solomon to the age of Herod the Great. But if the earliest date possible be taken for *Ecclesiastes*, this will not prevent its representing a later stage of philosophic thought than the other. The earlier stages of literary thought and form do not disappear when later stages take their rise; the two go on together side by side, each calling forth fresh representatives, just as the invaders of a country and the original inhabitants may settle down in it together. If *Ecclesiastes* be early and *Ecclesiasticus* late, this merely implies that the son of Sirach did not adopt the philosophic position of his predecessor, but remained in touch with the still earlier thought from which the Preacher had made his divergence.

The enlarged thought needs new forms for its expression; poetic forms had sufficed for *Proverbs*, *Ecclesiasticus* supplements these with a literature of prose. I desire to be the more explicit in my explanation at this point, because I have departed very widely from previous editions in the form which the book presents to the eye.* Hebrew verse depends, not upon mechanical matters such as rhymes or the numbering of syllables, but upon the parallelism of clauses. But this parallelism of clauses is, in universal literature, a feature of rhetoric. If then a language bases its verse system upon something which also belongs to prose, it is inevitable that in that language we should find an overlapping of verse and prose. The extreme of poetry and the extreme of prose will be as far apart in Hebrew as in other languages. But there will come a point at which the parallelism of rhetoric and the parallelism of verse will approach very near to one another; to discriminate them will involve examining not only the collocation of clauses, but also the general drift and spirit of the whole. This discrimination I have endeavoured to make. The reader who is astonished to find long successions of prose in a book he has been accustomed to see wholly in the form of verse must not suppose I am throwing over the authority of previous editors. All that other editions have implied by the breaking up into lines is the parallelism of clauses, which is an unquestionable fact. But I have gone a step further, and endeavoured to distinguish the rhetoric parallelism from the poetic parallelism, clothing each with the outer form in which it is familiar to the modern reader.

It must occur to any student that the usual arrangement of *Ecclesiasticus* puts a severe strain upon our sense of form. I instance such a passage as the following, cited as it appears in the Revised Version.

> And Phinehas, the son of Eleazar, is the third in glory,
> In that he was zealous in the fear of the Lord,
> And stood fast in the good forwardness of his soul when the people turned away,
> And he made reconciliation for Israel.
> Therefore was there a covenant of peace established for him,
> That he should be leader of the saints and of his people;
> That he and his seed
> Should have the dignity of the priesthood for ever.
> Also he made a covenant with David the son of Jesse, of the tribe of Judah;
> The inheritance of the king is his alone from son to son;
> So the inheritance of Aaron is also unto his seed.

This is not parallelism at all, but straightforward prose cut up into lengths. In the next passage there is parallelism, but such as will appear in any writer of rhetoric prose.

*The general principles of the use of prose and verse in this edition are fully discussed below, page 1530.

With a holy garment, with gold and blue and purple, the work of the embroiderer,
With an oracle of judgement, even with the Urim and Thummim;
With twisted scarlet, the work of the craftsman;
With precious stones graven like a signet, in a setting of gold, the work of the jeweller,
For a memorial engraved in writing, after the number of the tribes of Israel;
With a crown of gold upon the mitre, having graven on it, as on a signet, HOLINESS.

I am persuaded that neither of these passages would have been supposed verse except through a preconceived idea that *Ecclesiasticus* must be understood to be all verse or all prose. On the other hand, the parallelism of contiguous clauses (as distinguished from the high parallelism that links together clauses widely separated) belongs to rhetoric style in all languages. No one doubts that our *Microcosmography* is prose; yet (notwithstanding the greater diffuseness of English as compared with Hebrew) great part of it might be printed in lines that would have as good a claim to parallelism as many parts of *Ecclesiasticus*. Thus, of the Alderman:

You must look on him as one of the town gates,
And consider him not as a body, but a corporation.
His eminency above others hath made him a man of worship,
For he had never been preferred but that he was worth thousands.
He oversees the commonwealth as his shop,
And it is an argument of his policy that he has thriven by his craft. . . .
He is the highest stair of his profession,
And an example to his trade what in time they may come to.
He makes very much of his authority,
But more of his satin doublet,
Which, though of good years, bears its age very well,
And looks fresh every Sunday;
But his scarlet gown is a monument,
And lasts from generation to generation.

My argument is, I repeat, that, in view of the overlapping of verse and prose, the classification of Hebrew compositions must depend upon wider literary considerations than the mere coördination of clauses. Such wider examination will no doubt involve difference of opinion; but the general principle will be clear that Wisdom literature, resting on a basis of the gnomic couplet which is a meeting point of prose and verse, develops in a twofold direction, and as the writings of the wise men succeed one another there is a tendency for rhetoric to preponderate over verse.*

Two new forms then are introduced by the son of Sirach into Wisdom literature — the Maxim and the Essay. I use the term Maxim in a definite sense: to describe a saying which consists of a proverb couplet (or occasionally the abridgement of a couplet) followed by a comment in prose. Sometimes this comment is of the nature of an elucidation (xx. 14):

The gift of a fool shall not profit thee;
For his eyes are many instead of one.
He will give little and upbraid much, and he will open his mouth like a crier; to-day he will lend, and to-morrow he will ask it again: such an one is a hateful man.

Here an enigmatic expression, the 'many eyes' of a fool, is interpreted of inconstancy.

*The whole subject of the overlapping in Biblical literature of verse and prose is discussed in Chapter IV. of my *Literary Study of the Bible* (D. C. Heath & Co., Boston; Isbister & Co., London).

In other cases the comment may apply a general statement to particular cases; as in the following (xix. 1):

> *He that despiseth small things*
> *Shall fall by little and little.*
> Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will be the more reckless. Moths and worms shall have him to heritage; and a reckless soul shall be taken away.

Or the comment to a maxim may, in the most varied way, be an enlargement of the text. It will be seen that the Maxim is the prose counterpart to the verse Epigram: both consist of a unit proverb enlarged by comment.* It is natural to find these two forms abounding in works that emanate from the Scribes, and from what may fairly be called the Age of Commentary.

As the Maxim is the counterpart of the Epigram, so is the Essay of the Sonnet. The two involve, in their respective spheres of Prose and Poetry, an aggregation of thoughts with no necessary bond beyond the common theme. To the ode or epic, to the sermon or speech, a title is a superfluity: to a sonnet or essay its title represents the very soul of the composition, binding its scattered thoughts into a unity. The Sonnet gives to such a cluster of thoughts the attraction of poetic elaboration; the Essay, on the contrary, has the free flow of rhetoric style. It is a common feature of all literatures that they begin with verse, and afterwards develop a prose style. But it belongs to Hebrew, with its common ground between verse and prose, that this development of prose should be a gradual progression. The writings of the son of Sirach exactly cover the ground of this progression. Stanley's picturesque description of his style — the closed hand of the Hebrew proverb changing into the open palm of Greek rhetoric — may or may not be accurate as regards the degree of Greek influence, but it admirably describes the transitional style. I have traced elsewhere† the evolution of the Wisdom Essay out of the gnomic sentence, with the Proverb Cluster as a transitional stage, while compositions that must be called essays still present very different degrees of gnomic stiffness. It may here be added, that the essays of *Ecclesiasticus* shew a yet further development: as between what may be called the Inorganic Essay — the mere cluster of thoughts familiar to us in Feltham's *Resolves* or the *Microcosmography* — and the commencement of an organic style, in which the more ordered thought should have the external representation of paragraphs. One more literary form has to be mentioned. The Essay, like the Sonnet, partakes in the double function of Wisdom literature — to celebrate wisdom as well as to present wise thoughts. Hence we find in this work Rhetoric Encomia, which may fairly be described as prose hymns.

Literary forms such as these contain the matter of *Ecclesiasticus*, which is thus, like *Proverbs*, a Miscellany of Wisdom. But it has another difference of form from its predecessor. *Proverbs* was an anthology of anthologies: no less than five distinct collections put together by an unknown editor. The book under discussion is the work of a single editor, who names himself, and keeps his personality constantly before his readers. Indeed, this outbreaking of the personality of the author from time to time has the effect of dividing the whole into distinct divisions or books: a thing which seems to have been overlooked by editors of *Ecclesiasticus* in their discussions of the divisions of the work.‡ At the end of chapter twenty-three — that

* See Introduction to *Proverbs*, above, page 1457.

† *Literary Study of the Bible*, page 299.

‡ Edersheim (in Wace's *Commentary*) says that *Ecclesiasticus* has five parts, like the Law and the Psalter; but his five divisions are founded upon analysis of matter, without reference to the prefatory interruptions. Fritzche's sevenfold division and groupings partly agree with the arrangement in this work.

is, after an amount of matter almost as long as the whole Book of Proverbs — the author speaks to announce that Wisdom shall praise herself. There follows the poetic monologue which is parallel to the great monologue in *Proverbs*. Then the author again speaks to connect this Wisdom with the Covenant of Jehovah, and to call her exhaustlessness a great sea. From that sea he himself came out as a stream from a river, as a conduit into a garden.

> I said, I will water my garden, and will water abundantly my garden bed; and, lo, my stream became a river, and my river became a sea. I will yet bring instruction to light as the morning, and will make these things to shine forth afar off.

There is surely nothing in these words of the self-exaltation which some editors have seen; they contain a modest and felicitous figure by which it is expressed that the author's materials have grown upon him, and that a second book must be added to the first. Again, at xxxiii. 16 we get another brief prefatory interruption.

> And I awaked up last, as one that gleaneth after the grape-gatherers: by the blessing of the Lord I got before them, and filled my winepress as one that gathereth grapes.

The image is an apposite one for what is to be an addition to an addition. Another similar passage occurs at xxxix. 12.

> Yet more will I utter which I have thought upon; and I am filled as the moon at the full.

The full moon is an appropriate comparison for what is in reality the final book of the miscellany; for the fifth division contains only two lengthy compositions, both of the nature of rhetoric encomia, and each is announced separately by a few words from the author. When it is remembered how seldom the personal pronoun is used in this work, it becomes evident that these passages are prefaces dividing the whole work into books.

With these prefatory notices to particular books may be compared another interesting passage, which is numbered as chapter fifty-one of the ordinary editions. This comes after the work has been brought by its author to the most formal conclusion possible, in what is, in fact, a regular mediæval colophon; anything following this must be either the addition of some editor, or that 'Author's Preface' which is naturally the last thing written in any book that is not a *Tristram Shandy* or a *Hudibras*. The chapter has a title: A Prayer of Jesus the Son of Sirach. This, like so many others of the traditional titles in our bibles, is the suggestion only of the opening words, and has little relevance to the section as a whole. It contains in reality three paragraphs. The first is a recital in prayer of the mercies of a lifetime. Then follows an autobiographical paragraph: how the writer has searched for wisdom all his life and the Lord has granted it. The third paragraph is an invitation to the unlearned to draw near and lodge in the house of instruction. The whole spirit of this invitation is in keeping with the prefatory passages noted above; and one single expression — "*Behold with your eyes* how that I laboured but a little and found for myself much rest" — is unintelligible except in what is introductory to a collection of writings. I have then thought it legitimate to transfer this to the place of an Author's Preface.

Our result then is that the Book of Ecclesiasticus is a Miscellany of Wisdom literature, divided by an Author's Preface and subsequent prefatory notices into five books. The number five may just be noted in passing. The Book of Proverbs is without question disposed in five books. We now see that *Ecclesiasticus* has the same

number of divisions. Internal evidence has led me (as will appear in a subsequent introduction) to recognize five essays in *Ecclesiastes* and five discourses in *Wisdom*. Again, the Book of Psalms, the collection and arrangement of which is the work of the wise men, is plainly divided by doxologies into five books. It looks as if the number five had a special significance in Wisdom literature, as the number seven has elsewhere.

The matter of *Ecclesiasticus*, it has already been said, includes the celebration and presentation of wisdom. The sonnets in adoration of God and Wisdom make a much smaller proportion of the whole work of the son of Sirach than was the case with *Proverbs*. In general poetic character they are much the same as the sonnets of that book. Especially noticeable is the musical poise they sustain, by their elaborate parallelism and use of the refrain, and by their crescendo through the enumeration of particulars to a climax. To the great monologue of Wisdom in *Proverbs* I have already pointed out a parallel merged in the preface to the second book of *Ecclesiasticus*. Wisdom is described as the breath of the Most High, covering the earth as a mist, throned in the pillared cloud, moving in loneliness over the circling heavens and the bottomless abyss, over the tossing seas, and the limitless peoples of the world, until the Creator bids her take up her tabernacle in Jacob. In glorification of this Wisdom follows a *tour-de-force* of imagery from the world of vegetation: the stateliest trees express her exaltation, sweetest odours are compared to the words she breathes, her permeating presence is pictured by stretching branches and graceful flowers. All are invited to an exhaustless feast: to eat and yet be hungry. At this point may be seen a suggestive difference between the spirit of *Ecclesiasticus* and that of *Proverbs*. At the climax of the poem the author breaks in to say (in prose) that the Wisdom so celebrated is 'The Law.' The word 'law' does not occur once in *Ecclesiastes*, nor (in the technical sense) in *Job* or *Wisdom;* in *Proverbs* it is used only as one of a crowd of synonyms for wisdom: in the present work it occurs more than twenty times. All this is in accord with what is seen of the personality of the author; as Professor Cheyne has well put it, the man of wisdom has here turned Scribe. But it is to the golden age of the Scribes that he belongs, before their unchastened reverence for the letter has degenerated into mechanical literalism. The book is entirely free from the casuistry and loss of spiritual perspective that we associate with so much of the rabbinical utterances which grew into the Talmud.

I pass from the poetry recommending wisdom to the poetic and prose forms which contain the wisdom recommended. As in *Proverbs*, the controversy of Wisdom with its enemies is present throughout. The Sluggard, who is the chief butt of the earlier wise men, seems here to have disappeared, and it is the Fool who bears the brunt of the whole attack. He naïvely complains that he has no friends, those even that eat his bread scorning to thank him. His discourse has no more consistency than the changing moon; his laughter is the wantonness of sin; his oaths make the hair stand on end. His thoughts go round and round like a cart wheel; his heart is in his mouth, whereas a wise man's mouth is his heart. To teach the Fool is as impossible as to glue together a broken potsherd, or to discourse to one who slumbers and will presently awake and ask what it is all about. Sand, salt, lead, a mass of iron, are all figures to express the oppressiveness of the Fool's company. Seven days are the days of mourning for the dead: but for a Fool all the days of his life.

In contradistinction to all this wisdom is a thing of long and earnest pursuit The follower of Wisdom must be as one that tracketh, prying in at her windows, fastening a nail in her walls.

> At the first she will walk with him in crooked ways, and will bring fear and dread upon him, and torment him with her discipline, until she may trust his

> soul, and try him by her judgements: then will she return again the straight way unto him, and will gladden him, and reveal to him her secrets.

There is an approach to a formulated conception of wisdom. Moral and intellectual knowledge are not to be separated: praise is not comely for the sinner, and he can never become wise, because he abominates that godliness which is the sole way to wisdom (i. 25). One essay (xix. 20) traces various counterfeit forms of wisdom. The knowledge of evil is not wisdom, and the pleasantries of fools are not wit. Wisdom is not found in the exquisite subtilty that amounts to injustice; nor in violence of judgement and reproof; nor in the prosperity and adversity which are really the opposites of what they seem. One of the longest and most highly finished of all the essays is devoted to a distinction between two kinds of wisdom (xxxviii. 24): the wisdom of the busy and the wisdom of the man of leisure. The agricultural toiler, the skilled graver of signets, the smith sweating at his furnace, the artistic potter — all that thus put their trust in their hands are wise in their work: these maintain the fabric of the world, and in the handywork of their craft is their prayer. But these shall not declare wisdom, and where parables are they shall not be found. To these is opposed the man that hath applied his soul, and meditated in the law of the Most High. He shall pour forth wisdom, and in prayer give thanks: but even he only "if the great Lord will."

The Book of Proverbs was concerned, not only with the contending wisdom and folly, but also with the 'judgement' that was daily deciding between them. Similarly in this work we have warnings against the sowing on the furrows of unrighteousness and the sevenfold reaping that ensues. But as we noticed a partial formulation of the idea of wisdom, so we may note an approach to a theory of providence. The great perplexity of ancient thought was the visible prosperity of the sinner. *Ecclesiasticus* emphatically asserts (xi. 11) that prosperity and adversity are from the Lord. What appearance there is to the contrary can easily be met by a sudden reversal at the end.

> In the day of good things there is a forgetfulness of evil things; and in the day of evil things a man will not remember things that are good. For it is an easy thing in the sight of the Lord to reward a man in the day of death according to his ways. The affliction of an hour causeth forgetfulness of delight; and in the last end of a man is the revelation of his deeds.

Yet another loophole is offered for escape from the difficulty of appearances: that a man shall be known in his children. Another essay (xvi. 1) proclaims that there is no safety for sinners in their numbers; as little in their insignificance: "There is a tempest which no man shall see; yea, the more part of his works are hid."

Is there any scepticism in *Ecclesiasticus*, such as even in *Proverbs* was for a moment revealed by the sonnet of Agur? It must be remembered of course that the present work is not a collection only, but the work of a single author, who has arranged and modified where he did not himself compose. I think Professor Cheyne goes too far in saying that the author of this book is no more troubled by doubts than the writer of the introduction to *Proverbs*. His personal faith is indeed unwavering; but his wording, compared with the earlier work, suggests the believer who has had to confront objectors. Hence in the essay quoted above the emphasis placed upon final reversals of fortune, and the suggestion of the next generation as a still further chance for the revelation of the ungodly. Of the same sort is a curious analogy which the son of Sirach sets himself to trace (xxxiii. 7): the perplexing inequalities among mankind are referred to the absolute will of God, in the same way that God has created days of honour and days of dishonour, though his sun illumines alike all the days of the year. More important still is the preface to Book IV. It contends that all things have their

seasons; all things (including evil) have their uses; all the works of the Lord will be approved in their seasons. The form is rhetoric encomium; but this veils a theory of providence generated by the necessity of meeting difficulties — the very philosophy of times and seasons which, stated as a formal theory, *Ecclesiastes* sets himself to overthrow.

In the introduction to the *Book of Proverbs* I pointed out the comparative absence of two leading topics of modern thought — religion and politics. In *Ecclesiasticus* there is even less of politics: only one essay (ix. 17) can be ranked under this head, an essay in which the scribe, or instructed man, is described as the artificer of the work of good government. But much more space is given in this book to the topic of religion. Not to speak of the hymns of adoration, there are exclamations against hypocrisy in public worship; and the recognition of dues to the priest is enumerated among the duties of a household. A great essay (xxxiv. 18) is devoted to the subject of sacrifice. It breathes the spirit of the fiftieth psalm, that sacrifice unaccompanied by righteousness is impious. It adds the duty of offering with cheerfulness; and concludes with the power of humble prayer. A prayer for afflicted Israel follows; and the collection contains another prayer for purity of lips and heart (xxii. 27). There is doctrine in this work, as well as the religious spirit. I must say that the references found by many commentators to specific points of theology — such as angelology, the Satan, Messianic hopes — are by no means clear to me. And there can be no doubt that the doctrine of the resurrection and future life forms no part of the system of this writer; there is no reference to it which is not, to say the least, ambiguous, and on the other hand the author is constantly relying on sanctions of another kind — the judgment implied in the close of a sinner's life, the yet later judgment on his children, the prize of a good name to last beyond death. But positive doctrine is not wanting. There is an emphatic assertion (xv. 11) of free will: God hath set fire and water before man, and he shall stretch forth his hand unto whichsoever he will; man has been left in the hand of his own counsel. And one essay (xvi. 24) seems to contain a complete creed of the son of Sirach, though a creed that is rhetoric rather than dogmatic in form. One paragraph proclaims God as the creator of the universe; the next as the creator of responsible man; this responsibility implies infirmity and the consequent necessity for repentance; a climax is found in the omnipotence that passes into mercy.

> As a drop of water from the sea, and a pebble from the sand, so are a few years in the days of eternity. For this cause the Lord was longsuffering over them, and poured out his mercy upon them. . . . The mercy of a man is upon his neighbour; but the mercy of the Lord is upon all flesh.

Coming to the topic of conduct we find, as we should expect, a more rounded treatment of particular subjects than was seen in *Proverbs*. In the essay on Meekness (iii. 17), though the individual sentences have the form of precepts, yet their effect is to frame a complete conception of the virtue out of its opposition to self-exaltation, to intellectual anxiety, to fussiness, and to stubbornness and unrepentance. Pride is elaborately treated (x. 6): it is a disease, the cause of mutations in states and the lives of individuals; not human distinctions but meekness and inner qualities make true honour, and none is greater than he that feareth the Lord. Niggardliness is presented as the envy of self. Temperance is connected with the despising of small things. Temporal ambition seeking office without regard to fitness is put in the same category with the spiritual ambition of self-justification in prayer (vii. 4). The government of the tongue has a large place in the writer's thoughts, and his strongest language is reserved for sins of the flesh. One more topic may be mentioned in this connection, that of Friendship, which covers four different essays. Friendship is exalted as the medicine of life: nothing may be taken in exchange for a friend. But friends need

proving; "let those that be at peace with thee be many, but thy counsellors one of a thousand." Irritable behaviour and the revealing of secrets will break up friendship as surely as a stone will fray away the birds.

> Is there not a grief in it, even unto death, when a companion and friend is turned to enmity? O wicked imagination, whence camest thou rolling in to cover the dry land with deceitfulness?

On the whole, however, the book contains, not so much general ethical notions as the particular applications of them which we call behaviour. One essay deals with duties to parents; others with duties to the poor; one with the general duty of a householder, including observances of religion, charity, and social intercourse. There is one budget of advice (xi. 29) on the choice of company; another (viii. 1) prescribes in the widest sense the proper behaviour towards all kinds of men, ending with the importance of reading character: "as well as thou canst, guess at thy neighbours." What will strike a modern reader most in this part of the subject is that the separation has not yet taken place between ethic and economic ideas, between manners and morals. He will find discussion of lying, of meddlesomeness, of the bashfulness that destroys a soul, of the graciousness which is like the dew assuaging the scorching heat: and side by side with these he will read about the expediency of getting round influential people with the gifts that blind the eyes and muzzle the reproving mouth. In the long essay on Feasting (xxxi. 12), the first paragraph prescribes table manners:

> Stretch not thy hand whithersoever it looketh, and thrust not thyself with it into the dish.

The next is occupied with the importance to health of moderation in eating, and especially of activity:

> Hear me, my son, and despise me not, and at the last thou shalt find my word true: in all thy works be quick, and no disease shall come unto thee.

Then comes a paragraph recommending liberal hospitality; then a protest against talking of business matters to one encountered at a feast. Modesty in exercising the office of president follows; then come general principles to regulate conversation at table; a detail of this section proclaims the value of music at a banquet, and insists upon the bad manners of talking while music is going on. Elsewhere elementary purity and honesty stand side by side with the fault of leaning on the elbow, or omitting to salute. There is a strong insistence upon accuracy in keeping accounts; but it is to be found — along with celebration of the Law and precepts for the correction of children — in the essay on Things to be ashamed of (xli. 14). What economic notions there are of course belong to those of primitive society.

> A sinner that falleth into suretiship, and undertaketh contracts for work, shall fall into lawsuits.

The notion of a loan as an advantage to the lender as well as the borrower has not yet appeared; lending and suretiship are treated (xxix. 1) as acts of kindness, but acts of kindness that are risky, and the writer becomes modern enough when he describes the ways of debtors

> Many have reckoned a loan as a windfall, and have given trouble to those that helped them. Till he hath received he will kiss a man's hands; and for his

> neighbour's money he will speak submissly; and when payment is due he will prolong the time, and return words of heaviness, and complain of the times. If he prevail, he shall hardly receive the half, and he will count it as a windfall.

Apart from specific directions for conduct, there is a contemplation of life and experience in general. The dignity of work is asserted; death is pronounced better than the dependence of a life looking to the table of another man. Want, it is observed, may be a preventive against sin and an uneasy conscience; on the other hand a mercantile life is a life of constant temptation.

> A nail will stick fast between the joinings of stones; and sin will thrust itself in between buying and selling.

The topic of women is variously treated. The Queen of Sheba seems to have left no successor amongst the wise men, and there is a lordly superiority in the way the son of Sirach considers all women available, though not all equally worth having.

> A woman will receive any man; but one daughter is better than another.

He easily slips into the subject of woman's frailty, and seems to think (xlii. 9) of a father's duty to a daughter as that of constantly watching against her sins. On the other hand, when home is the topic, the strongest writing is used to exalt the good wife. More than this: woman's influence on man is treated as a necessity; a short essay (xxix. 21) is devoted to the blessing of possessing a house of one's own, and another (xxxvi. 21) scorns the unsettled single life as that of a nimble robber, skipping from city to city, lodging nestless wheresoever he findeth himself at nightfall. Health is in *Ecclesiasticus* treated as something beyond riches; and principles are laid down for regulation of life in health and in sickness. Dreams are pronounced vanity (xxxiv. 1), with a reservation for those that may have been sent from the Lord. A beautiful essay (xl. 1) dwells upon the burden of life, pressing on all men from the day of their coming forth from their mother's womb, until the day for their burial in the mother of all things; even sleep is not free from this oppression.

> A little or nothing is his resting, and afterward in his sleep, as in a day of keeping watch, he is troubled in the vision of his heart, as one that hath escaped from the front of battle. In the very time of his deliverance he awaketh, and marvelleth that the fear is nought.

Finally there is a sonnet on Death (xli. 1), as the dread of the happy, the longed-for goal of the miserable and failing, and the sentence from the Most High over all flesh.

To the topics of earlier literature *Ecclesiasticus* makes a notable addition in history. But this history, like the general idea of wisdom, is treated in the tone of celebration, not of reflection. "Let us now praise famous men," is the introduction to the longest of the rhetoric encomia; as in English literature the early Baconian 'wisdom' led in time to the *Worthies* of Fuller, so this second work of Wisdom literature ends with a succession of Hebrew Worthies. The list extends from Enoch to Hezekiah and Josiah, to Zerubbabel and other leaders of the return from exile; when it seems to be concluded it reopens to make mention of Simon son of Onias, and to describe the splendour of Temple service with a vividness which has suggested to some commentators the enthusiasm of an eye-witness. The style is the flowing rhetoric of delighted recollection; and in my notes * I have pointed out passages which suggest

* Below, pages 1540–3.

to me the possibility of quotations from historic hymns. There is no criticism of persons or events, beyond the accepted commonplace of the unhappy end of Solomon. It was reserved for the final book of Wisdom literature to marshal the history of the chosen people so as to read into it a theory of Divine providence.

The style of our author is sufficiently described when it is recognised as the gradual transition from the stiffness of the gnomic sentence to the flowing rhetoric which delights to accumulate parallel sentences as an end in itself. Imagery and other striking forms of expression abound. The sway of unjust wrath is its downfall; a proud heart has rooted a plant of wickedness in its owner; he who refuses to confess his sins forces the current of the river; self-will dries up the soul like a withering tree; aged feet climbing up a sandy way make an image for a man weighted with an unworthy wife. The gossiping fool 'travails' with his news; again it is said:

> Hast thou heard a word? let it die with thee: be of good courage, it will not burst thee.

The images of the spark, the whip, the hedge, are effectively applied to the tongue (xxviii. 12); the impalpable dream is touched with a profusion of shadowy comparisons.

> Dreams give wings to fools. As one that catcheth at a shadow, and followeth after the wind, so is he that setteth his mind on dreams. The vision of dreams is as this thing against that, the likeness of a face over against a face.

The most figurative writing is to be found in the encomium on the Works of the Lord (xlii. 15). The falling snow is like the lighting of the locust, the hoar frost congeals as points of thorns; the cold north wind devours the mountains, burns up the wild, and consumes the green herb as fire; as it passes, every gathering together of waters puts on as it were a breastplate.

Resemblances in *Ecclesiasticus* to other literature will strike every reader; they may not be defined enough to afford a basis of argument, but they will awaken a curious interest. One would have felt sure that the suggestion of gratitude as a sense of favours to come was the product of modern cynicism: but the son of Sirach urges this gravely.

> He that requiteth good turns is mindful of that which cometh afterward. (iii. 31)

It is startling to find closing one of these wisdom essays (xi. 28) the familiar Greek warning: Call no man happy before his death. The reference (xii. 11) to the wiping of a bronze mirror reminds of the famous passage in the *Agamemnon;* the comparison of the pot and the jar belongs to a fable of Æsop; the likening of the generations of men to the leaves (xiv. 18) calls up the similar use of the image in Homer; the advice to make a door and bar for the mouth (xxviii. 24) suggests the Homeric 'pinfold of the mouth.' St. James is unquestionably under great obligations to *Ecclesiasticus;* his essay on the Responsibility of Speech is almost a mosaic of quotations. There is a suggestion of still more important influence. When we read the proverb (xxi. 10) —

> The way of sinners is made smooth with stones;
> And at the last end thereof is the pit of Hades —

we cannot help thinking of the "broad road that leadeth to destruction." And two other passages of *Ecclesiasticus* call up two of the parables of Christ.

> There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: when he saith, I have found rest, and now will I eat of my goods — yet he knoweth not what time shall pass, and he shall leave them to others, and die. (xi. 18)

> Forgive thy neighbour the hurt that he hath done thee; and then thy sins shall be pardoned when thou prayest. Man cherisheth anger against man; and doth he seek healing from the Lord? Upon a man like himself he hath no mercy; and doth he make supplication for his own sins? He being himself flesh nourisheth wrath: who shall make atonement for his sins? (xxviii. 2)

The Apocrypha has disappeared from our modern bibles; and to the ordinary reader of the present generation *Ecclesiasticus* is almost an unknown book. Within a few years only the Revised Version has again made it accessible to him: how far he will be attracted to it I would not undertake to predict. It is a far cry from Bacon to Martin Tupper: yet *Ecclesiasticus* has affinities with both. In English literature it was Bacon that developed into Tupper: *Ecclesiasticus* represents a progression which is as if Martin Tupper developed into Bacon. To those who like their literary food spiced with humour it may be said that the son of Sirach makes the nearest approach to humour in a literature which the absence of that quality distinguishes from the other greatest literatures of the world. Formal philosophy has at least an historic interest in the widening survey of life which yet stops short of the questioning of life's difficulties. And the reader sensitive to literary form cannot fail to feel attracted by a work presenting such varieties of form: from the unit proverbs still collected to fill gaps, through the intermediary epigrams and maxims, to sonnets and monologues having the charm of highest poetry, and essays and encomia which, over and above the force of their shrewd and reverent thought, offer the constant attraction of watching a style in the act of developing.

Ecclesiastes and The Wisdom of Solomon

The biblical *Ecclesiastes* and the apocryphal *Wisdom of Solomon* should be studied together. While they have their respective places in the development of Wisdom literature, yet from the two works previously introduced they stand separated by a gulf as wide as that between primitive and modern thought. *Proverbs* and *Ecclesiasticus*, with all their force and beauty, belong to Hebrew literature; the writings now to be considered form a part of that world literature which is independent of time and nation. In their thought the two works are contrasted to the extent of being antagonistic. But this antagonism is itself a unity; we have here Semitic religious tradition and speculative Greek thought struggling together over the supreme human problems of immortality and Divine providence. No literary styles could be more unlike than those of *Ecclesiastes* and *Wisdom*. The one carries to an extreme the indefinite suggestiveness of Hebrew; in the other there is a minuteness of analysis that goes beyond that of classical Greek philosophy. Yet the two agree in casting a spell of fascination over every reader; a spell nowise diminished by the fact that in *Ecclesiastes* every second sentence is a literary puzzle, nor by the rebellious spirit with which the reader of *Wisdom* follows the plunges of his author from passages of the noblest eloquence to subtilties of inference or analogy which delight to delay an argument in full course. Such agreement and contrast make reason enough for studying *Ecclesiastes* and *Wisdom* together; a more important reason yet is the fact that a leading point in their interpretation is the question whether one of the two is not a veiled answer to the other.

Our consideration of these works is at the outset encountered by a critical obstacle

of an unusual kind. I have laid down as a principle of the present work, that I consider it unnecessary to introduce historic questions of authorship and date in an edition that aims only at literary appreciation. But obviously an exception must be made where a mistaken view of authorship has been allowed to come in as a disturbing force and throw a false colour over the interpretation of a classic. This I believe to have been the case in regard to the traditional view that *Ecclesiastes* was written by King Solomon. In this question all the considerations from which authorship is usually inferred — local and historic colour, position in literary development, minutiæ of language which fix the date of a book as clearly as handwriting betrays the age of a manuscript — all are on one side, and point to a period of writing centuries later than Solomon. On the other side there is only a single argument. But this is an argument which, if it could be maintained, might outweigh all the rest: for it is the plea that the book itself distinctly asserts that Solomon is its author. If this be true, he would be a bold critic who would run counter to such an assertion, and proclaim a work like *Ecclesiastes* to be a literary fraud. What I desire to show is that, when the whole is carefully studied, the words supposed to proclaim the Solomonic authorship are capable of an entirely different interpretation.

As a preliminary to all interpretation the exact literary form of the work must be settled. *Ecclesiastes* is not a book with a continuous argument, but is a miscellany of wisdom: made up of a number of reasoned compositions, such as I designate essays, and also strings of disconnected brevities — maxims, epigrams, unit proverbs. In these respects the work agrees with *Proverbs* and *Ecclesiasticus*; but it has one important point of difference from them. In *Ecclesiastes* the essays, though each is an independent composition, unite in a common drift of thought; and they are further bound into a unity by a prologue and epilogue. This again is what we might expect. The entirely isolated observations which make up the matter of *Proverbs* were, in *Ecclesiasticus*, found so far drawn together as to be grouped into 'essays.' In *Ecclesiastes* there is a further advance, and all the essays are drawn together into a sequence. But this is not inconsistent with the fact that here, as in *Ecclesiasticus*, disconnected sayings are used to fill in gaps between the more important compositions.

This recognition in *Ecclesiastes* of portions of the whole as outside the general argument must not be dismissed as an example of that vicious criticism which, in analysing a book, forms a theory and then pronounces spurious those passages which do not harmonise with it. Partly of course this determination of the technical form of the work is based on internal evidence, and I must leave the arrangement presented above to speak for itself. But it is further supported by the analogy of the other books of wisdom which display the same features. A more important confirmation still is the passage of the epilogue in which the author describes the contents of his work.

> And further, because the Preacher was wise, he still taught the people knowledge; yea, he pondered, and sought out, and set in order many proverbs.

'Pondered' suggests original composition, and it is unnecessary to remark that a large part of this work bears the impress of a highly individual thinker. 'Sought out' may well mean borrowing from others; there are not a few of the miscellaneous sayings which lack the peculiarities of expression that characterise the book as a whole, and may be supposed to have been borrowed from others. 'Set in order' describes the careful disposition of the parts between a prologue and epilogue which bind them together. The author goes on to state his conception of the limits of philosophic writing.

> The words of the wise are as goads, and as nails well fastened are the words of the collectors of sentences, which are given from one shepherd. And as

for more than these, my son, be warned: of making many books there is no end; and much study is a weariness of the flesh.

The purpose of the whole of *Ecclesiastes* has been to serve as 'goads,' or stimulus, to wise conduct; and the image of 'nails well fastened' fits in with the special purpose of Essay IV — to secure in pithy notes those results of detail which wise thinking has yielded, in the absence of power to solve the mystery of the whole. Thus to invent and collect, and by arrangement to stamp the whole with the individuality of a single mind — a flock gathered by a single 'shepherd' — this represents to our author the furthest limits to which philosophy can safely go. When he proceeds to warn against what is 'more than these,' it is surely not straining his words to see in them protests against books which in continuous argument pretend to solve the whole mystery of things, the impossibility of which is the chief thought of *Ecclesiastes*.

With the form of the work thus determined as a suite of five essays, separated by miscellaneous sayings, and bound together by a prologue and epilogue, we are prepared to consider the question whether this *Ecclesiastes* asserts itself as the composition of Solomon. When we turn to the prologue and epilogue, where it is most natural to expect light on the authorship of a work, we find not a single mention of Solomon, nor anything to suggest his personality. Indeed, so markedly is this absent from the epilogue, that those who hold the traditional view are driven to doubting the authenticity of these final sentences. Again, there is no suggestion of Solomon in the miscellaneous sayings, nor in four out of the five essays. On the contrary, there are in these portions of the book several passages which it is difficult to fancy the historic Solomon as writing; and his general tone as he describes life is that of one who endures the oppression of the powerful, or at least sympathises with such suffering, rather than that of one who has held power in his own hands. The connection with Solomon is wholly confined* to what is here called the first essay (from verse 12 of chapter I to the end of chapter II in the biblical arrangement); but this portion of the book is entirely occupied with Solomon. It will be urged that if this section is from the pen of Solomon then the general unity of connection between this and the other sections will extend the Solomonic authorship over the whole work. This is a fair argument; but on the other hand, if it can be shown that the words supposed to assert authorship are susceptible of another interpretation, then this confinement of the personal matter to a single essay will become a consideration of great importance.

This essay opens with the words, "I the Preacher was king over Israel in Jerusalem"; and proceeds to narrate a survey of life and all its good things. It is quite natural for a modern reader, in whose mind the idea of individual authorship is a matter of course, to understand these words as announcing the writer of what he is about to read. But to the student of Comparative Literature the expression will be equally suggestive of another meaning — that this King Solomon is not the author but the *hero* of what is to follow. A modern philosopher as a matter of course gives out what he is to say in his own name. But it was a frequent custom in the literatures of antiquity to clothe a philosopher's thinking under some dramatic personality. Thus Plato never speaks in his own name, but puts his thoughts into the mouth of Socrates in dialogue with other personages; no one supposing that Socrates said what is thus attributed to him, but the writer conveying to all that he regards himself as of the school of Socrates. The Pythagoreans made it such a point of honour to speak their thoughts in the name of their common master, that they regarded the violent death of one of their number as a judgment on him for the selfishness of speaking in his own name. To how large an extent the same spirit prevailed among the wise men of the Hebrews is powerfully suggested by a passage of the Palestinian Talmud, which says that

* I have not thought it necessary to refer to the sub-title: on which see below, page 1636.

"Scripture, Mishnah, and Talmud, and Agadah, *and even that which the diligent scholar was destined to point out before his master*, were already spoken to Moses from Sinai."* In the Bible itself we are able to see how much more prominent to its arrangers is the matter of the book than its authorship, in the fact that the titles (outside prophecy) reflect the former; the Books of Job, of Ruth, of Esther, of Joshua, of Judges, of Samuel, of Kings, are works of which these personages are heroes, not authors. But there is a parallel closer at hand. This very companion work to *Ecclesiastes*, which is written in Greek, and belongs to a date not far removed from the Christian era, nevertheless is found to use the same personality of Solomon; its middle essay — like this first essay of *Ecclesiastes* — narrating in the first person an incident of the historic Solomon, and on it as a text preaching in his name to other kings; while this personality, which has not appeared until that part of the book, is dropped when its purpose has been served. In precisely the same way, the author of *Ecclesiastes* in this essay identifies himself for the moment with Solomon, in order to picture an imaginary experiment which could have been fully carried out only by Solomon, as the one personage who united the supreme forms of wealth, of wisdom, and of power.

It seems reasonable, then, alike from literary usage and force of context, to understand in the opening words of this first essay a reference to something other than authorship. We now catch the significance of the circumstance that outside this particular section no trace of Solomon appears throughout the whole book. We must remember again how the whole weight of internal evidence is found by experts to tend in the opposite direction; so much so that one of the most eminent of them has made the remark that if *Ecclesiastes* be by Solomon there can be no such thing as a history of the Hebrew language. In view of all these considerations it becomes necessary to dismiss altogether the Solomonic authorship of *Ecclesiastes* as a misunderstanding coming down to us by tradition from an uncritical age.

Who the author of the book was, and what is its age, I do not care to discuss. All that I have been anxious about has been to remove, even for the least critical reader, the great obstacle to the understanding of *Ecclesiastes* which the mistake as to its authorship has interposed. I believe no great work has ever been so much misunderstood in its whole spirit as this present book of wisdom. Commentators have come to it with the preconceived idea that they were to read the pessimism of a broken-spirited debauchee; and what writing is strong enough to fight against a preconceived idea of interpretation? Those who will resolutely dismiss from their minds associations with the personality of Solomon will, I believe, as they follow the work be able to catch a spirit of a totally different kind.

When we approach *Ecclesiastes* from the side of the scriptural philosophy contained in the various books of Wisdom, we find that a great change has come over the spirit of Wisdom literature. The wisdom of *Proverbs* and *Ecclesiasticus* united two ideas: the wise observation which should guide conduct, and the sense of divine harmony in all things which continually presents itself as a theme for adoration. In *Ecclesiastes* we find that a violent divorce has taken place between these two conceptions. As regards wise conduct our author is as devout as his predecessors. But 'wisdom' as a name for the grand harmony of all things has disappeared; and in its place has emerged an idea expressed by the characteristic word 'vanity.' The word 'wisdom' is indeed used for the harmony of the whole in a few negative passages that express the failure to find it; but for the most part there is a studious substitution for it of other terms, such as "the work that God hath done from the beginning even to the end." There is further the significant use of the expression "all things" — "all things are vanity," "all things are full of weariness" — to convey what seems

* Quoted in Smith's Dictionary of the Bible, article *Ecclesiastes*. See, also, below, page 1636.

a broken unity. And adoration has disappeared; reflection has been turned upon the harmony of the universe, and the writer finds only a mystery which he despairs of solving.

The prevailing impression of *Ecclesiastes* is that it is wholly made up of this despair. But if we follow the writer through his sequence of essays, we shall find how he sways between the negative failure to interpret the universe, and certain positive thoughts, which, though subordinate, are yet steadily gaining ground as the thinker proceeds from his commencement to his conclusion.

The Prologue is wholly negative. The totality of things is incomprehensible — a vanity of vanities — and the effort to interpret it is so much lost labour. In the things of nature there is no movement which is not movement in a circle; in human inquiry there is no attainment nor satisfaction. In the succession of events there is no advance, and in the succession of the generations of mankind there is no continuance, or 'remembrance' of one generation by another.

Then we get the First Essay, in which the author takes up the personality of the historic Solomon, as the individual endowed by tradition with the combination of all objects of human envy, in order to describe an imaginary experiment, by which the several kinds of good things are to be successively subjected to review, with the only result that each will be found wanting. First, Solomon is supposed to accumulate all possible objects of pleasure, including those that their enemies would call follies; but all through he is to retain his 'wisdom' or power to analyse. The experiment is supposed successful as an experiment: for his heart does rejoice because of all his labour. But this is his only 'portion' from it; for when he comes to make his survey, all proves 'vanity.'

Next, Solomon is to turn reflection on to wisdom itself, together with its opposite, madness and folly, to see if here any genuine satisfaction is to be found. He sees at once that wisdom excels its opposite as light excels darkness; but this is neutralised by the further consideration that one event of death awaits the two. Next he analyses 'labour' — the production of goods as distinguished from the pleasure which consists in consuming them. But this again appears hateful in the light of death, and the necessity of leaving to another, who may prove to be a fool. There is yet a fourth question before Solomon's experiment will have been exhaustive: may wisdom be found in appreciating the process, as distinguished from the result, whether of pleasure-making or labour? But the thought occurs that this power of appreciating life as it passes is a special gift of God, and does not depend upon the individual himself. The fancied survey has in all its departments ended in illusion.

This first essay then is negative, with one positive thought — that natural happiness, or the appreciation of life as it passes, is a special gift from God.

The Second Essay might be entitled, "The Philosophy of Times and Seasons." A particular theory of life is brought up for examination. It seems very likely that the writer has in mind the preface to the fourth book of *Ecclesiasticus;* but the terms are not precise enough for us to insist upon this. The point of the theory is that the sphere of wisdom does not lie in the Whole but in the Parts; that all things have an interest of their own — have their 'seasons' — and that here may be found an interpretation of life which may stand testing as 'wisdom.' Having stated this view in the form of a sonnet, the Preacher proceeds to meet it with four objections. First, it is true that the parts have an inherent interest of their own; but equally inherent and God-implanted in man is the questioning of the universal — he hath set the 'world' in their heart — and this is a questioning which makes satisfaction impossible. Further, this appreciation of the interest in the details of passing life is a God-given thing, and God will act upon fixed principles which no effort of the individual will ever alter. A third consideration is that the 'seasons' of things are seen reversed: wickedness is seen in the place of judgment. A momentary thought suggests Does not

this imply an hereafter in which all these things will be set right? The thought is dismissed: the facts may equally suggest that there is no difference between man and the beasts in the final event; death is the end of all alike. As a fourth objection comes the thought of those things which no 'season' can make interesting; and with a gloomy picture of oppression, envy, and failure this second essay comes to an end.

It has been negative in its general spirit, like the first. But the positive thought of that first essay — that true happiness is the gift only of God — has been repeated with emphasis.

The Third Essay is on the Vanity of Desire. Attainment without satisfaction, attainment followed by hurt and final failure, desire prompting effort only to encounter limitations inherent in humanity itself, while the knowledge of what is truly desirable will be given only by a future which the short life will never see: all these topics are briefly touched. But the place of prominence in this essay is devoted to two companion pictures: on the one hand is exhibited God-given wealth with God-given satisfaction in it, and on the other hand the same wealth granted by God and the satisfaction withheld. This last is pronounced the worst of all fates — an untimely birth is better than he. By contrast we may say that the other side of the picture presents the highest human good; and this is nothing else than the natural, God-given happiness which the previous essays have emphasised.

The Fourth Essay starts with the impossibility of reaching the 'wisdom' that is so far off and so exceeding deep; but recognises an employment yet left for the wise — to search out what distinctions of things are possible to be made, as if notes by the way to a wisdom the traveller never expects to reach. The essay is entirely in the form of such disconnected notes. The mournful mysteries and paradoxes of our existence are passed in review by our author, each touched with his marvellous felicity of descriptive suggestion. Only two paragraphs need be noted here. In one he has been describing the spectacle of the oppressor and his innocent victim coming to the same end of death and oblivion, and how such impunity of evil causes the hearts of the sons of men to be fully set in them to do evil. He continues:

> Though a sinner do evil an hundred times, and prolong his days, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

In the other case the Preacher breaks away from his gloomy thoughts, to apostrophise in a tone of rapture the man who has found natural happiness.

> Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works.

In this fourth essay then, notwithstanding its general tone of gloom and despair, the writer recognises again the wholesome enjoyment of life, and how it constitutes God's special stamp of approval. And this positive thought is reinforced by another; that, in spite of all appearances to the contrary, it cannot be other than well with the righteous and evil with the wicked.

When we come to the Fifth Essay, the positive tone has triumphed over the negative, and made it subservient.

> Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.

Life is a thing of joy. But it is a joy shadowed by 'vanity': the gloomy mystery of life is to emphasise its happiness. The coming days of vanity are a reason for cherish-

ing life while it lasts; the coming days of feebleness a reason for a more early recognition of the Creator.

The Epilogue gathers up the results. The totality of things is incomprehensible. The function of wisdom, on its theoretic side, is limited: wise thoughts may be collected on the details, but to go further and attempt the mystery of the whole is lost labour. And on its practical side, all duty is summed up in one conception — human works within the limits of God's commandments.

The whole thought of *Ecclesiastes* is now before us. Its negative side is the abandonment of the mystery of the universe as insoluble. Its positive thoughts are two — immovable faith in God and duty, and sympathy with natural happiness. I believe a prejudice has been created against the system of *Ecclesiastes* — especially with those who have had the idea of Solomon in their minds — by the repeated occurrence of such words as 'eat and drink,' 'mirth,' 'be merry'; and they have felt that its philosophy could be summed up in the saying, "Let us eat and drink, for to-morrow we die." But this is to be misled by a mere feature of literary style. A marked characteristic of *Ecclesiastes* is its use of symbolic phrases; the final essay terminates in a *tour-de-force* of symbolism by which all the infirmities of old age are worked up into a picture of beauty.* Now, just as this writer uses such expressions as 'under the sun' over and over again as a formula for the world of the actual, so the phrase 'eat and drink' is his regular formula to express, not only what is sensuous, but all appreciation of what life brings. This may be traced by a careful reader always, but it becomes indubitable where the expression 'eat and drink' is applied to riches and to labour, and even to honour:

> ' — a man to whom God giveth riches, wealth, and honour, so that he lacketh nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, etc.

There is throughout no note of abandonment to the revel, but the thought is always of simple satisfaction with the play of life: and this it is which the Preacher considers the special gift of God to his chosen. I say boldly that there is nothing unwholesome in *Ecclesiastes*. The tradition of Hebrew and Christian religion has in actual fact laid too much stress on the sterner side of things; it is good that at least one of the sacred canon should be found to remind us that one duty of life is happiness, and that nothing in religion can be higher than praise. We should have expected such doctrine from a system of thought in which had been incorporated some simple theory of providence. But to find a thinker whose analysis of the universe has broken down in perplexity, yet clinging resolutely to the ideas of God and duty, and keeping his sympathies with happiness fresh — it is this which makes the chief charm of *Ecclesiastes* as an item in the world's great literature

But it may be asked, Is there nothing ignoble in the pessimism which, with such painful iteration, insists on linking man with the beasts in their subjection to the common enemy death? Pessimism there is, but surely nothing ignoble. For it is impossible to read *Ecclesiastes* without seeing that the writer is one who longs to believe in a future, which absence of evidence forces him to reject; as he presses his search for intellectual satisfaction it is the hand of death which he finds closing up every avenue of thought along which he has attempted to trace wisdom. The passionate tone with which he dwells upon the topic of mortality is prompted by the sense of honour, which will make a man judge with special severity the evidence of what it is his interest to believe. It is however this despair of anything beyond the grave which makes the main point of conflict between *Ecclesiastes* and the companion work which has yet to be considered.

*Compare the note On Formulæ: below, page, 1536.

In its literary form *The Wisdom of Solomon* is peculiar, not to say unique. It is a series of Discourses on texts. The texts are gnomic sentences standing out in their independence from the surrounding matter, in which the clauses are, after the manner of Greek prose, bound together in the closest relation by connecting particles. Such discourses are an expansion of the maxims, which — as I have used the term in this work — consist of prose comments on gnomic texts; and maxims of this kind form an important part of Wisdom literature.

Another feature of the present work is what may be styled Analytic Imagination: not the spontaneous picturing of scenes, of which Hebrew literature has its full share, but a conscious and artificial filling in of details into the outline of another writer. The Plagues of Darkness, of Hail, of the Smiting of the Firstborn, make passages of *Wisdom* which catch the attention of every reader. *Exodus* had been content to describe such events in brief though pregnant phrases. The present writer expands those phrases into elaborate and wonderful pictures, with touches that are the product of a reflecting mind turned upon the story of the older writer. It thus appears that this feature of *Wisdom* is of the nature of a comment on a text: in fact, we have here the intrusion of commentary into creative literature.

The next characteristic of the author of *Wisdom* is no less peculiar: he is the great master of the Digression. St. Paul, and St. John in his Gospel, make much use of digressions, and some of their noblest passages are to be ranked under that head. But with the present writer the digression seems to be an end in itself. In the long final discourse there appears an elaborate chain of digressions, and digressions from those digressions, and digressions removed a degree further still, like Chinese boxes one within another; when the last degree of removal has been reached, the writer returns regularly on his steps, picking up without fail the broken threads, and thus resuming his argument by steps as formal as those by which he had departed from it. In my notes will be found a Syllabus of the whole work, in which these transitions are accurately marked; and when the law has been caught, the clear thinking of our author is at once apparent. The spirit of digression appears again in what seem awkward parentheses as they stand in the text, but which fall into their natural proportions when they are treated — as I have ventured to treat them — by the modern device of footnotes. For what is a footnote but a digression? And footnotes and digressions alike are, to all intents and purposes, comments upon that portion of the text from which they branch off.

Of a similar kind is one more feature of this author's style. The discourses, though they are independent, are yet, so to speak, 'dove-tailed' together by the way in which the final thought of each leads directly to the next; in the case of the last two the texts are the concluding words of the discourse that precedes. The effect is that each successive composition is of the nature of a digression from the composition standing before it, but a digression which is expanded into an independent piece of writing.

Thus it appears how all the peculiar features of the present writer are variations of one conception, that of a comment on a text. Though I know of no parallel case, yet it is intelligible that such unique literary form should be the product of its age. The language of *Wisdom* is Greek, but it is a part of the literature of Palestine. Now, in the interval that separates between the Old and New Testament the chief literary activity was directed into the channel of oral comment on the law. The spirit of commentary has in this one work crystallised into literary form; and as its representative *Wisdom* will hold a permanent place in world literature.

The above are the morphological features of *The Wisdom of Solomon*. But another point must here be touched upon. The more the work is studied, the more interesting becomes the question whether it is not an answer — but always a veiled answer — to *Ecclesiastes*. The consideration of this point will force itself upon us as we survey the series of discourses.

The brief Opening Discourse is on Singleness of Heart: how crooked thoughts and murmuring words frighten wisdom away; while "that which holdeth all things together" must hear every secret utterance. At first sight it is difficult to see what is the purpose of this single paragraph, marked out by its form as a separate discourse. Why insist so strongly on the commonplace of the Divine omniscience? and why devote half the paragraph to 'secret murmuring,' which cannot be considered a characteristic vice of the 'judges of the earth' to whom the warning is addressed? But the passage becomes full of point if the author can be understood as glancing at the opening essay of *Ecclesiastes*. In that essay King Solomon was pictured as indulging his soul in all pleasures and 'follies,' only keeping his wisdom with him in order to try the philosophic worth of such a life. The present discourse pronounces such an experiment a contradiction in terms:

> Wisdom will not enter into a soul that deviseth evil, nor dwell in a body that is held in pledge by sin.

The 'murmuring' on which our author lays such stress may well be directed at the pessimism of the Preacher. The concluding thought, that such false speech 'destroyeth a soul,' forms a link to the next discourse.

In the Second Discourse the antagonism to *Ecclesiastes* stands more clearly revealed. Its very text speaks of a mistaken life "courting death"; and the first words of comment declare boldly that God made not death, that righteousness is immortal; it is ungodly men who by their words and life have "made a covenant with death." Their words are presented as an invitation to death in a monologue, in which the ungodly seem to be expanding phrases of the Preacher as they declare that their life is a chance, that there is no return from Hades; come then (they say) let us enjoy the good things that are; and from this they proceed to the further thought of persecuting the righteous because their ways are so different from their own. Is this a fair representation of *Ecclesiastes?* By no means, nor is it meant to be. It is not the Preacher himself that is attacked, but the easy perversion of his views of life which may be made by others. An exalted soul in spite of speculative despair clings to God and duty; but the same theory of life may be wrested by the ungodly to their destruction.

In one of his grand outbursts the author cries that the souls of the righteous are in the hands of God: thus turning against *Ecclesiastes* one of his own phrases (ix. 1). Their seeming death is but a trial of them; in the 'time of their visitation' there awaits them splendour, a position in the hierarchy of God, and the grace and mercy he reserves for his chosen.

At this point the tendency to digression appears. The author is going to supplement the monologue of the ungodly in this world with another monologue when they are awakened beyond the grave. But first he breaks off to notice the hopes of the ungodly, that is, the substitutes of earlier thought for this hope of immortality. These substitutes are two: life over again in posterity, and length of days in this world. As to the first, the brood of the ungodly is unstable and rests under a curse: better than this is childlessness with virtue. And again, the old age of the wicked is without honour; whereas (another noble passage declares) the life cut short may be the life crowned; made perfect in a short time, and caught away lest the bewitching of naughtiness should bedim innocence.

The author now returns from his digression: catching up the phrase 'grace and mercy to the chosen,' he paints the overthrow of the opponents of the righteous, how they are in the grave dishonoured carcases, and how for them comes a day of reckoning, when they behold their despised victims standing in great boldness and triumph. Another monologue expresses their amazement, and their sense of the vanity of that

in which they had confided. Then the author speaks to emphasise the fleeting nature of all unholy hopes. But here an unexpected trend of thought is found. In a brilliant picture the author describes the whole creation uniting in vengeance — but on whom? Not, apparently, on the wicked themselves, who have thus been followed through their life on earth to a judgment beyond the grave, but on the general empire of wickedness upon earth: for the climax is that —

> so shall lawlessness make all the land desolate, and their evil doing shall overturn the thrones of princes.

There follows naturally a warning to princes, whose greater responsibility will bring them greater punishment; and this makes the link leading to the third discourse. But meanwhile the question of the final condition of the wicked has been left unsettled.

In the Third Discourse the author has fully assumed the personality of Solomon, and in his name proposes to speak to other kings of wisdom: to speak without grudging, for wisdom desires the multiplication of the wise. Solomon is made to tell how he began with the helpless infancy of other men, and had to pray for the wisdom he sought. From his earliest youth he preferred this wisdom to all other good things.

Here comes one of the grand digressions. He preferred wisdom to all things; but in reality all good things came with her. In giving him this gift God gave him also the knowledge of all human and external nature.

> For himself gave me an unerring knowledge of the things that are: to know the constitution of the world, and the operation of the elements; the beginning and end and middle of times; the alternations of the solstices and the changes of seasons; the circuits of years and the positions of stars; the natures of living creatures and the ragings of wild beasts; the violences of winds and the thoughts of men; the diversities of plants and the virtues of roots. All things that are either secret or manifest I learned; for she that is the artificer of all things taught me, even wisdom.

This is a most important passage. The earliest wisdom was a reflection on human life: the 'works of God' in nature are mentioned only as a theme for praise. *Ecclesiastes* had touched external nature only to see in it a meaningless round of irresistible recurrence. But the above words imply that reflection and analysis have been brought to bear upon external nature; what to us is physical science has now become a part of wisdom.

But this digression is at once followed by another. We have seen how in the earlier writers 'wisdom' covered two ideas: wise conduct, and the adoration of the harmony that reigns in all things. In *Ecclesiastes* these two ideas had been divorced: the harmony of things was a mockery, and conduct was all that was left for wisdom. In this work the severed ideas are to be united more closely than ever: the wisdom that animates conduct and the wisdom that reigns through creation are one and the same. In the most famous passage of the book it is proclaimed how wisdom is all-pervasive, the spotless mirror of the working of God and an image of his goodness. Even *Ecclesiastes* had seen that wisdom excels folly as light excels darkness. For once the two thinkers are at one: being compared with light (says the present speaker) wisdom is found to be before it; for to the light of day succeedeth night, but against wisdom evil doth not prevail. She is indeed an effulgence from the everlasting light.

Returning from the digression, the discourse presents Solomon as repeating how he chose wisdom as his bride; for she would bring him riches, understanding, experience, glory abroad and rest at home. The only mode of obtaining this desire he thought to be prayer. *Ecclesiastes* had presented an imaginary incident of Solo-

mon, though one in keeping with the traditional conception of this personage. But here the historic incident of the prayer at Gibeon fits the writer's purpose; and along the lines of that incident Solomon is represented as invoking the wisdom that cometh from on high. Closing with the impossibility of knowing God's will without wisdom, the prayer reaches the thought that, when in the past men did right, it was through wisdom that they were saved: and these words are the text of the discourse which follows.

The Fourth Discourse gives us briefly, what the close of *Ecclesiasticus* had treated at full length, a succession of the Worthies of Israel. But the purpose is very different; the present writer mentions famous men not to praise them, but to trace in their career the full conception of wisdom. The preceding discourse had brought together again the elements of wisdom which had been severed in *Ecclesiastes:* the subjective wisdom which reigns in individual conduct, and the objective wisdom which binds together the totality of things. The two are now seen side by side in the Fathers. The discourse touches Adam's self-conquest after his first transgression; Cain falling away from wisdom in his anger; Abraham kept firm under sharpest trial; Lot's wife passing wisdom by and perishing; wisdom entering into the soul of Moses and enabling him to withstand kings. It tells also of the external Power that preserved Adam when he was a lonely thing in the midst of the whole creation; that called righteous Abraham out of his land; that found a way of deliverance for righteous Lot; that watched over the wanderings of Jacob and the checkered career of Joseph; that wrought deliverance for the people of God and guided them along a marvellous way through the Red Sea. But the discourse does not divide the two conceptions of wisdom as I am doing here; there is design in the way the writer sways alternately from the one to the other wisdom as he traverses the succession of the Worthies, as if to insist the more closely upon the union he has in the last discourse proclaimed. When the conclusion is reached, the conception of the objective wisdom as providence stands fully revealed; and it is a detail of God's providential care over his people that makes the final words of this discourse, and the text of that which follows:

> By what things their foes were punished,
> By these they in their need were benefited.

The Fifth and last Discourse is wholly given up to tracing this aspect of Divine providence in the deliverance of Israel from Egypt. Seven illustrations of the principle are treated at full length. Water was turned into blood for the enemy; water was brought out of the solid rock for the people of God. On the Egyptians came a plague of loathly vermin; dainty quails were sent to satisfy the appetite of the Israelites. While the enemy were plagued to their death by the noxious bites of the locusts, the people of God suffered serpent bites only for admonition, and then found a wondrous salvation. Rain unquenched by fire destroyed the food of Egypt; a rain of manna fed the chosen in the wilderness, sweetly tempered to every taste. Mystic darkness oppressed the oppressors of Israel; for Israel darkness was illumined by a pillar of fire. It was a night of deliverance and song to the fathers, that night which slew the firstborn of Egypt. To the chosen death came indeed as a trial, but in the righteous Phinehas a champion was found; the ungodly ventured a final folly, and upon them came strange death without mercy.

The long digressions of which I have spoken are occupied with kindred themes: how sinners are punished in that wherein they have offended; how such measured punishment is the mercy of Omnipotence, leading even God's enemies to repentance; how all idolatry is folly, but there are degrees in that folly, of which the Egyptians in their worship of things hateful shewed the worst; the origin of idolatry is discussed, and its spread till it became a corruption of all life. This matter is rightly presented

in the form of digression, for it is outside the strict thought of the text. But discourse and digression have kindred themes: the one celebrates providence, the other connects providence and God.

When we survey *The Wisdom of Solomon* as a whole, two impressions stand out from all others. One is the attitude which seems maintained throughout toward *Ecclesiastes*. The later work cannot be considered a direct answer to the earlier, because considerable part of the matter in each has nothing to represent it in the other. But the idea that the author of *Wisdom* has found a starting point in his antagonism to the thoughts of the Preacher seems forced upon us by the continual contrasts between the two works. *Ecclesiastes* had, without argument, insisted passionately on the limitation of life by the grave. *Wisdom*, equally without argument, assumes immortality as underlying its whole treatment of life. The Preacher, despairing of aught beyond death, rested his ideals on duty and happiness. The later work presents a picture of the ungodly using the same plea to justify their life of evil, and awaking beyond the grave to understand their folly. *Ecclesiastes* fancies Solomon undertaking an experiment in evil to see what it yields to wisdom. The other thinker hints how the very act of experiment is fatal to the wisdom sought; and calls up another part of Solomon's life to bring out, in the same imaginative picturing, how by prayer alone is the wisdom to be obtained of God. *Ecclesiastes* had found the whole sum of things an insoluble mystery, and seeks wisdom elsewhere. His successor first goes to God for wisdom, and with the wisdom so obtained unfolds all things of nature and history as an ordered scheme of providence.

The other main point to note is the enlarged conception of 'wisdom' that has come into this its last representative in scriptural philosophy. In *Proverbs* wisdom suggested wise conduct, with an ordered universe to adore. *Ecclesiasticus* adores the wisdom without and reflects on the wisdom within; but he adds the history of God's people, as a theme for that side of wisdom which is praise. In *Ecclesiastes* we must recognise an advance, for reflection has been extended to that which is without. But in appearance there is only a loss: for the works of nature and the course of events yield to his analysis nothing but vanity; life only is left for wisdom, and this is a life miserably limited by the grave. But in the fourth work the discord of *Ecclesiastes* has been harmonised by widening the sphere of wisdom. Life is no longer insoluble when life is extended to a future beyond death. History is added to the field which philosophy may analyse, and this writer's analysis sees in it an harmonious scheme of righteousness and the protection of the righteous people. Moreover, external nature is subjected to analysis; but this nature appears no less a theme for adoration. In its latest presentation Wisdom has recovered the harmony between the world within and the world without; and in its enlarged sphere Wisdom is identified with Nature, with Providence, with Immortality.

The Book of Job

To arrange works of art in order of merit, and discuss which are to be considered greater and which less, is outside formal criticism. All the same it is an elementary instinct of appreciation to express a sense of the greatness of a particular work by claiming that it is greatest. If then a jury of persons well instructed in literature were impanelled to pronounce upon the question what is the greatest poem in the world's great literatures, while on such a question unanimity would be impossible, yet I believe a large majority would give their verdict in favour of that which is the subject of the present introduction, the *Book of Job*.

It deals with the most universal of all topics, the Mystery of Suffering. Even the frivolous are driven by suffering to think about the meaning of life. For the theo-

logian, next to the existence of a good God, the most fundamental question is the presence of pain and evil in a world he has ordered. The significance of these terms is no less fundamental in philosophy. The whole of sociology rests upon the same basis of human suffering. If the theory of pain and evil is outside physical science, yet to fight against these makes great part of its practical application. And of poetry the larger half draws its inspiration from the tragedy of life.

For the treatment of so universal a subject Hebrew has advantages over other languages. It bases its verse system on a parallelism which is also a function of prose; accordingly it constitutes a highly elastic medium, which can shift at will from the measured beauties of verse to the freedom of prose, while the verse itself can reflect any change of feeling in some metrical variation. Again, what seems at first a defect of Hebrew literature in reality increases its range: the lack of a theatre to specialise drama has caused the dramatic impulse to spread through other literary forms, until epic, lyric, discourse, are all drawn together on a common basis of dramatic presentation. Thus of the two distinguishing features of Hebrew, the one draws together the different forms of poetry, and the other tends to unite poetry with prose. Thus in the *Book of Job* all these literary forms can be combined, and all the modes of thinking of which these forms are the natural vehicles. The bulk of the work is a philosophical discussion of the question of suffering, and different mental attitudes to this question are successively exhibited. But the philosophical discussion is also a dramatic debate: with rise and fall of passion, varieties of personal interest, quick changes in the movement of thought; while a background of nature, ever present, makes a climax in a whirlwind which ushers us into the supernatural. Interest of rhetoric is added for emphasis: the argument is swayed out of its course by sustained outbursts of verbal workmanship, such as are wont to rouse assemblies of men to strong feeling. Again, the situation, which is to be discussed with all these varieties of resource, is brought forward for discussion by a narrated story; a story so evenly poised between the two functions of story — epic and history — that readers are divided on the question whether the *Book of Job* is a narrative of fact or an imagined parable. All this does not exhaust the elements of this literary masterpiece. The human world which endures and meditates on the suffering is in the *Book of Job* presented as fringed round with another world, the region of transcendental existence from which prophecy draws its inspiration; and the question which is debated in the human drama has in the prologue been solved in the mysteries of heaven.

Not only have we here the whole range of literary expression applied to a universal topic, but another note of the universal is struck in the selection of the personages in whose experience and meditation the topic is to be presented. It is no mere poet's caprice that has located the story in the land of Uz. No doubt the scene is idealised; but the very name carries us to a conception of patriarchal life, which is a middle point in human development in touch with the whole of human experience. It is a full life that these patriarchs lead; there is no narrowness of external circumstances such as might cramp sympathy and mental vision. The description of Job's wealth displays the pastoral life united with the settled life of agriculture, and house or tent is used indifferently to express a dwelling place. The mention of camels implies traffic and merchandise which would draw out of isolation into world intercourse. Country has combined with city: we have the administration of justice in the gate, — simple justice, with its daysman to lay hands on combatants, its single witness, its simple infamy of the stocks. The picture stops short only of the enterprise and competition that tend to swallow up life in adding to the means of livelihood. The age of the patriarchs seems to make a borderland in social evolution, from which the whole can be studied; and a speech of Job describes with scientific precision the changes from the primitive commune to the turbulence of crowded life. But for themselves these children of the east have adopted a stationary life: absorbed in higher thoughts they

are content to sit still and let the world go by, as swift posts between great empires hurry past them, or the caravans of Tema stay a night in their neighbourhood, passing to and from the desert. In their thoughts they are familiar with the whole range of the larger world. They speak of kings and counsellors and judges and priests; of solitary sepulchral piles where the great lie with their buried gold; Egypt, under the name Rahab, is a byword with them. They have marked the lessons of nations in their rise and fall. They know of cities, the abode of the prosperous wicked, who cover their faces with fatness and have collops of fat on their flanks; the place also of prisons, slaves, and taskmasters. They talk familiarly of the gold of Ophir, and the topaz of Ethiopia, and can picture every detail of the miner's venture into the earth. War they know: the casting up of military roads and encampments, the warrior with his thick bosses of bucklers, his iron weapon and bow of brass; they know the chances of war, and have perhaps had their share in redeeming from oppressors, and delivering the fatherless from the casting of lots. They know also the robber bands, whose god is their strong right hand, breaking upon the prosperous out of their lairs in desolate and ruinous cities. Their knowledge extends even to the outcasts of mankind, savages gaunt with want and famine, gnawing the dry ground in the gloom of wasteness and desolation, children of fools, driven out of the land. Of all these extremes they are content only to know: they have themselves attained the golden mean of restful serenity, as far from the glitter of life as from its stains.

So, for all its simplicity, it is a stately life that is lived by these patriarchs in the land of Uz. For the young there are rounds of feasting on ceremonial days; sisters lend their presence to their brothers, for their joy is not sensuous indulgence but festal mirth. The old also have their days of observance, marked by solemnity and ritual offerings. As brothers and sisters are in the world of youth, so in mature life is the relationship of friends. Visits of ceremony are exchanged between these friends, and they behave with formal dignity of manners; it is an elementary instinct of order that leads Job's visitors to move together in their weeping, and rending their garments, and casting dust upon their heads; they sit down on the ground "for seven days and seven nights" before they can break in upon the silent majesty of grief. The speech of these patriarchs is sparing because it is so weighty: pointed words of wisdom, inherited riches of tradition multiplied by long brooding and observation; if there is occasion for more, it takes the shape of a formal curse or ritual oath of innocence. Their moral principles are as fixed as the laws of nature; if one is violated, it is as if a rock were removed out of its place. Their veneration is for antiquity, for tradition uncorrupted from without. The greatest of them feels that he is but of yesterday; no disputant can be expected to resist a cause supported by one "much older than his father"; they or their fathers have received wisdom from "those to whom the land was given, and no stranger passed through it." The greatest sensation of the poem, short of the supernatural climax, is when the aged have to endure, in astonished silence, youth breaking in to plead nervously for a view of truth separated by but a hair's breadth from their own. Thus, amid the various ideals which men have formed for themselves, the ideal of the patriarchs is the stable life: a life in league with the very stones of the field, that can laugh at destruction and dearth; a life of substance increasing in the land, that there may be no lack of relief for the distressed and hospitality to force upon the stranger: for what use is there in wealth but this? While the wicked are snatched away before their time, their own life is to reach its end with the stateliness of a shock of corn carried in in its season. Only with this last hope can they stave off the one thing inevitable, dark horizon bounding the light of their life — the thought of Sheol, into which every man must at last go down to return no more, a land of darkness without order, where in secret isolation he must abide, half consciously wasting from flesh to shade, stranger to all that has succeeded to his place, enduring to himself what pain there may be of flesh, what mourning of spirit.

Life in this land of Uz is a life of poetry; but it is poetry without books. Not a hint is to be found of named poets or quoted works. Job speaks of writing in a book in the same breath with writing on the rock; for inscriptions, or the indictment of an adversary, writing may be appropriate, but it never occurs to the speakers in this story to associate it with poetry. The floating literature of oral speech, in which the foundations of the world's poetry were gradually fashioned, is here seen in full sway. Moreover the people of our story are in close touch with the fountain of poetry — external nature. Violent things of nature have been within their experience: lightning bolts that destroy Job's whole wealth of sheep in a moment, winds from the wilderness laying low a hall of feasting, earthquakes, monsters of sea and land, to that remotest monster on the horizon of the imagination — the swift, whirling serpent that whirls round the earth and at times invades it, or darkens the sun in eclipse till pierced by the might of God himself. And the things of everyday nature make imagery for the poem: the rush, the flag, the spider leaning on his web, the flower cut down, the fallen tree, the landslip, the water wearing the stones. Nay, so saturated are the speakers with nature sympathies that they seem to pass beyond imagery; it is more than a fashion of speech when Job says that his steps are washed with butter and the rock pours him out rivers of oil, that his root is spread out on the waters, that God in his anger lifteth him up to the wind, and causeth him to ride upon it, and dissolveth him in the storm.

Above all, the life of the patriarchs is a life filled with God. Though the language of the poem is Hebrew, and the God worshipped is the God of the Hebrews revealed under his various names, yet we have not here the Hebrew religion as we know it in the rest of the Old Testament. Whatever 'the land of Uz' may be in geography, in essence its people are the worshippers of the invisible God from whom originally Abraham went forth, first of missionaries, charged with the work of founding a people who should uphold the worship of the unseen God against nations of idolators, until in his seed all nations of the earth should be blessed. Meanwhile, the patriarchs have maintained the worship of the invisible God at home. Throughout the whole work there is no mention of idols; the only false religion the most daring impiety can conceive is to offer homage to the fairest works of the Creator in the lights of heaven. Like Melchisedek, who gave his blessing to Abraham while the chosen people was yet unborn, like Balaam testifying from without Jehovah's care over his own, so these patriarchs worship Israel's God outside the ranks of Israel; if Abraham was the Friend of God, Job is before the hosts of heaven pronounced God's Servant on earth. Here then we see the religion of the Bible as a religion without a Law, without a Temple, with no national ritual, with nothing in which the modern mind can recognise a Church. The only revelation these patriarchs know is the vision vouchsafed to the individual worshipper; or rarely, at long intervals, "an angel, an interpreter, one among a thousand" raised up to tell the meaning of some strange experience. Their creed, as rehearsed in heaven, is to fear God and eschew evil. Their sense of God is as deep seated as their very consciousness: when Job's wife, in momentary distraction, bids him renounce God, it comes as an impulse to suicide. Their elementary feelings are fresh, and the religious sense in them is overpowering awe. It makes their whole life one of hallowed restraint: the besetting God numbers their steps, they "make a covenant with their eyes," they dread lest they may for a moment walk with vanity; with more than the sensitive conscience of a Greek chorus they will not curse an enemy, lest they may be asking for his life. Divine providence they conceive as an enlargement of their own ideals, redressing the wrongs of the poor, taking the crafty in their counsels; mercy too mingles with judgment, and he who maketh sore bindeth up. Sickness, earthquake, and every human event is fraught with meaning. The Divine presence fills the universe, from the council of the holy ones on high down to the shades shivering beneath the seas; while in the nature that

comes between it is the Divine hand alone that stretcheth out the north over empty space, and hangeth the earth upon nothing. And at times there is a more awful sense of his nearness:

> Lo, he goeth by me, and I see him not:
> He passeth on also, but I perceive him not.

For the Tempest is the Presence passing through the startled earth, shrouded in the clouds with which he closeth in the face of his throne and the thick darkness cast under his feet. The craving to enter into that Presence is for Job religious ecstasy.

In such an atmosphere as this the story is to move, which shall first exhibit human suffering that is unique, and then concentrate upon this suffering light from successive points of view.

The Prologue introduces us to the Court of Heaven, and presents the Lord surrounded by his council of holy ones. Two days of the Lord are represented, days of ceremony and ritual observance, so it would seem from the recurrence of formal phrases. The sons of God pass in review before the throne, and are questioned as to the provinces of the universe which they have in charge. Among them comes 'the Satan.' Most unfortunately, the omission in English versions of the article has led the popular mind astray on this incident. Unquestionably in this passage, and the precisely similar passage in *Zechariah*, the word is the title of an office, not the name of an individual. The margin of the Revised Version gives 'the Adversary'; the word expresses that he is the adversary of the saints in the same way that an inspector or examiner may be considered as adverse to those he inspects or examines. It is easy to understand how such a title should pass over to form the name of an individual — the Adversary of God, Satan the prince of Evil. In the present case he describes his office as the inspection of earth: "going to and fro in the earth, and walking up and down in it": he uses just the language applied in *Zechariah* to the ministering Spirits who carry out the divine decrees in our world. He appears on the scene among the sons of God; and there is nothing to distinguish his reception from the reception of the rest. As other sons of God may have one or another of the 'morning stars' in their guardianship, so the Adversary is the Guardian Spirit of the earth.

The Lord instances Job as his perfect servant on earth. The Adversary, according to his function, indicates the impossibility of judging on this point, since Job's life is wrapped in a prosperity that would make the worship of the heart indistinguishable from an interested lip service, to be abandoned as soon as the prosperity were withdrawn. Those who come to this work with associations of the other 'Satan' not entirely dismissed see in the attitude of the Adversary here personal malignity, or a sceptical doubt as to the possibility of disinterested worship. I can see neither. That there is no malignity is evident from the absence of any expression of divine displeasure, an absence the more marked from the fact that in the precisely similar scene in *Zechariah* a too urgent Adversary is rebuked by God. For the other suggestion, it must be remembered that the question raised by the Lord is nothing short of perfection on earth: in regard to so high a state the smallest doubt must be pressed. No one would see a sinister motive in a scientific experimenter, who revised his plans because his experiment was shown to be one degree short of being exhaustive. If it be objected that the idea of scientific experiment is out of harmony with the situation, I would ask what else is implied in a 'state of probation'? This much may safely be said: so vast is the disproportion between the suffering of the individual and the question of the possibility of earthly perfection, that Job himself, could he have assisted at that session of heaven's court, would have gladly assented to the test of the Adversary.

By permission then of God we have the fire from heaven, the winds of the wilderness, the forayers of the desert, concentrating their powers in a single moment to bring about a colossal ruin. It is encountered by as colossal a patience. In orderly dignity Job goes through the gestures of bereavement, bidding farewell to all the accessories of life, which have left him only his naked manhood. But when he turns to his God, he shows no tearful resignation, but a grateful courtesy, that hastens to make mention of the giver when the gift has been taken away.

> The LORD hath given, and the LORD hath taken away:
> Blessed be the Name of the LORD.

When the Council of Heaven reassembles God triumphs in his servant. The Adversary no less honours him, in proposing yet more implacable trial: he acts in the spirit of some mechanician who tasks himself to devise some terrific strain, in admiration of a substance which has stood an extremity of testing. Nor is the Lord any more doubtful of his servant: and the test is permitted. Job is smitten in his person, with skin disease at once agonising and loathsome. He must creep out, as unclean, from the village, and sit down on the ash-mound with other beggars and outcasts. There as he sits in his misery, his good wife — no less patient than Job in all that had touched herself — breaks down when she gazes on the suffering which she can neither share nor relieve, and speaks wild words, which Job gently rebukes. To him it seems meanness that a man should accept from a wise providence things of good, and draw back when its dispensations are things of evil.

The Prologue has served its purpose of setting up, by supernatural machinery, a spectacle of suffering equally severe and undeserved. The questions generated by such a spectacle it leaves to be debated in the limited sphere of human knowledge. But already this prologue has in the superhuman mysteries it has unveiled suggested a *First Solution of the Mystery of Suffering: Suffering a test of saintship, made the more severe as the saintship is stronger to endure.*

The materials for our drama are gathering. The sufferer sits on the ash-mound as on a stage, with all surrounding nature for scenery; round about stand a chorus of silent spectators, gazing on the fallen glory of their land; travellers too stop to wonder at the sight, some smiting on their breasts as they go on their way to spread the sad story abroad, some lingering, like Elihu, to gather wisdom. At last the three Friends of Job, in the pomp of woe and exalted station, have arrived; the spectators reverently make way for them to ascend the mound and sit opposite their comrade on the bare ground. The scene is complete: yet all wait for the suffering hero himself to break the painful silence.

He opens his mouth in a 'Curse.' Once more an infelicity of translation (corrected in the Revised Version) has led the English reader astray. The word is quite different from the expression for 'renouncing God,' used before. In what Job proceeds to speak there is not the smallest approach to the sin which the Adversary thought possible for Job, and Job thought possible for his children. He does not renounce God, but appeals to him; he does not complain of what has been taken, but only asks for the stripped and suffering life to be brought to a speedy end; even Job's Friends attack, not what he says, but what he has failed to say. What then is his 'Curse'? As the Hecuba of Euripides cries in her total ruin:

> Even here the unhappy have a muse,

so Job simply sets his woe to music — the music of an unsurpassable lyric elegy. All variations of darkening that fancy can suggest are invoked to blot out that day which betrayed Job into life. The dreaded Sheol is viewed as a world of stately rest

in comparison with the singer's crushed life. And why should longer life be thrust upon a heart that is broken?

This last is the starting point of the whole discussion. Though surely the gentlest of murmurs, it is enough to show that Job has separated himself from that which is to the Friends the truth of truths, and which may be here presented as a *Second offered Solution of the Mystery of Suffering: that all Suffering is judgment upon sin.* The discussion that follows may be analysed in detail, and it is so analysed in the notes to this book: notes which are arranged according to the metrical sections of the poem, for as the student of Comparative Literature will be prepared to find — in so highly wrought a dramatic poem a change of the metrical system accompanies every change in the tone or movement of a scene. But it must at the same time be remembered that this is a dramatic debate even more than a philosophic discussion: passion and personality are factors in the movement. The Friends appear before us as persons absolutely committed to a fixed theory of life. Their minds are closed: Job's objections do not disturb their confidence for a moment, while they pour out in voluble eloquence generalities which are in accord with their theory. And resistance to their view of God's action they treat as resistance to God. Against them is pitted a Job who has been the ideal of the views they and he had held, but who has spiritual life enough to cast them aside now that they have proved insufficient; he dares to have an open mind on a fundamental question of divine action; though servant of God he can appeal to him against his own visitation, and impeach God's providence in the name of God's justice. Accordingly, minute connections of argument seem to me less important than to catch the general play of feeling and prominent trains of thought which are found in Job, as he is thus tossed to and fro in waves of passionate utterance, beating against the immovable rock of the Friends' theory.

Eliphaz opens for the Friends with dignity and tenderness. He has the delicate task of hinting that the ideal of human perfection has been shown by his afflictions to be a sinner. But his opening words speak of nothing but Job's kindness with other sufferers, and how he would strengthen them with the consolation Eliphaz now offers to himself. Thus the first word of the Friends' doctrine is made a word of hope: if affliction were an accident, springing without seed out of the ground, then indeed Job might despair; but since it is only they who have sown iniquity that reap its fruit there must lie a way of return to prosperity by forsaking the sin. The basis on which the doctrine of the Friends rests — the infinite distance between God and finite man — is developed by Eliphaz in a story of a Vision, in which a supernatural voice proclaimed to the terrified sleeper that mortal man could not be just before God: that thus from a visitation of God there can be no appeal. Then Eliphaz passes to the happy restoration which follows the divine correction, and finds a conclusion in a musical sonnet picturing the ideal life of the restored Job.

When the other two Friends come in their turn to speak, there is more rebuke in their tone, because they have Job's resistance to meet. But substantially their position is that of Eliphaz, Bildad supporting it from nature and tradition, Zophar by dwelling on the infinity of God. And both are careful to emphasise the happy future that will follow on submission.

As Job meets these successive speeches, there is no calmness in his tone, but he reaches the full height of passion at once. He does not claim to be sinless, but he knows that no sin of his can explain the total ruin which has descended upon him: why cannot God forgive his iniquity and let him die? The basis on which the Friends have rested their doctrine he turns against them: it is just this infinite distance between man and God which makes it impossible to bring his cause before the mighty Judge; there is no daysman to lay hands on his adversary equally with himself; a God before whom the pillars of earth tremble, and kings and counsellors are in his

hands as spoils, is an irresponsible omnipotence to whom the perfect man and the sinner are alike nothing.

> Though I be righteous, mine own mouth shall condemn me:
> Though I be perfect, it shall prove me perverse.
> Though I be perfect, I will not regard myself;
> I despise my life,
> It is all one; therefore I say,
> He destroyeth the perfect and the wicked.

Thus Job is led to what is one of his fixed trains of thought: that this affliction is persecution: a persecution by God of God's own handiwork. For God has poured him out like milk and curdled him like cheese; he yet watches against him as if he were a sea-monster, and shows himself a marvellous hunter, harassing a driven leaf. As to the doctrine of judgment on the wicked, the very beasts of the field know it: yet does that alter the fact that the tents of robbers are found prospering, while the just man is made a laughing-stock? Job thus recoils from the false friends who have given him rebuke where consolation was due, brooks found by the thirsty traveller to have run dry in the sands of the desert. They will lie on God's behalf: Job though God is slaying him will wait for him. So, by a strange irony, Job's antagonism against his friends' misconstruction is leading him to appeal from them to the very God he had before pronounced inscrutable, and in his almightiness indifferent as between righteous and wicked. At the climax of this portion of the drama the thoughts of the hero sway to and fro — and the metre, with its 'pendulum figure,' sways with them — between the effort to make this appeal, and the overpowering awe of the Being to whom he is to address his cause. And at this point the feeling of awe gains the mastery; in the final section Job falls back into the picturing of the hopeless life of man, too short and feeble to attain the vindication which is its due: the fallen tree may revive again, but man lieth down and ariseth no more. Here we get the first gleam of that new thought, which is to light up Job's despair from time to time: how happy would Sheol itself be, if only there could come a vindication of his cause beyond it.

> Oh that thou wouldest hide me in Sheol,
> That thou wouldest keep me secret, until thy wrath be past,
> That thou wouldest appoint me a set time and remember me!
> —— If a man die, shall he live again? ——
> All the days of my warfare would I wait till my release should come;
> Thou shouldest call, and I would answer thee:
> Thou wouldest have a desire to the work of thine hands.

But no: the thought is dismissed as unthinkable: man's hope is destroyed with the slow certainty of the crumbling landslip, and in the grave he suffers to himself, ignorant of happiness or woe that is in the world above.

In the second round of speeches there is intensification of feeling on both sides. The speakers interrupt one another; each supports his views, not with argument only, but with *tours-de-force* of sustained rhetoric, enumerating instances or elaborating pictures. On the side of the Friends there is no advance except in the expression of their views. But Job's thoughts and feelings are still developing. The appeal to God, as to which he had before wavered, is now made: and for the Friends he has only contempt. Again, whereas his complaint before was the difficulty of bringing his case before the Divine tribunal, he now declares in set terms that God subverteth him in his cause. As he enlarges on the misery of his persecution, he is so prostrated as to appeal to the Friends themselves for pity. But, the more hope is excluded in other directions, the more strongly the strange new hope moves him; and from his

lowest despair he springs suddenly to the thought of vindication beyond death, before hinted at and dismissed, now an inspiration and a certainty.

> Oh that my words were now written!
> Oh that they were inscribed in a book!
> That with an iron pen and lead
> They were graven in the rock for ever!
>
> For I know that MY VINDICATOR LIVETH,
> And that He shall stand up at the last upon the earth;
> And after my skin hath been thus destroyed,
> Yet without my flesh shall I see God!
>
> Whom I shall see on my side,
> And mine eyes shall behold, and not another.

In the last speech of the cycle another important advance is made by Job. Hitherto he had, almost carelessly, both recognised the doctrine of judgment and flung out facts against it. But now that it has been pressed upon him again and again Job is compelled to look the doctrine fairly in the face. He trembles at the doubts which begin to gather in his mind.

> Even when I remember I am troubled,
> And horror taketh hold on my flesh.

He begins to describe the visible impunity of the wicked, nay, their prosperity through life and honourable burial; the stock objections used to bolster up the appearance of providential equity he tears to pieces. His own case is forgotten for the time; what can the Friends say as to these doubts?

They have nothing to say; nothing at all in their formal speeches, and even if the arguments Job answers are supposed to be interjected by the Friends, yet these are not really arguments, only re-statements of the theory in other terms. But in this final round of speeches their heated tone subsides: the case has become too serious for passion. They seem to speak under a sense of making final pronouncement; and it would appear as if each charged himself with bringing to a climax a different element of the common contention. Eliphaz feels bound to drop the general terms he had used in the hope that Job would be his own accuser; he now enumerates actual transgressions. But he seeks to soften down the effect by dwelling on the theme of submission and restoration, now touched for the last time. Bildad deals with the basis of the doctrine; and the distance between finite and infinite overpowers us as we read of the authority that is arbiter among the sanctities, architect of the universe, artist finding flaws in heaven's own brightness.

> Lo, these are but the outskirts of his ways;
> And how small a whisper do we hear of him!
> But the thunder of his power who can understand?

Zophar reiterates for the last time the doctrine of unfailing judgment on sin, and brings it to a worthy peroration. This fear of God and his judgments Zophar makes the foundation of all wisdom, in the most famous passage of the whole poem. No miner for all his skill can find wisdom among the precious things he brings out of the earth. God alone knows its place; and when he wrought the structure of his creation he linked wisdom with the fear of the Lord, understanding with the retreat from evil.

Job also carries to a climax each train of thought which has appeared in his former

speeches. The cruel accusations of Eliphaz intensify his appeal to the heavenly vindicator; though in this narrow life Job looks forward and backward, to the left and to the right, without finding him, yet —

> He knoweth the way that I take;
> When he hath tried me, I shall come forth as gold.

Calmed by this meditation, Job returns to the doubts which closed the last cycle; no longer in a hesitating and tremulous tone, but in deliberate and orderly exposition he shows how "times are not found to be laid up by the Almighty" in the earth. He describes the violence and injustice of the world, and how by these the weaker are driven to a life of distress; how the distress is aggravated by its close contact with wealth; how such social growth crowds life in the cities and begets the crimes of city violence; how finally is formed a purely criminal class, at war with the light itself. As he proceeds we feel that it is no longer a question of anomalies in the doctrine of judgment, but rather whether the impunity of the wicked is not to be enumerated among the recognised ways of God's providence. The sense of persecution is brought out by Job in a pair of companion pictures, what he was and what he is: — what he was, when God's light shined upon him, the poor hailed him as a saviour, and the great hushed their speech at his presence; what he is now, when the very children of outcasts jostle him about, and God himself has turned to be cruel to him. Last of all Job reaches the direct accusations of Eliphaz. He answers them not with argument, but makes his appeal from the accusers to the supreme Judge in the formal oath of innocence: he goes through a catechism of evil deeds and thoughts far more stringent than Eliphaz had suggested, and in the most solemn manner invokes doom if he be guilty. Beyond this the simple judicial conceptions of the age cannot go: personal dignity moreover permits no more, and Job waves his hand in dismissal of the controversy:

> The words of Job are ended.

We enter upon another section of the poem, and a new actor appears upon the scene. Among the spectators about the ash-mound was Elihu, of the family of Ram. He is a foreigner, and his speech abounds in Aramaisms. He is moreover a young man, and the decorum of patriarchal life is to be broken in upon by the wisdom of youth. Elihu feels to the full the bashfulness of a young man interposing in a conversation of elders. But he feels also the fervour of youth, longing to champion orthodoxy; he has moreover juvenile confidence in the clearer grasp of truth which his generation possesses. And yet, for all his dissociating himself from the speeches of the Friends, we who read at this distance of time need effort to catch wherein his case differs from that already presented. Both enlarge upon the immeasurable distance between God and man. Both are full of the judgment upon sinners. All that Elihu seems to do is to emphasise one side of the common contention which had been less emphasised by the Friends. His contribution to the poem may then be presented as a *Third offered Solution of the Mystery of Suffering: Suffering is judgment warning the sinner by repentance to escape from heavier judgment.*

Elihu ascends the mound, and confronts the seated elders. He takes fifty-two lines to say he is going to speak: a curious zig-zag metre admirably reflects his struggles between nervousness and a growing enthusiasm for his cause. At last he settles to his argument. Such vision as Eliphaz has described is a warning from God; but not less of a divine warning is to be found in the sickness which chastens a sufferer with pain upon his bed and with continual strife in his limbs. All that is needed is that some "interpreter, one among a thousand" should bring home the lesson and lead

the way to restoration: and Elihu no doubt has an ambitious thrill of hope that he has been raised up to fulfil that function in the present case. At the end he appeals directly to Job, and will pause for his answer. But Job vouchsafes no answer, and receives the new light with silent indifference.

Then Elihu turns to the three Friends, and hopes to unite them, and all other men of wisdom and understanding, with himself in protest against Job, whom he describes as drinking scorn like water, and adding a rebellious spirit to actual sin. In his second speech he dwells — as the Friends had done before him — on presumptuous sins against God, and on God's unerring providence. He begins to hint of further judgment, and that Job may be "tried unto the end." Both at opening and close he makes pointed appeals to the aged Friends. But he cannot draw any notice from them: they will not recognise a youthful champion.

Doubly slighted, Elihu can yet, from a single glance at the sky, draw an inspiration that strengthens him to confront both his adversaries.

> I will answer thee,
> And thy companions with thee.
> Look unto the heavens, and see.

His new answer proves to be the old topic, handled so fully by the former speakers, of the infinite distance between God and man. He combines it with his own argument as to the blindness of sinful men, who will complain of the suffering and yet refuse to read its lessons. And he continues to hint of worse things to come, if Job should be visited in anger.

Still he is met by silence. There is something almost pathetic in the way this youthful disputant, in his struggles for recognition from his severe elders, is driven to greater extremes of self-assertion:

> Truly my words are not false:
> One that is perfect in knowledge is with thee.

Though he is to fetch his knowledge from afar, yet it proves to be no more than the oft reiterated theme of God's judgments on the mighty in defence of the weak: if these be slighted there is reserved a final destruction. And already Job seems ripe for such destruction: he is "full of the judgement of the wicked."

So far youth has been exhibited on its weaker side: from this point we see it in another light. The brilliant atmosphere around begins to show ominous signs of change, and Elihu catches the thought that the further judgment of which he has been warning Job is that moment impending. With youth's keen responsiveness to nature he eagerly drinks in every detail of the growing change, and through his words we are able to see the gradual rise of the whirlwind. We have spreadings of clouds, small drops of water, such lightning and mutter of thunder as makes the cattle stand expectant of the "storm that cometh up." Then some heavier crash makes Elihu tremble and his heart move out of its place: now beasts go to their dens as the thunder thunders with a voice of majesty, and the lightning reaches the ends of the earth. It is a tempest of all the winds of heaven: Elihu and his companions have to endure the sultry sweep of the south, under which their garments are felt too warm for them, and the icy breath of the north, that mingles snow with the mighty rain. The thick storm cloud overhead balances itself as it descends and wraps all in a darkness that appals even Elihu.

> Teach us what we shall say unto him,
> For we cannot order our speech by reason of darkness.

Shall it be told him that I would speak?
If a man speak, surely he shall be swallowed up.

At last there comes a transition beyond even tempest. The whirlwind, in mystic fashion, spreads the thick clouds round the horizon like a curtain shutting in holy ground. From the cleared sky come flashes of intolerable brightness. Lastly, in that northern quarter from which Hebrew imagination looks for the advance of Divine judgments, is seen a "terrible majesty" of "golden splendour"; and the roar of the whirlwind has become an articulate VOICE.

The Divine Intervention is the finale and climax of the whole drama. But its purport is, I believe, commonly misunderstood. It is often supposed to be an indignant denial of Job's right to question the ways of God. That this is not its significance a single consideration is sufficient to show. Such denial of the right to question had been the position of the Friends: Job had resisted, and questioned. Yet in the epilogue God is represented as declaring that the Friends had not said of him the thing that was right, as his servant Job had. Nor can this be met by the suggestion that Job had made submission, whereas the Friends had not, and were therefore under the Divine displeasure because of their misinterpretation of the visitation on Job. The Friends have not been called upon for submission: no part of the Divine Intervention is addressed to them, nor does it bear upon their case. It is impossible to interpret the epilogue except as a pronouncement on the side of Job, however much there may be of rebuke for his wilder utterances. Unless then we are to say that the Divine Intervention pronounces on one side and the Epilogue on the other, it cannot be that the former is a denial of the right to question.

It is a different thing, and nearer the truth, to lay down that the Divine Intervention denies the *possibility* of Job's reading the meaning of God's visitation. Indeed, this is unquestionably part of the significance of this section. But to say this is to say nothing: such inscrutability of providence is a commonplace of the whole poem: the Friends and Elihu proclaim it, Job himself has recognised it in strong language. It would seem that the emphasis upon this topic is a necessity arising from the very character of the literary task here attempted. The poet has undertaken to dramatise God's ways in heaven and earth, God himself being introduced as one of *dramatis personæ;* the instinct of reverence makes him seek to counterpoise such bold imagination by making prominent at every point the awful distance between the creature and the Creator.

To arrive at the exact significance of this portion of the *Book of Job* we must examine further. It must be remembered that we have here, not an outburst of angry rebuke, but an elaborate and unique poem, with a strong tone of thought supported by a wealth of details. When we study these details, we find presented a conception of Deity very different from what might have been anticipated. The God of Judgment confounding the mighty in their pride, which the Friends had conceived, and with which Elihu had threatened Job, is not the God pictured in the details of the Divine Intervention. In a single section of it (page 1086) the Divine function of judge does appear: but the brevity of this section, and its place in the whole, combine to represent it as subordinate. And even here the drift is not what the Friends or Elihu would have desired. The Divine speaker seems to be pointing out Job's helplessness to execute the office of vindicator even among the proud ones of humanity; how much less (it is implied) is he adequate to the more remote ways of providence exhibited in the rest of the speech out of the whirlwind.

The Deity of the Divine Intervention is not the God of Judgment but the Soul of External Nature. Job had at one point of the discussion pictured a God beyond the possibilities of human understanding: no two conceptions can be more unlike than the God so conceived by Job and the God here presented by Himself. One note there

is in common: the half scornful ease of fathomless energy. But Job's thought was an Infinite Inaccessibility: here we have an Infinite Sympathy. He is the God of Nature, but here revealed in the joyous spontaneities of nature. Omniscience, omnipotence, omnipresence are of course implied; but what is made prominent is an all pervasive sympathy, embracing the vastnesses that strain the imagination, but penetrating also to the smallest things and things most remote from human interest. Though the Creator of the world, he is not here a creator by fiat, but an earth-builder, rejoicing in his task to secure its foundations and determine its measures, while the corner-stone is laid with the morning stars singing together and all the sons of God shouting for joy. There is power in his shutting up ocean with bars it may not pass: there is another conception in his watching for it as it issues from the womb, making a garment for it of cloud, and swaddling bands of thick darkness. There is power in the dayspring taking hold of the ends of the earth and shaking the wicked out of their darkness: there is the artist's joy also in viewing the earth under this dawning light change as clay under a seal, while the dulled landscape suddenly stands forth as a patterned garment. What to man are the mysteries of the stars, of the ocean depths, of darkness, of light, of death itself, of the sources of the snow and hail, these make the common round of this Nature Power: who walks through the heavens binding the clusters of the Pleiades, loosing the bands of Orion, leading the signs of the Zodiac in their season, guiding the Bear with her train; he enters the springs of the sea, or walks in the fathomless recesses of the deep; now visits the gates of death, now takes the way to the dwelling of light, arranges by what angle the lightning shall fork, keeps treasuries of hail and snow against the day of battle. We have here, not the flood and tempest overwhelming the nations, but the rain with glorious redundancy rejoicing to rain on the wilderness where no man is, satisfying the waste and lonely land with his gift of the tender springing grass; or he watches the sport of the dust running into a mass, and the clods having their time of embracing, as he pours out for them the bottles of heaven. Man has his ox, that eats out of his crib, and harrows after him the valleys: but here is sympathy with the passionate liberty of the wild ass which scorns the noisy city and the driver's shout, finding a palace of freedom in the salt wilderness and a pasture meadow in the rocky tableland. Here is sympathy with the hawk soaring southwards, with the eagle in her spy-house of inaccessible crags, with the lioness crouching for the spring, with the food-winning anxieties of the raven, with all the family cares of the desert goat — the numbering of the months, the bowing in travail, the moment of casting out her sorrows, the young ones growing in good liking, their going forth at last to return to the parent no more. The stupid ostrich, with not enough of nature's first instinct to guard her eggs against the chance footfall, even she has her time, when she lifteth up herself on high and puts to scorn the horse and his rider. But what of this war horse with the quivering mane, who has his joy in the terrors of mankind, swallowing the ground in the fierceness of his spirit as the trumpet and shouting tell of battle at hand! What of the nature monsters on the dim border of man's knowledge — Behemoth, "which I made with thee," with man's strongest things for but fragments of his frame, the cedar's swing for his tail, bones of brass, limbs of iron bars, with the mountain for his storehouse of food, the waterflood a careless trifle to him; Leviathan himself, with a panoply that all man's ways of war cannot break through, ocean turning white as he passes!

When such a conception of Deity has been taken in — joyous sympathy with the infinities of great and small throughout the universe — then we are able to see how this Divine Intervention makes a distinct section of the whole work. For the hopeless suffering in which there is nothing of guilt what treatment can be better than to lose the individual pain in sympathetic wonder over nature in her inexhaustible variety? But the connection can be more logically indicated. The mystery of suffering is not to be solved within the limits of human knowledge; and an imperfect or

tentative solution could not be put into the mouth of Deity. But what the Divine Intervention in this drama does is to lift the discussion into a wider sphere. Job and his friends had fastened their attention upon suffering and evil, and had broken down under the weight of the mystery: but the individual experience now seems a small thing in the range of all nature's ways. Hence we have a *Fourth Solution of the Mystery of Suffering: That the whole universe is an unfathomed mystery, and the Evil in it is not more mysterious than the Good and the Great.* The problem of the poem may be insoluble; but there is an advance towards a solution when it can be comprehended in a wider category.

But it may be objected, Job makes submission and repents: of what sin, according to this reading of the Divine Intervention, does he repent? Sin might be found, if necessary, in the wild picturings of providence into which his helplessness under false accusations betrayed him. But surely it lowers the tone of the climax to look for positive transgressions. Job, conscious of innocence as regards the contention of the Friends, had passionately desired to come into the very presence of his Judge. His desire is granted: but in the purity of that presence the whiteness of innocence abhors itself in dust and ashes.

The drama terminates, and the narrative story is resumed, to introduce a brief Epilogue. The purport of this Epilogue has been already anticipated. God is represented as declaring that his anger is kindled against the Friends of Job, because they had not said of him the thing that was right, as his servant Job had; they are commanded to offer sacrifice, and Job is to intercede for them. We have here a *Fifth Solution of the Mystery of Suffering — the right attitude to this Mystery: That the bold faith of Job, which could appeal to God against the justice of God's own visitation, was more acceptable to Him than the servile adoration of the Friends, who had sought to distort the facts in order to magnify God.* As Job intercedes for his Friends, God also turns his own captivity; wealth and prosperity are granted him greater than before, and he dies happy and full of years.

The whole of the *Book of Job* has now been traversed. It remains to speak of its relation to the rest of Wisdom literature.

That we have here a Hebrew poem outside the system of Hebrew religion seen in the rest of the Old Testament need create no difficulty. The other books of wisdom are associated with an order of wise men who stand apart from the distinctively religious life of Israel, in full harmony with it, but not resting on it for their philosophy. It makes no difference to the framework of *Ecclesiasticus* that the son of Sirach identifies Wisdom with the Law, or celebrates the succession of the Fathers. *Ecclesiastes* and *Wisdom* use Solomon only as an illustration; and though the latter elaborately reads providential meaning into the deliverance of the chosen people, yet it does this without in any way resting on the Law or the Prophets.

It is obvious that the subject matter which is worked up into the speeches of *Job* is wisdom in its most technical sense. The habits of thought and turn of sentences are the same here and in the other wisdom books; many times the same sentences are common to both, with expansions or condensations. As the original gnomic couplets were found to have developed into the essays of *Ecclesiasticus*, so here they have developed into dramatic speeches and rhetoric perorations. Moreover, the very special conception of wisdom which the earlier books associated with the harmony of all creation enters into the final section of *Job:* the germ of the Divine Intervention is found in the great monologue of *Proverbs*, though in the drama the ordering of the universe is directly attributed to God himself, and not to any mediating 'Wisdom.'

Further, the topic of *Job* is the main thought of Wisdom literature, brought into question by a particular application of it in actual life. In all books of wisdom the real subject is judgment, the sifting between the evil and the good. The violation of

this judgment in the visible prosperity of the sinner is mentioned as a thought not to be entertained in *Proverbs*, is provided against in the arguments of *Ecclesiasticus;* it drives the Preacher to his despair, while the *Wisdom of Solomon* devotes a discourse to the reversal of the seeming prosperity hereafter. In *Job* the converse of this — the affliction of the righteous — makes the whole situation discussed; and in the actual discussion it is the prosperity of the wicked which is the most prominent topic.

Again, the attitudes of mind successively exhibited to the question at issue in the dramatic debate have their relations to the other books of wisdom. The Friends, in their immovable dogma that all suffering must be judgment upon sin, are precisely at the mental standpoint of the earliest wisdom. The slight variation from this of Elihu is well within the scope of the early books; *Proverbs* has a sonnet in which is emphasised the meaning of the divine chastenings, and the son of Sirach says how the unrepentant is forcing the current of the river. Moreover Job himself, if we consider only his philosophic attitude to the question at issue, is in the position of Ecclesiastes. The system of his world has broken down; his despair, like that of the Preacher, seems to delight in emphasising the ruin of a universe with its providence gone; like the Preacher he dwells upon the gloominess of the life broken off by the grave; like the Preacher, and much more than he, Job retains his confidence in God and his immovable loyalty to right. It is hardly necessary to add that Job has in addition to this a personality immeasurably deeper and wider than that of Ecclesiastes, and a religious experience into which the Preacher had never had access.

What is the relation between *Job* and the fourth of the books of wisdom? *The Wisdom of Solomon* assumes as a postulate of thought the immortality which the earlier wisdom ignored, and *Ecclesiastes* noticed only to deny. This master thought of possibilities beyond the grave is in *Job* seen in its first faint beginnings. The other personages of the poem, and Job himself in ordinary states of feeling, know of nothing later than the crumbling away of the individual life in the dark seclusion of Sheol. The extremity of his woe draws out of Job, in moments of passionate inspiration, conceptions of what may be reserved for him beyond the grave. Four times such elevation of faith flashes out. The first time the new thought comes as little more than a figure of speech. Job is recoiling from his Friends and their false pleas on God's behalf; for himself he cries,

> Though he slay me, yet will I wait for him:
> Nevertheless I will maintain my ways before him.

What Job actually says here might have been said by Ecclesiastes: that he will never give in to the untruth urged upon him. But as an exaggerated way of saying this he uses words which imply a waiting beyond death for God. At the close of the same speech the thought comes out, now as a fancy dwelt upon with lingering love — how Sheol would be sweet, were he but waiting in it for a release when his time of justification should arrive: but the fancy is dismissed with emphasis of despair. Later in the discussion he rises out of his deepest distress with a sudden inspiration; and here the vindication after his flesh has been destroyed by death has become a sure hope, which he would grave deep in the rock for ever. Once again his confidence in future vindication appears, and it has now passed to the still higher stage of calm assurance: though the Judge is not to be seen in his searchings through the world, yet —

> He knoweth the way that I take;
> When he hath tried me, I shall come forth as gold.

The hope of immortality which was to crown the latest work of Scriptural philosophy is seen struggling into birth in the *Book of Job*.

We may say then, taking a general survey, that the philosophical observation of

life, which is the basis of all Wisdom literature, enters into the *Book of Job* in application to a particular situation; that the various stages of development in the philosophic attitude which had made the separate books of wisdom, have, in general though not exact correspondence, their reflections in the poem, embodied in the dramatic personages and the attitudes they take to the mystery of life's sufferings; and these varying attitudes to the question of life are drawn into a unity by the movement of a dramatic plot. The *Book of Job* is Wisdom literature dramatised.

But it is more than this; it contains an element which is no part of wisdom. The hymns to Wisdom of *Proverbs* and *Ecclesiasticus* may be termed devotion, but in *Job* we have the devout life itself in all its fulness: the personal relation of the individual soul to God, and its correlative, the relation of God to the individual soul; the stages of spiritual struggle and doubt, of triumph and reconciliation. We have yet more. The prologue invades the sphere of Prophecy, which, in discourse or dramatic vision, undertakes to reveal what transcends human knowledge. So here amid the sanctities of heaven is presented a solution of life's mysteries which human minds may guess at, but not know. The *Book of Job* dramatises the spirit of Wisdom literature; and then encircles this with the wider spirit of Prophecy and the devout life.

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The Sayings of the Apostles (or Epistles)

The Prophetic Vision of the New Testament

This last, by its revival of the form and matter of ancient prophecy in application to the Christian dispensation, makes a link binding together the Old Testament and the New. The gospels, moreover, are for their age a sacred history like the historic books of the Old Testament; and the epistles, like portions of *The Chronicles*, may be regarded as documents illustrative of the history. But such a description of them would obviously be inadequate. Indeed, it is extremely difficult to fit the gospels into any literary classification: from the point of view of literature, no less than of theology, they are a class of works that stand by themselves. They are our historic authorities for the most important of all events; yet the purpose of their authors is not to write history. Though they are concerned solely with the life of Jesus, yet they would be imperfectly described as biographies. They treasure up every saying of the Master, as certain books of the Old Testament collect the sayings of the wise; yet but small portions of the gospels have any resemblance to wisdom literature. It would be easier to associate them with the prophetic books of the Old Testament. But the prophets use every variety of literary form to emphasise and recommend the message from above of which they are interpreters; Jesus Christ is himself the authority of the message he brings, and those through whom we learn of him are anxious to record and not to interpret. Moreover, an examination into the literary form of the gospels would be inextricably interwoven with another kind of inquiry: the close resemblances between these books, and their not less interesting differences, neces-

sarily raise the question of their mutual relations, of their authorship, and possible connection with a common original. Such questions as these cannot be discussed here: not only do they belong to the domain of history rather than literature, but they are, of all historical questions, the questions on which there has been the fiercest controversy, and the widest difference and fluctuation of opinion. The aim of the present work goes no further than the placing of the New Testament before the reader in the form which will best enable him to read each book in the light that may be collected from itself.

When however we go below the surface, this simple arrangement of the contents of the New Testament resolves, from the standpoint of the present work, into a twofold grouping. We have not one gospel but four; and these four have their individual characteristics. *The Gospel of St. Luke* differentiates itself from the rest as pure History: the preface presents its author as studying sources and weaving a connected narrative. To this another book of the New Testament at once attaches itself, *The Acts of the Apostles:* its opening words make it a continuation of *St. Luke.* And another class of New Testament writings come into the same group. In the history of *The Acts* St. Paul is the most active agent: it seems convenient to unite the Pauline Epistles with *The Acts*, each epistle inserted at the point of the narrative with which it appears to connect itself. If such a course seems a departure from the general plan of the present work, which avoids historic questions, the exception is more in appearance than in reality; the determination of the proper places for these epistles presents no difficulty to those accepting the ordinary views of Paul's person and work, while those who hold revolutionary views on this subject are not likely to use the Modern Reader's Bible.* The Epistles not associated with St. Paul may, without inconvenience, be brought into the same large group, which will thus have the effect of presenting the History of the New Testament Church with a combination of narrative and illustrative documents, in a way analogous to the mode in which history has been presented in the Old Testament. There remain of the books of the New Testament four: the Gospels of St. Matthew, St. Mark and St. John, and St. John's Revelation: these in the present arrangement make the second group, as independent works of literature rather than component portions of an historic series.

Two points of detail may be noted here in reference to the treatment in this work of the books of the New Testament. It is a leading purpose of the Modern Reader's Bible to use all devices of printing and page-setting in order to assist the reader to catch the literary form of what he reads. The gospels have the twofold purpose of presenting alike the Acts and the Sayings of Jesus; I have thought it worth while to discriminate to the eye these two elements of the gospel narrative. But of course every word spoken by Jesus is not a 'Saying' in this sense. It would manifestly be improper to put forward as a 'Saying' of Jesus his words to the Canaanitish woman, "I was not sent but unto the lost sheep of the house of Israel": such words make only a stage in an uncompleted incident. It is the independent Sayings that I have distinguished by difference of type. No one will be misled into understanding such Sayings as more sacred or precious than other words of Christ; the words spoken on the cross, and in the institution of the Lord's Supper, are among those not so distinguished. The difference intended to be conveyed is merely that the Sayings printed in heavy type can be studied as independent wholes: other words of Jesus are merged in the incidents of which they form a portion.

Apart from this, the chief work of arrangement has consisted in the division of each book into its proper sections, and the supply of headings. I believe that there are few things which assist intelligent reading more than the mere mechanism of division and subdivision, provided such arrangement is based upon independent study

* As to *Galatians*, see below, page 1676.

of each of the works so treated; the plan followed in old versions of a uniform division of chapters and verses for all books of Scripture alike carries its condemnation upon the surface. The notes will be few: they attempt neither theological nor historical discussion, but merely offer assistance towards catching the connection and emphasis of the writer's thought. For theological and its kindred historic study a vast apparatus of help of all kinds exists, and is at hand for all who will use it. But annotation means interruption; and I believe that many have a longing to get to the sacred texts at first hand, to fling their minds, without any intervening medium of interpretation, directly upon the original literature, and appreciate it, each reader for himself, in all its freshness. One thing only is required for such a purpose — the arrangement of the materials in a rational order: and this is what the present edition attempts.

NEW TESTAMENT HISTORY

The first group of New Testament books in the present arrangement unite to give us The History of the Primitive Church as Presented by Itself. In analogy with the Old Testament, we find here also narrative serving as a framework to connect together other literary types. In the *Gospel of St. Luke* the 'Acts' of Jesus alternate with his 'Words.' Into the *Acts of the Apostles* their words, that is, the *Pauline Epistles*, are inserted. The group closes with the other Epistles. Some of these, as those of *St. Peter* and *St. Jude*, distinctly associate themselves with the close of the history; throughout these writings there is found a feeling that the end of all things is at hand. The rest, as lacking any close association with the course of events, may as appropriately be taken here as elsewhere.

The Gospel of St. Luke

Little is needed in the way of introduction to this Gospel. St. Luke's narrative is clear and perspicuous; the only question is of the proper divisions that will best bring out the spirit of the whole. I have divided it into six sections. Two at the beginning deal with the early days of Jesus, and his appearance in public in connection with the prophetic work of John the Baptist. It is equally natural to recognise two sections at the close of the book, one presenting Jesus in Jerusalem, the other dealing with his passion and resurrection. It is the central part of the Gospel where the question of logical division becomes more difficult. It is remarkable how all the three synoptic gospels seem to agree in marking a turning point in the active ministry of Jesus on earth. This is the full recognition by the disciples of his position as the Messiah, embodied in the confession of St. Peter. This alone would be sufficient to constitute an epoch. But, in all three gospels, it is at this point, and not before, that Jesus introduces the subject of his sufferings and death at the hands of his enemies. Thus the doctrine of the Messiah and the doctrine of the Cross are united together to make the great dividing line in the gospel narrative. In the work of St. Luke — and here it differs from the more elaborate gospel of St. Matthew — nothing more is needed than the recognition of this crisis. Hence, in the present arrangement, there appear two middle sections for *St. Luke's Gospel.* The one is the Ministry in Galilee, rising to its climax in the recognition of the Messiah by St. Peter and the disciples. The other is the long sustained narrative of the journey on the Way to Jerusalem, in connection with which so large a portion of the incidents and discourses are presented; while the whole is unified by the anticipation of a kingdom presently to be revealed, which grows stronger as the goal of the sacred city is approached.

The Acts of the Apostles with The Epistles of St. Paul

The Acts of the Apostles has left different impressions on different readers in reference to its unity and arrangement. To me it appears a singularly clear and complete work of history, viewed in the light of the commission given to the Apostles by their Master in the opening section. This commission is to carry their witness of him "to Jerusalem, to all Judea and Samaria, and to the utterniost part of the earth." With two of the three parts of this commission it is easy for history to deal: a simple narrative describes the witnessing to Jerusalem and the Holy Land. But how can the *Book of Acts* present the third part of the commission, the carrying of the witness to the whole world? Notwithstanding all the centuries that separate us from the book, the proclamation of the gospel to the ends of the earth is still unaccomplished. It is evident that this book of the primitive church can give the history of world evangelisation only in embryo. The story of the accomplishment belongs to future centuries; all that primitive history can essay is successive stages in the developing conception of the work to be done, and the machinery by which it is to be compassed. This is just what the *Book of Acts* gives us; and from this point of view it takes clear and logical arrangement.

The first section of the *Acts of the Apostles* presents them as receiving their commission from their Master, and waiting, in prayer and meditation, at Jerusalem for the signal from on high that their work is to begin. The second section opens with the Day of Pentecost and the long expected descent of the Holy Ghost; the religious movement that follows completes the opening of the witness at Jerusalem. Then comes the first crisis in the history of the primitive church: the martyrdom of Stephen has the effect, under Providence, of scattering the apostles, and so extending the witness through Samaria and Galilee.

So far the narrative has described accomplishment of the apostles' commission: in the next section we have an enlargement in the conception of the work to be done. Here, as so often in the *Book of Acts*, supernatural events, or strange dispensations of Providence, come to mark a new departure. It is the Vision of St. Peter that brings about a tremendous revolution of thought: the new idea that Gentiles equally with Jews are to be the recipients of the new religion. When, after a struggle, the novel idea has been accepted, the first step is taken in the extending of the witness of Jesus unto the uttermost part of the earth. So clearly does the spirit of the book mark this as a dividing point, that the historian relates here the outburst of persecution in which one apostle is slain and St. Peter miraculously delivered, as if to wind up the story of the Church of Jerusalem: henceforward his theme is the extension of Christianity to the Gentiles.

Side by side with this enlargement in the conception of the apostles' work, comes enlargement in the machinery by which it is to be accomplished. Not only has a special leader been raised up in St. Paul as apostle of the Gentiles, and a centre for Gentile Christianity been found in Antioch, but the fifth section of the *Book of Acts* relates how, under special inspiration of Providence, the Missionary Journey is instituted. It must be by the agency of missions that the whole world shall be evangelised. The sixth section follows naturally to deal with the conflict bound to arise between the fast growing Gentile Christianity and the older conceptions. The first Council of the Christian Church harmonises this conflict; henceforward we are to deal with a conception of the new religion that is unlimited by the Mosaic Law.

We reach the seventh of the sections of this history; and here care must be taken not to misinterpret the trend of thought. It is customary to insist upon the three missionary journeys of St. Paul. I do not question that there were three missionary journeys; but I submit that it is a mistake to make these a landmark in the narrative before us. When once the institution of the missionary journey has been accepted,

the details of particular itineraries become of minor importance. It is in another direction that we are to look for the significance of this phase of the history. We are told of perplexing hindrances to the movements of St. Paul and his colleagues, until a supernatural vision solves the problem. St. Paul sees a man of Macedonia who cries, "Come over and help us." The opening of the gospel to Europe is the new departure: as the apostles cross over to Macedonia, the country of the future, the region of infinite progress, receives the new religion from the more stationary orient in which it had had its birth. A new stage has been accomplished towards the christianisation of the whole world.

With this enlargement in the sphere of action is again united an enlargement in the methods of the sacred task. To the missionary journey is now added the missionary epistle, and four Pauline epistles find their place in this section of New Testament history. The significance of this stage is immense. It is not merely that the ministry of the written word is added to the ministry of the spoken word; there is enlargement in the conception of Christianity itself. Hitherto evangelisation has limited itself to the etymological significance of the word: there has been simply a proclamation of the good tidings of Christ. But the work for which the epistle is to be an instrument is the growing doctrine of Christianity, and the realisation of that doctrine in church government as well as in Christian life. The Church of Thessalonica, looking, like the other churches, for the immediate coming of the Master, has been perplexed by the death of some of its members: the *Epistles to the Thessalonians* solve their perplexities with the largeness of the Christian hope. Another church has been entangled in disputes with upholders of the Mosaic Law: the *Epistle to the Galatians* insists on Christian freedom. The succession of missionary epistles embody the gradually developing theology in a series of solutions to the multiplying difficulties of the churches.

So wide has now become the enlargement in the apostles' conception of their work and their methods that the question at this point is, where this embryonic history of world evangelisation is to stop. The answer to this question from the standpoint of that age was summed up in the word — Rome. Rome was the centre of civilisation, the symbol of world unity. Hence in the eighth and final section of the *Book of Acts* a series of strange providences is found to bring the apostle of the Gentiles to Rome. And before he journeys thither he sends forward his *Epistle to the Romans:* in this the harmonisation of Jewish and Gentile Christianity, of the Old and the New Testament, is expounded to the metropolis of universal civilisation.

But if this is a climax, it need not be a conclusion to the historic series that is before us. A ninth section of the present arrangement contains the Epistles of Paul's First Imprisonment. A tenth section adds the Epistles of the closing years of his life. The combination of historic narrative and epistolary document has carried forward the History of the Primitive Church to the close of the New Testament era.

A word may be said in reference to the treatment of these portions of Scripture in the present work. Its purpose being merely to facilitate reading, I have not attempted much in the way of notes. To the Gospel and Acts I have added a few, chiefly in the way of justification for the divisions adopted. The case is somewhat different when we have to deal with the Epistles of St. Paul. These are amongst the most difficult of all literary compositions. Some writers are obscure through poverty of thought: Paul on the contrary through exuberance. In his writings great ideas, brilliantly worded, come pouring out with a rapidity that leaves appreciative effort lagging behind. Yet this but half describes his exuberance. Paul has a highly relational mind; not content with vivid presentation of a thought, he must at the same time guard it in all its aspects, and indicate its connections with all other thoughts. If the author of *Wisdom* be considered the great master of the digression, Paul may be called the great master of the preposition: the function of that mechanical part of

speech to represent, not thoughts, but thought relations, has a demand made upon it in these epistles that cannot be paralleled in other literature; *of's* and *in's* and *through's* and *with's* (not to say their Greek equivalents) almost break down under the burden imposed on them. In dealing with a style like this, explanation, however necessary it may be, tends to aggravate the difficulty: the reader's mind, already strained under the amount Paul crowds into a period, resents the additional strain of details amplified and discriminations further discriminated. I have thought that the best assistance in the present case would be, first, to take great pains with the paragraphing of the text, and then to add a Syllabus, constructed (like the syllabus used for the Wisdom literature) on the principle that a definite period * of the syllabus represents a paragraph of the text. Such a syllabus is not a commentary: it merely seeks to trace beforehand (so to speak) channels in the reader's mind into which the complex thoughts of the author may flow as his words are read. The idea of arrangement, which underlies all attempts at clear presentation of the text, is thus carried a stage further than the devices of page setting will allow.

Other New Testament Epistles

To the group of epistles concluding this arrangement of New Testament history little need be said by way of introduction; their contents are more fully treated in the notes.† The *Epistle to Hebrews*, like St. Paul's *Epistle to the Romans* is an epistolary treatise; an eloquent exposition of Christian theology, but, as the title implies, addressed to the thinker of the Hebrew order, rather than to the general mind. The *Epistles of St. Peter* and of *St. Jude* are epistolary manifestos analogous to the *Ephesians* of St. Paul; but they are 'Epistles General.' In two out of the three the superscription makes them universal; in the other case St. Peter addresses the Elect of a Dispersion so wide as to be practically universal. They are manifestos of the whole Christian faith, modified in the presentation by the special circumstances which call them forth. In all three these surrounding circumstances are the same; a near sense of the end of all things, and the intrusion of false prophets who are corrupting the church from purity of doctrine and living. The *Second* and *Third Epistles of St. John* are pastoral letters, addressed, like St. Paul's *Philemon*, to individual correspondents.

Quite different in kind are the two remaining members of the group. The *Epistle of St. James* has nothing of an epistle except the superscription; its contents reveal a miscellany of Christian wisdom, and it is presented in this work, after the fashion of Old Testament wisdom, as a series of maxims, essays, discourses. To what is entitled *The First Epistle of St. John* even the superscription is lacking; there is the same general form of separate thoughts and sayings, and it is presented in this work as *The Wisdom of St. John.*

One remark may be made on these epistles of the New Testament considered as works of universal literature. No one can read, for example, *St. Peter* and *St. Jude* without feeling that a stream of fervid eloquence runs through each. Yet in their English dress the eloquence of these writings suffers interruption through the way in which successive sentences are dovetailed together with a roughness that often seems awkwardness. Partly no doubt this arises from real divergence in habits of thought between our times and the times of the epistles. But in part I believe the apparent obscurity of these works may be credited to received theories of translation, according to which every Greek particle must have a representation in the wording of the English sentence. In concatenation of sentences the Greek and English lan-

* See page 1677.

† The Introductions to *Hebrews* and *St. James* in the other edition of the Modern Reader's Bible (*St. Matthew* volume) are in the present edition transferred to the notes.

guages are strongly contrasted: Greek prose packs its sentences into close connection by the positive bonds of particles; the English, more than most languages, leans to asyndeton. It is too often assumed that Greek in this respect has a logical superiority, which the English translator seeks as far as may be to imitate. But this may reasonably be doubted. In art it is recognised that to suggest is often more potent than to define; and the genius of the English language, that allows sentences to suggest their mutual relations without the interference of a visible symbol of connection, may be more true to the subtleties of thought than the Greek habit of indicating connection by words, which soon become more defined than the relations for which they have to stand. We may yet hope to see translation that would leave such writings as *St. Peter* and *St. Jude* to exert the full power of their eloquence, uninterrupted by repeated strains of what is to us unnatural sentence connection.

With these few words of explanation I leave this portion of the Modern Reader's Bible to produce its own effect. The matter included in this New Testament History series has turned the world upside down, laid the foundations of modern religion and civilisation, and struck a unity through all history. In the present simple arrangement it is possible for a reader of ordinary intelligence, at a sitting or two, to traverse this literature from beginning to end, and so to bring his individual mind, unhampered by extraneous comment, into fresh and immediate contact with the most dynamic persons, incidents, and thoughts that history has produced.

OTHER BOOKS OF THE NEW TESTAMENT

St. Matthew's Gospel

The Gospel of St. Matthew has two highly distinctive marks of individuality. One of these lies upon the surface. No one can read the book without perceiving that the author writes as a Hebrew to Hebrews; possibly he wrote originally in the Hebrew tongue. The Old Testament is continually before the eyes of Matthew as he composes the book with which the New Testament is to commence. Not only does he see in Jesus the fulfilment of Messianic prophecy, but the very phrases of the prophets come back to him with a new significance in the light of the story he is telling. The birth of Jesus from a virgin mother recalls Isaiah's sign of the virgin and her mystic son Immanuel. The words of yearning which Hosea puts into the mouth of God, *When Israel was a child I loved him and called my son out of Egypt*, are a reminiscence associated with the flight into Egypt and the return by warning in a dream from God. And Jeremiah's picture of Rachel weeping for her children, an item in his drama of Israel's restoration, is recalled to Matthew by the massacre of the innocents. There is again an idiosyncrasy of Hebrew style which in Matthew's gospel is found to have penetrated into the very scheme of his arrangement: the structure is continually based on the number seven. The collection of Christ's teaching which we call the Sermon on the Mount is arranged by Matthew in seven natural divisions; the seventh of these is a series of seven separate sayings, and the first section is a beatitude expanded into sevenfold illustration. Other evangelists speak of different expeditions of apostles sent out by Jesus, with brief instructions: Matthew gathers all these instructions together into a single sevenfold commission. All the writers make prominent the institution of the parable as a form of teaching: Matthew illustrates this section with exactly seven parables. The denunciations of Pharisaic hypocrisy are by Matthew gathered together at one point, and the discourse is so modelled as to recall the Sevenfold Woe of Isaiah. In the discourse on the end of all things the three evangelists follow so closely the same order of thought that the divisions of the paragraphs in all

three correspond; but while Mark and Luke stop with the fifth of these paragraphs, Matthew adds parables and additional foreshowings until the number of divisions has reached seven. It must not be supposed that there is anything strange or artificial in this repetition of the sevenfold structure. I have pointed out elsewhere how widely such arrangement prevails in the Old Testament. Most of the prophetic books lend themselves to a sevenfold arrangement; the great Isaiahan Rhapsody not only has seven main divisions, but the first of them contains a movement seven times repeated; the last discourse of *The Wisdom of Solomon* supports its theme with seven illustrations, one of which is broken by a sevenfold digression. All that is implied in such a feature of style is an extreme sense of orderly arrangement; and to the Hebrew mind order suggests the number seven.

The other distinguishing feature of St. Matthew is his philosophic grasp of the ministry of Jesus as a great historic movement. All the three evangelists use repeatedly the phrase 'the kingdom of heaven' or 'the kingdom of God,' which must have been a regular expression of Jesus himself. But Matthew is wholly occupied in tracing the development of this 'kingdom of heaven': its development as a conception, from the mere idea of a counterpart to Roman empire, which animated those who first hailed the Baptist's announcement, to the conception of a spiritual kingdom founded on service and self-denial, which Jesus with such difficulty inculcated in the minds of the inner circle of disciples; the development again of a visible kingdom of heaven in human society, in antagonism with the ruling powers which crushed it only to give it its power of finally rising. It is natural that an historian of this type should give special prominence to the discourses of Jesus; further, it is the practice of St. Matthew to gather together from different parts of the life of his Master details of teaching that have a mutual connection, and to mass these together in a single discourse at the point where they will be most effective. It is the same with regard to incident. Modern harmonists who curiously inquire into the exact succession of incidents in the life of Christ find *St. Matthew* the least historic of the gospels. But this is only because the mind of this writer is intent on the philosophic sequence, and a grouping of incidents that brings out their connection and significance. As we follow his narrative we catch a majestic movement of events that draws the whole life and ministry of Christ into a clear unity.

The Gospel of St. Matthew is here divided into what appear to be its twelve natural sections — I must not call them chapters, since that name has been appropriated by the traditional divisions. Of these the first two are preliminary, relating the Birth of Jesus, and his first appearance in public under the ministry of John the Baptist. Here Matthew confines himself to the barest outline of narration, except in one respect: that in the first section more than anywhere else is found this writer's characteristic use of the Old Testament. There is a striking contrast between the narratives of Matthew and Luke at this point. The latter seems to have carefully collected all that was to be learned of the early life of Jesus, and he relates the incidents with special fulness. St. Matthew, on the other hand, seems guided in his very selection of incidents by the thoughts of prophetic literature which they call up.

The third section opens the ministry of Jesus with the extended discourse which venerable tradition has styled the Sermon on the Mount. Yet this is obviously no sermon in the modern sense. Internal evidence and comparison with the other gospels show that here, as elsewhere, Matthew is drawing together into one view characteristic examples of the teaching of Jesus; in the present case his earlier teaching is exemplified, and it is likely enough that an outward characteristic of the same period might be the discourse from a mountain slope. The teaching is the teaching of Jesus; the arrangement is that of St. Matthew. It is natural that a Hebrew philosopher should make the basis of his arrangement a literary form prominent in the Hebrew philosophy we call Wisdom literature. This is what I have termed the

Maxim — a proverb-like text supported by a prose comment; not only are such texts with comments prominent in *Ecclesiasticus* and *Ecclesiastes*, but the form persists to the time of the *Epistle of St. James*. In this form of text and comment the Sermon on the Mount presents seven divisions, elaborating the foundation ideas of the new and heavenly wisdom. The shock of the opening text makes us feel how by the doctrine of Jesus the centre of gravity of human life and character is wholly shifted. It is to the 'poor in spirit' that the exaltation of the new kingdom comes; and this phrase of the text gathers fulness with its sevenfold expansion — the mourners are blessed, and not the gay; the meek, and not the mighty; those who hunger after a righteousness they have not attained, and not the satisfied Pharisee; the merciful, and not the oppressor; the pure and not the worldly; the peacemaker, and not the conqueror; the persecutor is beneath his victim. Again, in contrast with the received ideal of a personal righteousness that would outshine that of others, the second and third maxims, with their images of the salt and the lamp, put forward an exaltation that is exalted only so long as it exerts its purifying and illuminating force upon others. The central article of the discourse brings out that the gospel is no relaxation of the law, but its intensification; the exposition of this thought is the paradox that the new righteousness must exceed the righteousness of Scribes and Pharisees, and its final word is perfection. The fifth article prescribes the heavenward reference of our worship, in contradistinction to the righteousness that would be seen of men; the sixth calls for a heavenward trend of our desires in contradistinction to laying up treasure upon earth. It is in strict accordance with Wisdom literature that the final section should be a series of miscellaneous precepts; and the discourse finds a closing note in the impressive image of the builders on the sand and on the rock.

In the philosophic arrangement of St. Matthew's Gospel the connected teaching of Jesus has been first exhibited, and its consequences remain to be regularly traced. The new doctrine has been, as it were, flung into the still waters of Jewish society; subsequent portions of the narrative watch the widening circles of effect. Or there is a better image to be found in the book itself. John the Baptist, in one of the sayings recorded by Matthew, describes his successor as having a fan in his hand, with which he will throughly purge his floor, gathering the wheat into his garner, and burning the chaff. This image of winnowing the wheat from the chaff seems to underlie the whole story of the developing kingdom of heaven, as St. Matthew tells it: from the first moment there appears an ever-widening rift between those who accept and those who oppose.

In the fourth section of Matthew's narrative, which gives the First Impressions of the teaching of Jesus, the two elements of the coming conflict are seen side by side. There is the Gathering of Disciples: not only are personal calls recorded, but at this point the very Scribes themselves show a disposition to press into the kingdom. There are also Hints of Antagonism, and at this time they are no more than hints: silent doubts as to the claim to forgive sins, respectful questionings as to unpatriotic companying with publicans, or immoral companying with sinners, as to feasting while others fast. The section has an appropriate climax in an incident which leads the multitude to cry out in wonder, and the Pharisees to mutter the thought which hereafter is to be their great blasphemy.

But from this point the winnowing power of Christ's ministry, and the divergent effects of its contact with human society, have so increased that the successive sections of St. Matthew's narrative similarly diverge, and alternately treat of the disciples, with their deepening hold of the kingdom, and the outside world, with its intensifying opposition. We may arrange the remaining sections of the gospel in parallel columns, as they relate to the Church and to the World.

The Church	*The World*
5. Organisation of Apostles and the Sevenfold Commission	6. Growing Isolation of Jesus and his Ministry
7. The Public Parable and the Private Interpretation	8. The Greater Miracles and the Growing Antagonism
9. Recognition of the Kingdom by the Disciples and Questions arising thereupon	10. Entry into Jerusalem and Breach with the Ruling Classes
11. Discourse to the Disciples; Revelation of the End	12. Passion and Resurrection of Jesus

The fifth section draws into one view the Organisation of Apostles to spread the news of the kingdom, and similarly unifies the instructions given them into a single Sevenfold Commission. From the Apostles the narrative turns, in the sixth section, to the world, and brings out the Growing Isolation of Jesus in his Ministry: he gradually draws apart from the imperfect ministry of his forerunner; from the Pharisaic doctrine of the Sabbath, the great outward mark of the Hebrew nation; other opposition of the Pharisees is pronounced a blasphemy against the Spirit of Holiness; from the wisdom and might of the great cities he turns to the simplicity of babes, to those who labour and are heavy laden; a final touch is found in the separation of Jesus from his very mother and brethren. With the seventh section we have returned to the band of disciples: here is brought out the distinction between the Public Parable, the dark saying addressed with its own winnowing power to the multitude, and the Private Interpretation, which with unwearied patience gives the full light to those who are thus being initiated into the 'mystery' of the kingdom of heaven. The eighth section resumes the external ministry: here are related the Greater Miracles - the wide-reaching effects of such incidents as the feeding of multitudes with a few loaves and fishes; here equally appears the Growing Antagonism, by which Christ's own country casts him off, and Jerusalem sends a deputation to watch him, while Jesus himself staggers the faith of those closest to him by cutting down at one stroke the whole Tradition of the Elders, which had cast a veil of ceremonial frivolities over the face of the Mosaic law. Section nine, commencing with the confession of Peter, records the Full Recognition by the Disciples of the Kingdom; but the strange doctrine of the sufferings of the Messiah, which is thereupon revealed to them, raises in their minds perplexing questions of the Kingdom, and its spirit is more and more fully unfolded. This brings us to the tenth section, the Entry into Jerusalem, and the Final Breach with the Ruling Classes; it closes with the sevenfold denunciation of the Scribes and Pharisees, and the weeping over the doomed city. The public ministry of Jesus has now closed: the eleventh section contains the Discourse to the Disciples which is the Revelation of the End; and the final division of the narrative records the Passion of Jesus and his Resurrection.

Literary criticism shows at its worst when it seeks to make preferences; and it would be wanting in reverence to the sacred character of the gospels to exalt one above the other. Each has its proper function, and makes appeal to a different class of readers. But it may be said that the *Gospel of St. Matthew* has a special interest for modern thought, and the rational spirit of inquiry which seeks a connected view of even the most sacred incidents; here we have a mind, cast in the mould of Hebrew philosophy, exhibiting its philosophic grasp of an historic world-movement of which the outer form is Hebrew. The historic books of the Old Testament, however much they may leave to critical inquiry for adjustment and reconstruction, make a noble literary whole. They are the story of a theocracy in conflict with the secular: a

national sense of divine kingship is gradually dissipated by assimilation to the visible government of surrounding peoples. Thus the Old Testament history is history of failure: the secular government culminates in national exile, and the restored Jewish church becomes spiritual at the price of increased exclusiveness. A truer conclusion to the history of the Old Testament is found in the gospel of St. Matthew: here a kingdom of God that is essentially spiritual is seen developing in conflict with secular powers, which crush out of it all that is not spiritual, eternal, universal. There can be no fitter close for this narrative of St. Matthew than his brief picture of the risen Lord, on the mountain of ascension, giving to the band of disciples the command to make disciples of all the nations, animated by a presence that will be in their midst even to the end of the world.

St. Mark's Gospel

To the *Gospel of St. Mark*, considered as a literary work, little is needed in the way of introduction. It is sufficiently obvious that this gospel is addressed, not to Hebrews, but to Gentiles; and several times parentheses — in modern phrase, footnotes — give explanations of details which by Hebrew readers would be taken for granted. In this, more than in the other narratives, we find general pictures of the ministry of Jesus. Especially prominent is the constant crowding of the multitudes roused by the works of wonder, which drives Jesus into desert places to seek privacy, while, if he enters a house, the whole city is gathered at the door. St. Mark deals much less fully than the other evangelists with the actual teaching of the Master: the very 'Sermon on the Mount' is wanting. On the other hand, he preserves with more minuteness the outward circumstances amid which the teaching is delivered. All three gospels bring out the exceeding difficulty with which the disciples receive the revelation of the sufferings of the Messiah: it is Mark who tells us how on the very mountain of the transfiguration the disciples 'wist not what to answer' and 'became sore afraid'; how again, 'they understood not the saying, and were afraid to ask him'; how, in the going up to Jerusalem, 'Jesus was going before them, and they were amazed, and they that followed were afraid.' St. Matthew makes a single incident of the barren fig tree: St. Mark relates separately the mystic words addressed to the tree, and how, on the following morning, the marvel of the tree's withering drew another lesson from the Master. St. Matthew, with his tendency to classification, includes with the other tempting questions the scribe's inquiry as to the great commandment of the law: St. Mark has preserved the separateness of this from the rest, and how the scribe did homage to the grandeur of the reply, and Jesus recognised the different spirit of this questioner. The external details introduced by this evangelist often serve as links binding incidents together: Matthew relates Christ's saying about his mother and brethren immediately after the blasphemy of the Pharisees, but it is Mark who opens this latter incident with the description of the crowd around the house where Jesus met the Pharisees, which was keeping his brethren outside. Accordingly, every reader catches in *St. Mark* a graphic fulness of detail suggesting that ultimately, if not immediately, this narrative has come from an eye-witness. It is here we read of the healing of a deaf man: how —

> he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened.

The healing of Bartimæus, again, is full of graphic detail:

> And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood

> still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus.

And the narrative of Mark alone preserves one detail of the arrest — the young man, roused from sleep, with a linen cloth cast hastily on his body, hanging curiously about the procession, until at the first touch of an officer he leaves his garment and flees away naked: a detail of no relevance to the sacred character of the events, but giving a wonderful touch of vivid weirdness to the picture of that moment of panic. The main characteristic of St. Mark then is incidental narration. And this affects the literary form of this gospel. We have here, not the grouping of circumstances by classes or stages, but a sequence of independent narratives: I have not attempted in this case to arrange in organic chapters, but have allowed the whole to stand as a series of separate incidents. *The Gospel of St. Mark* is not to be described as history, but as memoirs.

St. John's Gospel

The writings ascribed to St. John — *Gospel*, *Epistles*, *Revelation* — may be classed with the *Book of Deuteronomy* in the fact that they are, for New and Old Testament respectively, the storm centres of modern controversy. Over Johannine literature intricate and multiplied questions of genuineness and authenticity, of canonical authority, of theological exegesis, have at all times arisen, and divided the world of scholarship and religious thought. It will be understood that nothing of this controversy will be represented in the pages that follow. The Modern Reader's Bible excludes questions of authorship and textual history: this consideration of itself disposes of more than half the matter of disputation. Discussions of canonical questions are similarly excluded. From theology in a sense it is impossible to separate ourselves: the literature we call secular is imbued with religious thought, and biblical writings cannot but be full of it. But the province of the present work ends just where the province of the systematic theologian begins: the formulation of the thought contained in the sacred writings, and the comparison of scripture with scripture, belong to others; the Modern Reader's Bible is concerned with individual works, and aims only at presenting each under the most favourable conditions for its receiving the full illumination that the work can shed upon itself.

The *Gospel* is by its name relegated to a small literary species consisting of four works which neither have been nor can be paralleled. Yet amongst these four it is universally felt that the Gospel of St. John stands apart from the rest. In discriminating this last difference we are on sure ground, for we have the invaluable assistance of the authors' prefaces. No one could read the four verses of preface to *St. Luke*, and the eighteen verses of prologue to *St. John*, without understanding that widely diverse works were being introduced. St. Luke promises a carefully sifted narrative of accepted incidents and teachings of Jesus; St. John, in a style that may be called logical mysticism, elaborates a theological position which his gospel is to support. This prologue, once its peculiar form is caught, may be called clear, in spite of the profound matter with which it is dealing. It has a form that is common in wisdom literature of Old and New Testaments: the maxim, or gnomic text with expansion. Three such gnomic propositions stand out as the steps of a progression: to catch their full force they should be separated from the argumentative matter with which they are interwoven.

I

In the beginning was the Word:
And the Word was with God:
And the Word was God.

2

And the Word became Flesh,
And dwelt among us,
Full of grace and truth.

3

No man hath seen God at any time:
The only begotten Son which is in the bosom of the Father,
He hath declared him.

The first of the propositions fastens attention upon the conception of the *Word*, a revelation in itself no less Divine than that which it reveals. The second describes the new dispensation inaugurated by this *Word becoming Flesh*. The third unites the other two in the conception, *Son*, and the thesis of the prologue is complete: Jesus, Son of God, only revealer of the Father. The first two propositions are supported with matter of evidence and expanded statement. On the third proposition which sums them up the whole Gospel that follows is the comment.

An essential for literary presentation is that the work should appear with such structural divisions as are inferred from the particular work itself, and not determined by conventional or external considerations. It is in this connection that the ordinary versions of the Bible appear at their worst, chopping up literature of the most diverse character into uniform divisions, under which no principle can be discovered, unless they may be called dosilogical. On other grounds stout defenders of the older versions are still to be found; but I have not yet met anyone who thinks the chapters and verses of the Bible 'inspired.' Yet I doubt if the full importance of this consideration is commonly realised: the mechanical presentation is fatal to what would seem the most important of all literary exercises — the reading of a whole work at a single sitting. Two different modes of exegesis invite the student: one studies the whole in the light of the details, the other the details in the light of the whole. The first is the method of commentators: they seek to come to close quarters with each successive clause, and concentrate upon it light from all departments of investigation, confident that to master the details is to know the whole. Indeed, such method has usurped to itself the title of 'thorough'; and the student easily accepts the description, conscious of the labour with which he has followed, and the frequent sense of triumph over difficulties, and unaware how many of these difficulties and how much of this labour were created by the method of study he has adopted. The interpreter of the other kind takes his stand at such a distance that the whole work can be surveyed at once; he sweeps over the whole ground again and again, and yet again; at first with imperfect grasp and a sense of much that is passed over unexplained, yet with each repetition finding more and more resolve into the common unity, while from first to last he has been keeping firm hold of that foundation element of true thoroughness which we call perspective. Undoubtedly the best scholarship will keep side by side the exegesis of perspective and the exegesis of detail: but in the present condition of biblical study, in which concentration on 'verses' has almost smothered perception of literary 'works,' there is no question that it is the rapid survey of whole books that needs emphasising. And an editor who would assist this must not shirk the responsibility of dividing up again the writings of Scripture into their true structural parts.

The application of this principle to the present case seems to follow naturally from what has already been said. St. John's work is a gospel: accordingly, like the other gospels, it will be made up of the Acts and Sayings of Jesus. But its prologue has set forth a very special purpose for the narrative: the support of a theological position. In accordance with this we find, as a fact, that the 'Acts' of Jesus become in St. John's

narrative 'Signs,' and the 'Sayings' are all of the nature of 'Witness.' From this point of view the work falls into natural divisions: seven incidents constitute the Earlier Signs and Witness of Jesus, seven more his Signs and Witness to the Jews; four divisions comprise the Signs and Witness among his own Disciples, and the three phases of the final Passion and Resurrection history may again be treated as Signs and Witness.

The word 'sign' is of great importance in the history of prophecy. In its widest significance it is applied to the symbolical action which the prophet makes a starting point for his spiritual discourse. But often such prophetic emblems are acts of supernatural power, like the 'signs' which Moses wrought before Pharaoh; these 'signs of the prophet' are not only emblematical texts for his discourse, but also credentials of his Divine commission. As the history of prophecy progresses there is a tendency to exalt the latter conception of the sign as against the former, until the miracles of Elisha seem, in the narrative of *The Kings*, to be no more than wonders, and Jesus (in the other gospels) complains of an evil and adulterous generation that seeketh a sign. In St. John the usual names for what we call 'miracles' almost entirely disappear, and we read only of signs: it is in the spirit of the prologue that even the miraculous should be valued only for the spiritual revelation underlying it. The act of Jesus which might appear most like a mere wonder — the turning of the water into wine — is at once connected by the evangelist with the thought of the prologue: *This beginning of his signs did Jesus . . . and manifested his glory.* The miracle of healing at the pool of Bethesda attracts no note as a miracle: it is only the circumstance that the deed was done on the sabbath that makes it the foundation of discourse. Still more suggestive is the incident that follows. Jesus feeds a multitude with a few loaves, and walks upon the sea; the latter action is just as much 'miraculous' as the former: yet Jesus passes over unnoticed the wondering inquiry of the multitude as to the crossing the sea, and fastens attention only on the other miracle in which was latent the spiritual meaning of the bread that came down from heaven. He heals the man born blind with the words, *I am the light of the world;* he raises Lazarus in token that he is himself the resurrection and the life. The old prophets, amongst their emblem texts, would sometimes use a spoken parable instead of a symbolic action: it is noticeable that the only two parables of Jesus in St. John's Gospel, the parable of the Good Shepherd and of the Vine, are treated precisely like the miraculous signs, and made the starting point of spiritual discourses. The simple act of washing the disciples' feet is in the same way treated as a sign; while the concluding words of the gospel apply this same term to the appearances of Jesus after his resurrection, implying how each is significant of highest verity. In the other gospels the whole life of Jesus appears occupied with wonder working: St. John selects only such wonders as are spiritual signs.

The other leading thread running through this gospel is such presentation of incidents as will render them so much 'witness' to the doctrine of the prologue. It is interesting to note in what high sense the word 'witness' is used. John the Baptist and other disciples recognise the messiahship of Jesus: but the witness of this incident does not, to our author, lie in this testimony — for Jesus receives not witness from men. It lies in the signs from heaven of which the Baptist speaks, and even more in the high claims with which Jesus himself meets those who approach him. The cleansing of the temple is witness because it is "his Father's house" that Jesus thus purifies; again, because of the enigmatic references to the future which here and elsewhere are spoken, and which will be stamped with the evidence of fulfilled prophecy hereafter. In the conversation with Nicodemus the very words of the prologue are spoken by Jesus of himself. The incident of the Samaritan woman is witness, not because of the superhuman knowledge displayed by the Master, nor because of the acceptances of him as 'Saviour of the world,' but through the formal claims of Jesus himself to the name of Messiah; still more, in view of his joyful recognition at the close

that the work committed to him by the Father was being accomplished. Rebuked for healing on the sabbath Jesus claims authority equal to that of the sabbath's founder; when his enemies see in him an approach to the supreme presumption of likening himself to Abraham, he replies, *Before Abraham was I am.* It is clear that the climax of witness, as St. John conceives the idea, is reached where the Master is alone with his disciples after the traitor has withdrawn, and thus unfettered by any element of opposition he pours out fully to them the truth as to the Father, and as to that Spirit to be given hereafter in order to make the witness yet more complete.

But while such support of the prologue by signs and witness is the dominant purpose of every single section, it must not be supposed that the fourth gospel is a theological argument. The purpose which appears most upon the surface is that of narrative. Compared with the other evangelists, if some of these are more particularly graphic in their descriptions, St. John leaves an impression that may be called dramatic. It is not vivid details of incident that distinguish him as an historian, so much as whole characters, situations, phases of movement. The personalities of Nicodemus, of the Samaritan woman, of St. John the Baptist, of the man born blind, of Mary and Martha, stand out clear as we read. The swaying multitude, fluctuating through the Feast of Tabernacles between scepticism and excited homage; the officers unable to arrest for very impressiveness of their prisoner's words, the furious priests and Pharisees, the solitary voice of protest in the council itself; the sudden appearances of the Master to answer unspoken doubts, his mysterious departures in the teeth of attempts to arrest or stone; the joyous spectacle of the water poured out amid trumpet tones and merry dances, in memory of the miraculous stream of the desert, suddenly awed by a more majestic presence turning the lesson of the rite to his own high claims; the brilliant illumination of the temple courts suddenly made a background to one who cries, *I am the light of the world:* all this movement of incident makes the Feast of Tabernacles as we here read it an act in a drama. Not less dramatic is the sudden sense of treachery among friends which seems to overpower the Master in the Last Supper, until amid a hush of expectation Judas has retired, and the words *It was night* transport us to the perfect peace of the last farewell. Perhaps most dramatic of all is the appearance before Pilate, as St. John moulds the incident. On the one side we have priests and rulers nervously pressing to get their dangerous enterprise finished in order that they may keep the feast after all; on the other hand, Jesus stands wrapped in a silent severity that will offer no defence in an insincere trial. To these is added the Roman, embodiment only of material power that knows no spiritual world. Pilate seems divided, between gross desire to insult the despised Jewish people, and rude recognition of a majesty he cannot understand in the solitary figure before him. Now he makes attempts to release the prisoner; now he has the man whom he would release as innocent scourged and crowned in order to give point to his scorn, *Behold your King! shall I crucify your King?* The Jewish rulers become more and more eager, for it is the sixth hour on this day of Preparation; and dangerous references to Cæsar force Pilate to give the accusers their will. But to the last he is true to his scorn, and over the cross of shame he inscribes *King of the Jews,* and will not be persuaded to alter it. It is in the middle of this incident that the most dramatic point is reached. The judge's question, *Art thou the King of the Jews?* seems to chime with something in the inner thoughts of the prisoner. At first Pilate's answer when Jesus makes reply shows how little was implied in the former inquiry, and Jesus simply explains to the Roman that his kingdom is not of the world his judge understands. But when the forlorn majesty of the persecuted Master draws the rejoinder, *Art thou a king?* then the chord that has been stirred in the heart of Jesus vibrates in ringing tones: Pilate has indeed spoken the word; a KING he is, born to this very end, to bear witness to the truth, while all that are of the truth become his subjects. It is but a moment's flash of spiritual witness: Pilate's *What is truth?*

brings back the commonplace darkness of the world that is outside, and the severe silence is resumed.

It may be added that when the gospel has been brought to a formal conclusion with what is a reiteration of the purpose laid down in the prologue — *These [signs] are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name* — there is added yet another incident by way of epilogue, an incident of quite a different kind to the rest. It is no more than a personal reminiscence. One of the appearances of the risen Jesus to his disciples is related; and the incident ends with the retirement of the Master and Peter. But 'the disciple whom Jesus loved' appears inclined to follow, and when Peter inquires about him the Master answers: *If I will that he tarry till I come, what is that to thee?* The narrative proceeds to the simple explanation that the phrase *tarry till I come* had given rise to an idea that this disciple was destined not to die: the writer points out that the words of the Master had no such significance. At this point an anonymous commentator has added this reflection: *This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.* The reflection is one that might occur to any reader: its purport is merely to identify the hero of the incident just related, and consequently 'the disciple whom Jesus loved,' with the author of the whole book to which this is epilogue: such identification, the note proceeds to say, is authority enough for accepting the truth of the book.

St. John's Revelation

The Revelation is to be described as a rhapsody: and the best preparation for its study is to read the Isaiahan rhapsody of *Zion Redeemed*, or Isaiah's *Vision of Judgement;* or the rhapsodies of Amos, of Joel, of Habakkuk; or, what is closer still, the Visions of Zechariah. Such rhapsodies exhibit the fusion of all literary forms together, now one form predominating, now another. In the present case there is approximation to the epic in the flow of narrative, broken by little dialogue; there is none the less an approach to dramatic form in the linked succession of visions, which follow like the acts of a drama. It is most important however in interpreting to discard all idea of succession in time as separating these visions. Like the sections of *Zion Redeemed* each part is complete in itself, and covers the whole field; like the sections of Isaiah's *Vision of Judgement* the succession of parts may suggest graduation of intensity, and a new vision may be the climax of that which has preceded.

Of what nature is the matter presented to us in this chain of visions? The word 'Revelation' is to describe it. The dwarfed sense of the word 'prophecy' in modern speech leads most readers (and interpreters) to fasten upon a revelation of the secrets of the future. But Old Testament history and prophecy make prominent another kind of revelation — the unveiling of the ideal, as when the pattern of things sacred was unfolded to Moses in the mount. With both these conceptions of 'revelation' the present work is in harmony. But the title has a fuller meaning yet, that is best conveyed by a phrase of the book itself, one which sums up the spirit of the whole in a single clause: *The testimony of Jesus is the spirit of prophecy.* That the whole mystery of Divine dispensations finds its meaning in the sacrificial work of 'the Lamb' that was slain, this is the 'revelation' in which past and future, history and ideal, are harmonised. Hence it is that in this series of symbolic visions the symbolism is that of the old prophets, revived, imbued with new meaning; symbol is linked with symbol, and separate jewels of Old Testament imagination concentrated in diadems of light, to make adornment for this final outpouring of the prophetic spirit. The very structure of the poem seems to adapt itself to this one thought. In a form that exactly

corresponds with the structure of Joel's rhapsody, the seven visions of St. John's Revelation seem in their line of succession to trace the figure of an arch, the keystone of this arch, or foundation of the whole structure, being the master thought of the prophecy.

I. The Sealed Book and the Lamb

II. The Powers of Judgement

III. The Seven Trumpets: Judgement Imperfect and the Mystery of Prophecy

VII. The Lamb's Bride, the New Jerusalem

VI. The Word of God and the Thrones of Judgement

V. The Seven Golden bowls: Judgement Consummated and the Mystery of Babylon

IV. Salvation: the kingdom of the world becoming the kingdom of Christ

From this central vision the symmetry of the whole succession of visions becomes clear; towards this centre the half solved mysteries of the earlier sections are pointing, from this as a foundation the later visions build up climax upon climax.

The Prologue is a flash of the glory that is to come. There is a theophany, vivid enough to recall the visions of Daniel, and charges to each of the seven churches of Asia. The form of this prologue takes us back to the rhapsody of Amos, where dooms are spoken to the seven nations with the same combination of recurrent formulæ and individual addresses. These opening and closing forms of speech, the one describing afresh each time the Divine speaker, the other enumerating the blessings that are promised, in their terms echo the symbols of the fuller revelation to which they are the prelude.

For the Revelation itself the apostle is, like Ezekiel, caught up in the Spirit into heaven. What Ezekiel saw in its moving radiancy is now unveiled in full splendour of repose: the Throne of Deity, rising out of the crystalline sea; around it lesser gradations of power — elders grouped round the Ancient of Days; life in its ordered forms and variety admitted within the circle: the whole is one ceaseless round of adoration, stretching from past to future eternities. The vision modifies itself to the seer's eye as a Book is seen in the hands of him who sits upon the throne, sealed with seven seals. With the intensity of dream emotion the seer weeps that none is able to unloose the seals of mystery, and a comforting voice announces that the 'Lion of the tribe of Judah' hath overcome to open the book. While the vision has thus grown into one strain of expectation there appears, no lion's form, but 'a Lamb standing as though it had been slain': and at once the imagery of the Isaiahan rhapsody, with the Baptist's application of it, comes rushing to our thoughts. The moment the Book has been taken from the hands of Deity the symphony of universal adoration becomes transferred to the Lamb; and with it there mingles suggestively a symbol not before seen, 'golden bowls full of incense, which are the prayers of the saints.' These final triumph tones leave us looking to the next vision for the unsealing of the whole mystery of God.

In this Second Vision the seven seals one by one are opened; and yet we are only carried forward on a further stage of expectation, pointing to what is still to come. With the opening of four seals, under symbolism that mingles the mystic horses of Zechariah with Jeremiah's fourfold types of doom, there appear Powers of Judgment,

granted authority to act, yet not at present seen in action. With the fifth seal, the souls under the altar cry (as in *Zechariah*) for judgment, and are comforted with words of patience. The opening of the sixth seal masses together all the heralding woes of prophetic judgment into one single horror, and the Day of Wrath is actually breaking. Then judgment is restrained: as in Ezekiel's vision of the figure with a writer's inkhorn, so here forces of destruction are held back until the servants of God can be sealed on their foreheads. In orderly enumeration, as of the old ritual, we have the sealing of twelve times twelve thousand from the tribes of Israel: then, beyond all power of computation, breaks upon us the vision of the multitude out of every nation and kindred and tribe, arrayed in white robes and with palms of victory, while the harmonious phrases and exquisite imagery of the Isaiahan rhapsody link these with Jehovah's exiles guarded on their homeward march to Zion. Now only may come the opening of the seventh seal. At once heaven resolves into a great silence of expectation: the angels of the next vision stand ready with their golden trumpets, but there is no movement, save the incense prayers of the saints, ever going up before God.

With the trumpets of the Third Vision judgment begins to move on its course Hitherto judgment has been seen in the ordinary course of things— war, captivity, famine, death: we now pass into the region of miracle. The symbolism recalls the plagues of Egypt, mingled with conceptions from Isaiah and Jeremiah. With four soundings judgment is descending from above: yet it is but the 'third part' of earth, sea, rivers, sun and stars, that is smitten. A solitary cry of woe reminds that three soundings are still to come. At the fifth sounding judgment breaks out from beneath, and Joel's mystic locust hosts enhance their powers of torment: yet they are bidden to torment and not to kill. But this is only one of the later woes: two are yet to come. The sixth trumpet sounds, and powers of judgment are loosed at Euphrates (mystic centre of the earth), and pass down the four winds: but these also are to slay only the third part of men. Judgment thus imperfect seems to be reaching its climax when the 'strong angel,' crowned with heaven's radiance, stands on earth and sea, and cries with a 'great voice,' while not trumpets but the seven thunders utter their voices in unison. But, mysteriously, judgment is to be sealed up, and what the seven thunders have uttered is not to be known, though already the angel has proclaimed that at the sounding of the seventh trumpet 'is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.' Something of this gospel of all prophecy is vouchsafed to us who follow the vision, as the seer receives (after the fashion of Ezekiel) the little book that is sweet in the mouth and bitter in the belly, and is bidden to prophesy. What follows brings together Zechariah's symbols of the supreme powers of the old dispensation, suggestions of prophetic marvels like those of Elijah, martyrdom in the streets of that "Jerusalem which killeth the prophets," a coming to life such as recalls Ezekiel's vision of dry bones, ascent to heaven in triumph like Elijah's. It is borne upon us how this third vision, with its restraints of judgment, is wrapped up with the imperfect glory of the law and prophets, and the worthies who without those who were to come could not be made perfect. At this point sounds the seventh trumpet, and all heaven shouts the master thought of the whole Revelation: 'THE KINGDOM OF THE WORLD IS BECOME THE KINGDOM OF OUR LORD, AND OF HIS CHRIST.' The central Vision is ushered in, and the Mystery of Prophecy is to be unsealed in Christ.

So in this Fourth Vision the whole mystery of God is for the first time to be presented in its fulness. Isaiah's 'sign' of the virgin with child, and the Serpent of *Genesis*, unite their symbolism in magnified form to body forth the foundation and origin of this world contest. Again, Michael and his angels wage war in heaven against the Dragon and his angels; when the latter are cast to earth the whole contest is presented as when St. Paul saw it as a contest not against flesh and blood, but against

the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. The contest is next seen a conflict of temptation on earth where the Dragon wars with the woman and her seed. Concentration of worldly power against the truth is symbolised in such monstrous form as Daniel's visionary Beast rising out of the sea to war with the saints. Yet another phase of the world-wide conflict is darkly shadowed by another monstrous form, partaking alike in emblems of the Lamb and of the Beast: some spiritualisation of the world influence more deadly than brute force — a beast-like 'prophet' of the Beast. Only at the sixth phase of this vision does there appear what has been present from first to last, the Followers of the Lamb arrayed for war, with the names of the Lamb and of the Father on their foreheads. We are held in suspense by a threefold voice of expectancy, and then the climax comes. The cloud appears, and one like unto a son of man sitting upon it. Joel's symbols of the sickle cast to earth, and the terrible harvest that follows, portray the contest: but Joel's imagery is insufficient, and further touches from Isaiah give suggestions of treading the winepress, of rivers of blood reaching to the bridles of the horses. The glassy sea flushes with the hue of victory, and the triumphant hosts unite in the 'Song of Moses and of the Lamb' — the first Salvation of God's chosen people at the Red Sea grown into the final Salvation for all worshipping nations.

If succession in time, and not symmetry of thought, were the binding link of the rhapsody, this ought to be the close. As it is, the Fifth Vision appears as the parallel of the third: the prophetic symbol of the Bowl, or 'Cup of the Lord's Fury,' replaces the prophetic symbol of the Trump of Doom. But in place of imperfection we see judgment consummated, now that the foundation mystery has been unveiled. Again we have the symbolism of the plagues of Egypt, varied and intensified; again we have judgment successively above, beneath, at the central Euphrates. With the pouring out of the seventh bowl are heard the words, *It is finished:* the whole mystery of God, which each Vision in its own way is unfolding, here is proclaimed as the mystery of Babylon. Under that name detail after detail shows to be presented the actual Babylon of history, chief aim of Old Testament Doom Songs; equally under this name is seen portrayed mercantile Tyre, and every other city or empire which in its day has been a centre of the contest between the powers of the world and God.

As the fifth with the third, so the Sixth Vision is parallel with the second: there judgment was but potential, here it is seen enthroned. Other phases of the Divine dispensations have appeared, but the supreme thought is yet to be presented: that this world triumph is achieved by the Word of God alone, all other powers being but the instruments he uses. In this vision therefore we see but one white horse; he that rides upon it is named Faithful and True, Word of God, King of kings and Lord of lords: yet another name is known by none but himself. In rapid sequence the powers displayed in the former visions are conquered and bound: we have the First Resurrection, and millennial triumph of the faithful with their Christ. Then Satan is again loosed for a space, and a place is found for Ezekiel's far distant vision of the War of Gog and Magog. At length we have the great white throne, and the final judgment; Death and Hell are cast into the lake of fire: this is the second death.

The opening vision displayed the essential calm of Deity, before any disturbing ripple of mystery that craves solution had yet appeared before us. In the Seventh Vision there is a return to this repose, in a new heaven and earth, and all things made new: that peace which in Old Testament rhapsodies lies on the other side of judgment. The New Jerusalem of Ezekiel, with its perfect symmetries, makes symbolic framework for the commonwealth of God's redeemed servants; more attractive symbols still, drawn from the Isaiahan rhapsody, present the glories of precious stones and the Bride adorned for her husband. There is a return to Ezekiel in the river of the water of life, with its fruit trees and leaves for the healing of the nations.

The last touch of symbolism in the whole book brings back the earliest symbol of *Genesis:* the Tree of Life is restored, and the Saints shall reign for ever and ever.

By many interpreters the question is pressed, What has all this meant? What is the exact significance of the Seven Seals? What the historic reference in the pouring out from the Seven Golden Bowls? To me such questionings seem to miss the spirit of the whole book. These symbols, in the movement of the vision, have advanced only to efface themselves, and point backward or forward to the central key of all mystery. This order of thought we have had in the Old Testament. When Elijah is standing in rapt expectancy at the Cave of Horeb, it is told how a great and strong wind rent the mountains and brake in pieces the rocks, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire: then came the still small voice, and with the voice the revelation. In the present climax it is no still small voice, but the shout of all heaven's voices that proclaim the revelation of the kingdom of the world as the kingdom of our Lord and of his Christ. And when we descend from the lofty height of vision to the plain of ordinary life through the Seven Last Words, the fourth and central word repeats the same master thought:

> I am the Alpha and the Omega, the first and the last, the beginning and the end.

I have only sketched the movement of thought which is felt through this vision of unfolding visions. I cannot speak here of the many harmonies and contrasts, and intricate suggestions of symbolism, which play around the leading ideas.* I have endeavoured to give help towards these in my notes; no exhaustive treatment, but one that attempts some measure of fulness. For one whose task has been to edit successively for literary purposes all the books of the Bible it is natural to close the introduction to the present work with this reflection: that this final outpouring of prophecy is one that gathers symbolism from all over the field of biblical literature in order to illuminate the thought which is conceived as making that literature a single unity.

* In reference to a book in which the ordinary reader needs so much assistance I may suggest as helps (the late) Professor Milligan's *Revelation* (in the Expositor's Bible), and Canon T. L. Scott's *Visions of the Apocalypse* (the Donnellan Lectures for 1891–92: London: Skeffington and Son).—While the purpose of these works is necessarily theological, I mention them because they appear to me specially strong in literary analysis. The latter author has also published in pamphlet form a *Paragraph Version of the Apocalypse* (Dublin: Hodges, Figgis and Co.).

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GENERAL NOTES

Metrical System of Biblical Verse

Literary Significance of Metre

In this note I explain the metrical system of biblical verse followed in the Modern Reader's Bible. Assistance in this matter is given in the detailed notes to particular poems: the present note deals with general principles. And I would suggest that the most general reader, by giving some attention to the principles of metre, can immensely enhance his appreciation of the force, and often of the interpretation, of poetry.*

The literary significance of metre is a thing quite distinct from the principles revealed when verse is analysed from the linguistic point of view. The distinctions of rhythms and metres, their feet and other component parts, their possible modifications and laws of recurrence, all these belong to prosody; only a very small part of all this has any connection with literature. The distinction I have in mind may perhaps be expressed most simply by saying that the literary student is concerned, not with metres, but with metrical variations. He must be sensitive to transitions between one metrical style and another; but he need not seek to associate a particular literary significance with a particular metre.

To a limited extent indeed this last may be done. In Greek Comedy the scholar is aware that anapæsts have an association with (mock) grandeur, and the long iambic lines are devoted to ribald satire. In the *Peace* of Aristophanes trochaic measures are used quite as a *leit-motif* to accompany the presence of the country party. Similarly in the poem of *Job* it will be found that Job and Elihu employ a much greater variety of different metres than the three Friends: a difference entirely in accord with the contrast between the staid insistence upon orthodoxy of the one party, and the passionate strength of Job, or the youthful fervour of his last critic. It is curious, moreover, that introversion appears nowhere but in the speeches of Job; while by Elihu alone is used a special rhythm which will be described below under the name Augmenting Alternation, and which is exquisitely expressive of the position of the speaker at the particular point of the argument.

But this association of a particular metre with a particular meaning is an exceptional thing. The principle which is found to run through dramatic literature in various languages is that a change from one metrical style to another always reflects a change in the spirit or tone of the scene. Whether the reader is occupied with the sustained anapæsts and strophic passages of Greek Tragedy, or with the anapæsts and trochees of a parabasis in Greek Comedy, or with the distribution of trochees and iambic verse in Latin Comedy, above all when he is appreciating the delicate use of verse and prose in the plays of Shakespeare, he will find that a transition from a passage in which one metre has been predominating to a passage in which another metre is to rule means a change of thought, as clearly as when the reader of a printed book comes upon a new chapter with a fresh title.† In the *Book of Job* this usage is so fundamental that it makes the basis on which the whole can be analysed: the changes of metre tally with the stages in the argument. I have accordingly arranged the poem on this principle.

When minutiæ of form like those here reviewed are under discussion, an objection often forms itself in the mind of readers unaccustomed to such studies: Can a writer of an impassioned poem be supposed to have burdened himself with such mechanical arrangements as are thus suggested? The answer is that nothing of the kind is to be supposed. Conscious planning of metres or other formal devices are for learners in the art of poetry; the poets of *Job* and *The Psalms* are credited only with an exquisite sense of symmetry as part of their poetic equipment. The more exalted the strain, the more will it fall of its own accord into symmetries which the cold analysis of criticism can measure and classify. In any case, whatever may be the mental process of poetic composition, this can make no

* Appendix III to my *Literary Study of the Bible* [D. C. Heath & Co., Boston and London] contains a formal discussion of this subject.

† The whole matter is discussed in my *Ancient Classical Drama* and *Shakespeare as a Dramatic Artist* [Oxford University Press]: see Index under 'Metre,' 'Metrical Variations.'

difference to that which is a matter of fact, — the forms which can actually be traced in what is produced.

Parallelism the Basis of Biblical Verse

The verse system here followed is based upon the parallelism of clauses. In Greek and Latin what constitutes verse is a succession of syllables of varying quantity; in Old English it was alliteration, in modern English it is number of syllables and rhyme that constitute verse. In the Bible, what makes a 'verse' is not any particular number or quality of syllables, but the parallelism of two or more clauses:

Why do the nations rage?
And the peoples imagine a vain thing?

The parallelism of which this is the simplest form can be extended to an infinite complexity, the parallelism connecting together not only contiguous lines, but also masses of verse widely separated from one another.

It is to be observed that the word 'metre' is used in two different senses. In the broader usage it is almost the equivalent of rhythm in general; in the more particular sense it describes certain kinds of rhythm, especially that depending upon feet and syllables. I use the word in this work in the broad sense, which will include a system founded on parallelism. At the present time it is a subject of discussion among Hebraists whether the Bible in the original has not a metrical system in the other sense; and strophic arrangements of portions of Bible poetry are offered, which will be found to be very different from those in the present work. I allude to this subject only to point out that the results of such discussion cannot affect the arrangement offered here. The other metrical arrangement belongs to the original Hebrew, and has not been followed in the received translations. But parallelism of clauses is independent of particular languages, and appears in any adequate translation. Nor is there anything strange in the idea that the same poetry should admit of more than one metrical system. To illustrate I append a stanza of Spenser's *Fairy Queen.*

Wrath, jealousy, grief, love, do thus expell:
Wrath is a fire; and jealousy a weed;
Grief is a flood; and love a monster fell;
The fire of sparks, the weed of little seed,
The flood of drops, the monster filth did breed:
But sparks, seed, drops, and filth, do thus delay;
The sparks soon quench, the springing seed outweed,
The drops dry up, and filth wipe clean away:
So shall wrath jealousy, grief, love, die and decay.

Now this is printed so as to represent the rhyme and metrical feet of the passage, these being the basis of modern English verse. But this particular passage is full of parallelism and antithesis, and it is perfectly possible, disregarding rhyme and syllabic metre, to print the passage on a basis of clause parallelism.

Wrath, jealousy, grief, love, do thus expell:
Wrath is a fire;
And jealousy a weed;
Grief is a flood;
And love a monster fell;
The fire of sparks,
The weed of little seed,
The flood of drops,
The monster filth did breed;
But sparks, seed, drops, and filth, do thus delay;
The sparks soon quench,
The springing seed outweed,

The drops dry up,
And filth wipe clean away:
So shall wrath, jealousy, grief, love, die and decay.

Thus both the metrical system of feet and the metrical system of parallelism apply to the same passage; they are not inconsistent with one another; and either, displayed by printing to the eye, assists the reader to the rhythmic heart of the poetry.

General Principles of Biblical Metre

It is necessary to distinguish **Similar and Dissimilar Parallelism**. The first obtains where, in a given sequence, all the lines are parallel with one another.

Yet he commanded the skies above,
And opened the doors of heaven;
And he rained down manna upon them to eat,
And gave them of the corn of heaven.
Man did eat the bread of the mighty:
He sent them meat to the full.

Dissimilar Parallelism implies that particular lines adhere together with a bond that is closer than the bond which unites them all into a sequence.

The LORD is my light and my salvation;
Whom shall I fear?
The LORD is the strength of my life;
Of whom shall I be afraid?

This passage is obviously a single sequence; and yet the third line is closely parallel with the first, the fourth with the second. In the next example it is clear that the first two lines are bound together, and again the last seven: —

Is the righteousness ye should speak dumb?
Do ye judge uprightly the sons of men?
Yea, in your heart ye work wickedness;
Ye weigh out the violence of your hands in the earth.
The wicked are estranged from the womb:
They go astray as soon as they be born, speaking lies.
Their poison is like the poison of a serpent:
They are like the deaf adder that stoppeth her ear;
Which hearkeneth not to the voice of charmers, charming never so wisely.

Yet that the whole makes one sequence is clear from the fact that this same dissimilar parallelism of 2 and 7 is reproduced in the stanza that immediately follows the above (in psalm lviii).

Break their teeth, O God, in their mouth:
Break out the great teeth of the young lions, O LORD.
Let them melt away as water that runneth apace:
When he aimeth his arrows, let them be as though they were cut off.
Let them be as a snail which melteth and passeth away:
Like the untimely birth of a woman, that hath not seen the sun.
Before your pots can feel the thorns,
He shall take them away as a whirlwind,
The green and the burning alike.

The term **Variation** may be applied to the effect by which, in a series of sequences otherwise parallel, the dissimilar parallelism is differently distributed. Thus the stanzas of psalm cxliii are all quatrains, but (see the psalm on page 869) three different arrangements of the lines in the stanzas can be traced, viz., *aabb*, *abab*, *abba*. Similarly with the

sonnet on *Wisdom and Perversity* (page 906) the two first sections have each six lines in th proportion of $4a + 2b$; but the first runs *abaaab*, the other *ababaa*. Such variation is not s mechanical a thing as might at first be thought; it is used for example with great effect i the strophe and antistrophe of *The Two Paths* (page 907).

Coming to particular figures of parallelism we may note **three different sources o metrical rhythm** in biblical poetry, which have contributed three different **metrica units**. (1) The Traditional poetry preserved in the historical books is for the most par in 'Antique Rhythm,' which seems to be based upon a unit that may be called a **strain** This consists of a couplet, either line of which may be strengthened by an additional line but not both.

Strive thou, O LORD, with them that strive with me:
Fight thou against them that fight against me.

Take hold of shield and buckler and stand up for mine help:
Draw out also the spear and stop the way against them that pursue me:
Say unto my soul, I am thy salvation.

Let destruction come upon him at unawares;
And let his net that he hath hid catch himself;
Into that very destruction let him fall.

All three are 'strains': the first is a simple couplet; the second is a couplet with the firs line strengthened; the third has the second line strengthened. The elasticity of the strai has a special fitness for extemporisation, which figures largely in Traditional poetry. I is very important for the appreciation of biblical lyrics to accustom the mind to this idea o an elastic unit. When once this idea is grasped it becomes easy to see, for example, tha the two divisions of psalm iii are perfectly symmetrical, although one contains eight lines, the other nine: as printed on pages 748–9 it is obvious to the eye that each portion is made up of four strains. Similarly in the more elaborate rhythm of psalm vii the first and third sections are symmetrical, though one has four, the other six lines: each contains just two of these 'strains.'

(2) Wisdom literature is founded on the proverb, which is a couplet (rarely a triplet) of parallel lines: this contributes as a unit the **couplet**, and aggregates couplets into **stanzas.**

(3) Dancing with musical accompaniment is a leading feature in primitive poetry: the intricate involutions of the dance reflect themselves in similar involutions of metre, especially by means of antiphony (different singers answering one another), and antistrophic effect (portions of a poem answering one another apart from difference of performers). A glance at *Deborah's Song* (pages 223–5) will show to what minuteness these effects can be carried. Thus from the dance we get the single **line** (*i.e.* half a parallel) as a unit, and the aggregation of lines into **strophes**. All these divisions of poetry exercise an influence upon one another: in the psalms all three units obtain — the strain, the couplet, and the single line.

Three main types of structure may be distinguished. The first is **Stanza Structure.** Stanzas founded upon the strain as a unit may be illustrated from psalms vi, xxii, lxxvii: the first has three stanzas of three strains, the second has three of eleven strains; the third has seven stanzas of three strains. Stanzas founded on the couplet unit are very common; especially the Quatrain (xii, xiii, xxviii, xxxii, xxxvii, lxi, lxiv, cxx, cxxi, cxxii, cxxiii, cxxix, cxliii). Psalm xiv (= liii) is in triplets. Sextets are found in psalms xlviii, lxxvi, lxxxvii, cxlii. A longer stanza of eight couplets distinguishes the acrostic psalm cxix. Psalm cxlv is in acrostic couplets.

A great rhythmic effect is produced by Mixed Stanzas. The companion psalms ciii, civ (see page 831) are cast in a common mould of stanzas of four and five (couplets or strains). The first has stanzas of five at the beginning and end, changing to stanzas of four where the topic of the frailty of man comes in; similarly, the general view of nature in civ is expressed by stanzas of five, which change to stanzas of four to express the dependence of all nature on God: the first form is renewed for the final burst of glory in nature. The elaborate Anthem of Judgment, made by psalms ix–x, is in quatrains, which change to sex-

tets at the two places where the tone of complaint comes in. In the companion psalms cxi, cxii, a sextet is used for the conclusion, the rest of the poem being in quatrains. The dramatic change from trouble to deliverance which distinguishes so many psalms is in psalm xxxi twice repeated: to vary this repetition triplets are substituted for quatrains. In lxxxiii the change from octets to sextets seems to mark an intensification. Other examples of mixed stanzas are psalms lx, lxxi, cviii, cxxxv.

The effect of **Duplication** is common in Wisdom poetry. A fine example is the Sonnet on the *Strange Woman* (page 908): besides the introduction and conclusion this has four octet stanzas with the second of them duplicated. It will be seen that this duplication does not merely imply that the second stanza consists of sixteen lines instead of eight, but further that its dissimilar parallelism is one of 4 + 12, thus exactly duplicating the dissimilar parallelism of the other stanzas, which in each case is 2 + 6. This effect will be found to play a great part in the metrical scheme of *Job*. (See below.)

Augmenting is distinct from Duplication, as implying a gradual increase of number of lines in successive stanzas. In the great monologue of Wisdom (pages 913–4), as the thought crescendoes the stanzas augment from four to five, six, seven lines. Another example is the opening poem of *Ecclesiasticus* (page 956). It is interesting to note the contrasted effect of **Diminution** in psalm xliv (see note, page 1612).

The Stanza Structure admits of **introductions** and **conclusions** outside the rhythmic form of the stanzas themselves. Compare psalms xxvi, cxvi, cxxxviii. Sometimes the conclusions may be postscripts adapting the song to other uses (xiv, li, cxxviii, cxxx, cxxxi). From these may be distinguished the **leads**: a couplet or triplet leading off a theme which is then developed in stanzas: psalms xc, xciv, and the two portions of cxxxii are good examples of this effect. Other leads may be found in lxxxv, ci, cxxxiii, cxliv; or the monologue on pages 911–4.

To Stanza Structure naturally belongs the **Refrain**: though occasionally (compare psalms lvii and xl) it is found in connection with antistrophic arrangement. The Refrain is a verse, or portion of a verse, which recurs in two or more successive stanzas. Typical examples are psalms xlvi and lxvii, though in each case the refrain has been omitted by ordinary versions in one of the places where it ought to occur. Psalm cxxxvi has a continuous refrain —

For his mercy endureth for ever —

after every line. In lxii, cxl we have initial refrains. Fine effects are produced by **Double Refrains** in psalms xcix and cvii. In the first case, each stanza is a sextet: the first and third consist each of five lines, completed by the short refrain —

Holy is He —

(this has been dropped by ordinary versions in the third stanza); the second and fourth have only three lines, brought to a proper length by the longer refrain —

Exalt ye the LORD our God,
And worship at his footstool:
Holy is He.

In the main body of psalm cvii each stanza brings forward a different type of sufferers: one refrain —

Then they cried unto the LORD in their trouble,
And he delivered them out of their distresses —

with a sequel verse represents the cry for help; the burst of thanksgiving is conveyed by the refrain —

O that men would praise the LORD for his goodness,
And for his wonderful works to the children of men —

which also has a sequel verse. This stanza structure is four times repeated. In some cases the refrain is varied (*e.g.* psalms xlix, lxxx, cxvi, cxliv). In the lament made by psalms

xlii–iii the words of the refrain are unchanged, but its recurrence at the end of the changing stanzas seems to give the effect of hope gradually becoming firmer and firmer.

In **Antistrophic Structure**, the second of the three main types, the stanzas run in pairs, strophe and antistrophe: the second of the pair 'answers' its strophe, the answering effect implying both rhythmic symmetry and (in biblical, though not in Greek lyrics) a certain degree of correspondence of thought. This antistrophic effect is familiar to most readers in Greek poetry, and was there an effect of dance origin: the Chorus worked their way in a strophe from the centre to the end of the orchestra, and in the antistrophe worked back to the starting point, reversing all movements. In Greek the relation of strophe and antistrophe is only rhythmic; in biblical Wisdom a relation of thought goes with the rhythmic relation: such Antistrophic may also be called Rhetoric structure. The structure admits of 'introductions' and 'conclusions' of different rhythm.

This type of structure is most marked where the unit is the single line, and Dissimilar Parallelism comes in. A good example is psalm l: see pages 786–7. After an introduction, presenting the visionary surroundings of the judgment that is to be pronounced, the Divine address to the 'saints' makes a strophe, the address to the 'wicked' an antistrophe. It is easy to see that the two strophes correspond, not only in the number of their lines (nineteen), but also in the distribution of the dissimilar parallelism: there is first (three lines) an invocation, then (twelve lines) an argument, then (four lines) a solemn decree. Psalm xlix has an introduction and strophes of eighteen lines, each with a refrain and a parenthesis (though, by 'variation,' the parenthesis appears at different points of the two sequences): the difference in the refrains shows that the strophe and antistrophe are successive stages in the solution of a mystery. — For other examples compare psalms xxxvi, lviii.

Simpler examples of antistrophic structure are (on units of strains) iii, xvi, xxiv, xxxviii, xlv, lxvi, lxxii, lxxv, lxxxii, xci, xcvii, cxxiv, cxxxix. Founded on the couplet unit are the following: xxi, lvii, lxii, lxxxi, xcii, xciii, cxxvi.

Where the antistrophic structure runs to more than a single strophe and antistrophe, certain elaborations come in. **Antistrophic Alternation** implies a succession in which each strophe is immediately followed by its antistrophe (the form *aa'*, *bb'*, *cc'*). Examples are psalms xxx (which has the form *6, 6; 3, 3; 4, 4*), and cxxxvii (the lines of which run *aabaa* for the first pair, *aabbb* for the second pair); psalms ii, xxxiv, xxxix, xl. The last has the form *6, 6; 4, 4; 5, 5;* with parenthetic enlargement in the second pair, and refrains for the third pair.

A second elaboration of antistrophic structure is **Interlacing**: a strophe is followed by a strophe of a different rhythm, then come the antistrophes to each. (The form is thus *ab, a'b'*.) A clear example is psalm cx: an oracle (in triplets) is followed by its glorious fulfilment (quatrains of longer lines): again an oracle, and a glorious fulfilment in corresponding rhythm. Compare also v, xix, lix, xcix. Psalm vii is compound: its first part has interlacing strophes (*2, 3; 2, 3* in strains), its second part alternation (*3, 3*).

Another elaboration is **Inversion** (or **Introversion**). Here a strophe is followed by a different strophe, but the antistrophe to the second precedes the antistrophe to the first strophe. (The form thus becomes *ab, b'a'*.) A fine example is psalm cxiv. Here all the strophes are quatrains, the difference is made by the attitude of thought in the four, which may be thus conveyed to the eye:

A new conception of Deity!
All nature convulsed!
Why all nature convulsed?
At the new conception of Deity!

Other examples are lxxix (in strains *4, 3; 3, 4*), cxxvii (in lines *4, 3; 3, 4*). The structure of psalm lxxiii is interesting: a trial of faith is developed in a strophe made up of three sextets, with a final quatrain as the faith almost gives way; for antistrophe the turn of thought opens with a quatrain, and the resulting triumph makes three sextets. Two compound psalms may be noted. The elaborate processional hymn of lxviii has first a single pair of strophes, each made up of four quatrains; then inversion obtains, and we have the form (in lines) *10, 9; 9, 10*. Psalm lxxiv has inversion first (*5, 6; 6, 5* in lines), and then a single pair of sextets. For a remarkable example of inversion in Wisdom poetry see *The House of Wisdom and the House of Folly* on page 914.

From antistrophic must be distinguished the third type, or **Strophic Structure**: here the strophes have no correspondence of rhythmic form, but are merely divisions resting upon the thought of the poem, like the paragraphs of prose. Examples of this structure are psalms i, iv, xviii, xx, xli, liv, lvi, cxviii, cxxv, cxxxiv. It is the natural form for liturgies, in which each strophe represents a different mood of devotion (psalms xxv, lxv, lxxxvi). Psalm cxxxvi gives an example of **Augmenting**: the stanzas increase from four to five, six, seven couplets, returning in the conclusion to four. This is a Hymn of National Rejoicing: it should be read with the converse Hymn of National Depression (psalm xliv), where (the rhythm being antistrophic) there is a diminution from strophes of five to strophes of four, three, two couplets.

To **Strophic Structure** belongs the **Pendulum Rhythm** so characteristic of Biblical literature, by which successive strophes alternate between one and another of two thoughts. This rhythm distinguishes two kindred psalms lxxviii and cvi (see notes to these): also the latter part of psalm cvii. It belongs also to the elaborate hymns and anthems which alternate between ejaculations of praise and development of matter for thanksgiving: the form may be traced by the eye through psalms xlvii, xcv–vi, xcviii, c, cxxxv, cxlvi–cl.

In Wisdom poetry it is antistrophic structure that is usually found in connection with the pendulum effect so common in Biblical literature, by which a discourse swings successively between one and the other of two related topics. A simple example is on page 902: the first strophe (of a single line) puts temptation, its antistrophe resistance; the next strophe (of nine lines) elaborates the idea of temptation, its antistrophe that of resistance. The structure may be expressed as *1, 1; 9, 9*. A fine example is the middle part of the poem on page 903. Here the thought swings between the obstinate sinners (in the strophes, indented to the right), and the avenging Wisdom (in the antistrophes, indented to the left). The formula would be *5, 5; 1, 1; 1, 1; 4, 4*. — The pendulum constantly recurs in *Job*.

The main types of structure in biblical poetry, with their elaborations, have been described. Two other elements of biblical parallelism may be mentioned.

An interesting figure of parallelism is the **Envelope**: the opening line or lines of the sequence are repeated at the close, all that intervenes being read in the light of this common 'envelopment.' A perfect example is the eighth psalm: as printed on pages 751–2 the figure can be caught at a glance. [See page 1534, for the misinterpretation of this psalm through neglect of this envelope structure.] Similarly the recurrence of the ejaculation —

Bless the LORD, *O my soul* —

at the beginning and end of psalms ciii and civ turns both these into examples of envelope structure.

More frequently a modified form of the Envelope Structure is found, by which the opening and closing lines unite in a single thought of which the intermediate parts are an expansion. Thus in psalm xv, the opening lines of question,

LORD, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?

receive an answer in the final line,

He that doeth these things shall never be moved:

while the intermediate parallels contain the 'these things.' Compare psalm xxvi. A fine example is the great psalm cxxxix: here the opening protest,

O LORD, *thou hast searched me*, etc.,

concludes as a prayer:

Search me, O LORD:

while the whole antistrophic movement of the psalm is occupied with effecting the transition from the one mood to the other. (See note, page 1624.) Psalms xxiii and xxxiii are also examples of modified envelopment; the whole device of antistrophic inversion, and the type of psalm described as Dramatic Anthems (see note on page 1603), are akin to envelopment.

Interruption plays a leading part in the lyric structure of the psalms. First, we have stanzas interrupted by antistrophic structure. A typical example is psalm lv: here sex-

tets of despairing complaint are broken by a strophe and antistrophe (*8, 8* in couplets) of strong execration: there is a return to the sextet form (varied) with the final stage of trust in God. In psalm lxxxix, the covenantal promises to David developed in a long succession of quatrains make the main topic: when this has been barely opened there is an outburst (strophe in seven quatrains) of adoration; when the main topic is completed an antistrophe puts plaintively the disappointment of all these hopes. A very marked example is psalm lxix. Stanzas of four strains are conveying complaint: before the sixth of these stanzas is quite completed there breaks in an interruption of execration in seven couplets: this is seen to be a strophe when presently, after the broken stanza is completed, there comes an antistrophe of seven couplets celebrating the deliverance that ends the whole trouble. Interruption proceeds a stage further in psalms lxxx and lxxxiv. In the first, stanzas of elegy (two strains and refrain) are interrupted by strophe and antistrophe (four couplets each) developing the image of the Vine and its uprooting: but the refrain of the stanza section breaks in (with a modification) upon this antistrophic portion: thus the interruption is mutual. A still more striking example of mutual interruption is afforded by psalm lxxxiv: triplet stanzas of longing for the house of God are interrupted by antistrophic description of the pilgrimages (strophe) and the pilgrims' hymn (antistrophe): this last is broken by a parenthetic triplet of longing, and then resumes and concludes.

Or, stanzas are interrupted by stanzas of different rhythm. I have already pointed out this effect in regard to psalms ciii and civ (above, Mixed Stanzas). In psalm cii personal depression expressed in a succession of stanzas of three strains each is interrupted by a succession of stanzas of four couplets each, which rise to the plane of national trouble and its relief: there is then a return to the first rhythm and the first tone.

An effect akin to this Interruption may more properly be called **Suspension**. In psalm xi (see page 754 where the structural form is made plain to the eye) a stanza expressive of trust in Jehovah is interrupted by a strophe (*2, 5*) reciting hostile threats and its antistrophe of answering faith. But from the place at which the interruption occurs, viz. the end of a single line of a quatrain, the other three lines following after the interruption is concluded, it is better to regard the single stanza as 'suspended' until the antistrophic effect has been elaborated. Exactly similar is xciii: a sextet of confidence in the firmness of Jehovah's rule is broken by antistrophic interruption of an image that suggests assailing power driven back, and the suspended sextet is then concluded.

Metrical System of Job

The *Book of Job*, as it is preëminent in every other variety of poetic beauty, is also of extreme interest in its metrical scheme. The principles explained above for lyrical and Wisdom poetry in general apply here also; but they are used with much more elaboration. The changes of thought and of rhythm are so closely interwoven that it is practicable to divide the whole poem into metrical units, which will also be stages in the argument. It is so divided in the text of this edition (sections 1 to 50): and the references that follow are to these sections. [In the notes to *Job*, the metre of each section is technically described.]

The **Antistrophic** and **Stanza Structures** are the basis of the whole. The famous celebration of Wisdom with which Zophar brings to a conclusion the arguments of the Friends is a complete sonnet, of complex strophe, antistrophe, and conclusion. The very special form of sonnet designated **Number Sonnet** * is found once, in the opening speech of Eliphaz; this is constructed on the number seven, and is worked out in couplets. Recitative couplets like the **Leads** of the psalms, are freely used, and twice (**19, 46**) they are extended to triplets. Considerable use is made in *Job* of **Alternate Parallelism**. In *Proverbs* this is confined to passages not prominent; but in *Ecclesiasticus* it makes up the body of the great monologue of Wisdom, while this rises to a climax in stanzas. So in *Job* some of the climaxes or sustained outbursts are in alternate parallelism. And it is extensively used for transitional passages, between one division and another of a lengthy argument, or where a speaker at the commencement of his speech notices half contemptuously the words of the last speaker before he enters upon his own line of attack.

The elaborations mentioned above appear, with more fulness and variety, but always in harmony with the elaboration of the thought. The antistrophic **Pendulum** is not found in *Job;* but the irregular form of this structure is several times employed in the sustained

* See page 1458.

outbursts. And there is an extension of this structure in what may be called the **Triple Pendulum**. Here the swaying of thought is between three and not two ideas. Job's Oath of Clearing is of this form. This is, as it were, a song constructed on three notes: one describes the sins to be disavowed; a second invokes penalties if the speaker has been guilty of them; while a third note is made by a recoil from the very thought of entertaining such sins against God.

If I have walked with vanity,
And my foot hath hasted to deceit;
(Let me be weighed in an even balance,
That God may know mine integrity;)
If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any spot hath cleaved to mine hands:
Then let me sow, and let another eat;
Yea, let the produce of my field be rooted out.

The same figure seems to underlie the first part of the Divine Intervention: one note is made by the startling questions of nature mysteries, another subsides into exquisite picturing of details in these wonders of nature, while for a third there is an occasional word of challenge to Job to answer.

Where the structure is antistrophic, **Interlacing** and **Introversion** are regularly used. In a single instance the two are found to be combined (see note to section **34**).

Duplication of stanzas regularly occurs. In Job's answer to Eliphaz (see page 1045) an extension of it is found in a group of verses taking the forms *1, 6; 2, 12; 3, 18*. The effect is increased by the order of the stanzas: Job having three times used the form *2, 12*, in an accession of bitterness rises to the form *3, 18*, and then subsides into despair in a verse of the form *1, 6*. A new variety of duplication is to be noticed, when it is applied to antistrophic structure, the antistrophe being not the equal but the double of its strophe. The use of this figure by Elihu (**40**) is suggestive. He has reached the very heart of his argument, or rather, his modification of the argument of the Friends. Their contention was that affliction was punishment; and Eliphaz had introduced this idea with a description of an impressive vision. Elihu wishes to say that affliction is a warning, just as much as would be a supernatural vision. His words take the form of a strophe of three lines describing a vision, and an antistrophe of six lines putting the warning it conveys; then a strophe of eight lines describing the affliction of sickness, and an antistrophe of sixteen lines to convey the purpose of this sickness to warn. The symmetry of treatment, by which each strophe is duplicated, leads us instinctively to associate together the warning of affliction and the warning of a vision, while the increased mass of the second pair of verses serves to emphasise the form of warning on which Elihu is to lay stress. This figure then may be termed **Antistrophic Duplication**.

Augmenting stanzas are used in those passages in which Job has actual or imaginary objections to answer. In his first response to Zophar he confronts the wisdom of the aged, which has been urged against him, with a higher wisdom which he sees reflected in the doings of Omnipotence. As he warms with this theme the stanzas are found to increase, from the form *2, 8* to *2, 20*. Job's second reply to Zophar cites four objections: the answers to these make stanzas of five lines, again of five lines, then of eight lines, finally of eleven. And here must be noted the **Augmenting Alternation** of Elihu. This speaker, it must be remembered, occupies the position of a young man intervening uninvited in a debate of old men. With the almost superstitious reverence for old age that belongs to early civilisations, it is natural to find that Elihu has great difficulty in nerving himself to this effort; and it takes him fifty-two lines to complete his apology for speaking at all in so venerable a presence. The stanzas which express this gradual conquest over nervousness are found to take the highly suggestive forms, *1, 1; 1, 1 2, 2; 2, 2 4, 4; 4, 4 6, 6; 6, 6*. Later on he has been threatening Job with judgment, when a rumble of distant thunder darts into his mind the idea that the judgment is that moment impending. His thoughts now become engrossed with the advancing signs of the storm; and the growing excitement expresses itself in stanzas of the forms, *1, 3; 1, 3 2, 6; 2, 6 4, 12; 4, 12*. This second example is duplication combined with augmenting. It would be impossible to imagine any closer harmony between the outer form of a scene and its inner spirit (sections **38, 44**).

Of **Variation** it is enough to say that it is used as in other parts of Scripture, but to a much less extent than we should have expected. **Interruption** plays an important part in the dramatic poetry of *Job*. Its first appearance is at the opening of the Curse. The essence of this whole section is contained in two couplets.

Let the day perish wherein I was born;
And the night which said, There is a man child conceived:

Because it shut not up the doors of my mother's womb,
Nor hid trouble from mine eyes!

But between these two couplets are interposed two *tours-de-force* of execration, invoking upon that day and that night all conceivable forms of darkening. Again, Bildad's first speech has the form of sextet stanzas. Two of these suffer interruption: in the one a conditional sentence is delayed by additional conditions; and in the other case a stanza of illustration is loaded with an additional illustration. A marked case of interruption is found in Job's speech before the Oath of Clearing (**35**). The whole passage describes how the patriarch is despised by the youths and the rabble, and consists of two octets. The first octet is interrupted by an outburst of fifteen lines, presenting the fathers of these youths as the very *canaille* of the last generation. The second stanza has an interruption of only a single line, which comes as an echo of the previous outburst. Interruption is used for a different dramatic purpose in the great passage where Job rises to a sudden confidence in a vindication beyond the grave. With the magnitude of this sudden inspiration Job (as his words clearly convey) nearly faints: and at this point (see section **20**) one of the quatrains lacks a single line. When he has resumed in a calmer mood, there is again a lack of a line where Zophar breaks in upon the unfinished sentence, as he himself confesses, because he cannot any longer restrain his indignation.

Job contains one example of **Suspension**. Elihu, when he passes from apology to argument (**39**), recites in a sextet what he conceives to be Job's plea, and in the same measure answers it. These two sextets do not follow one another, but the plea is interposed in the middle of the answer; the first sextet being thus suspended, and concluded when the point to be answered has been stated. That this is the right way of analysing the metre seems confirmed by the fact that a similar effect immediately succeeds in the next section; the antistrophic duplication described above being interposed between the two parts of a sextet which evidently make one whole (see note to section **40**).

The Metre of Traditional Poetry

By Traditional Poetry I mean the metrical passages preserved in the historical books of the Bible, as distinguished from such poetry as the *Book of Psalms*, which is a literary collection, though it may contain ancient poems. I exclude from the matter here reviewed metrical passages in *II Samuel* xxii and *I Chronicles* xvi; which are identical with passages in the *Book of Psalms*.

This Traditional Poetry is found to be constructed upon a basis of what may be called 'Antique Rhythm,' he law of which can be simply stated. Its unit consists in a couplet of parallelism, of which either member may be strengthened by a parallel line, but not both.

Assemble yourselves, and hear, ye sons of Jacob,
And hearken unto Israel your father.

Zebulun shall dwell at the haven of the sea:
And he shall be for an haven of ships;
And his border shall be upon Zidon.

Judah, thee shall thy brethren praise:
Thy hand shall be on the neck of thine enemies;
Thy father's sons shall bow down before thee.

I have called such a unit a ' strain ': and it will be seen in the examples that the first strain is a simple couplet, the second has its first line strengthened, the last has its second line strengthened. For the appreciation of this Antique Rhythm it is important to think always of the strain as the unit, and not the couplet or the single line. The only exception to the law as above stated is the Lament of David over Saul and Jonathan, which is constructed on a couplet in which both lines are strengthened by parallel lines. But this, though contained in an historical book, is associated with the same David to whom the *Book of Psalms* is ascribed. [Page 281.]

This power of occasionally strengthening either line of a couplet by an additional line gives the Antique Rhythm a flexibility which would be suitable to spontaneous composition. A similar device is found in connection with the traditional ballad poetry of England, of which such collections as the *Percy Reliques* are accidentally preserved specimens. While a regular metre of such ballads is a four line alternate stanza, yet a few poems, such as the *Ballad of Sir Cauline*, show some stanzas with individual lines strengthened:

Fair Christabel, that lady mild,
Was had forth of her tower;
But ever she droopeth in her mind,
As nipt by an ungentle wind
Doth some pale lilly flower.

The metrical passages in the historic books are aggregations of such strains of Antique Rhythm, without further rhythmic form. The question is whether there are stanzas or strophes. I believe the utmost that can be said is that the stanza sense is rudimentary in these poems. Particular strains will seem to cluster together, as if to make quatrains or larger stanzas, but no wide correspondence will be found extending over a whole poem, or uniting one division of a poem with another. And this is what was to be expected: (*a*) The poems are largely spontaneous outpourings, needing a flexible rhythm, unfavourable to high parallelism. (*b*) The power to strengthen by additional lines is itself antagonistic to the stanza idea. (*c*) The cleavage of these poems will often be determined by other than rhythmic considerations. A good example is the *Blessing of Jacob* on the Twelve Tribes (page 50), of which the natural divisions are twelve (or rather eleven, Simeon and Levi being taken together). These divisions are found to be very unequal, consisting of one, two, three, five or eight strains. There is more of form in this poem than is usual in this traditional poetry; besides an introduction, there is an exclamation dividing the whole in two parts:

I have waited for thy salvation, O LORD!

Yet so little does the sense of balance rule that we find seven tribes dealt with before the dividing line, and only five after. On the other hand there is a suggestion of a sense of balance when we find that the long blessings on Judah and on Joseph, which respectively make the *pièce de resistance* of the two parts, consist each of eight strains.

Two poems stand out from the above description, as exhibiting a highly elaborate rhythmic structure — *Deborah's Song*, and the *Song of Moses and Miriam*. Their form is closely associated with the dance and antiphonal performance. They fall into the class of lyric poetry the structure of which has been discussed above; and it has been noted that the dance is one of the three sources of lyric structure.

Metre of Solomon's Song

The metre of *Solomon's Song* will be found to be both regular and beautiful when once its principle is caught. It presents points of resemblance and difference when compared with the metres of other parts of the Bible which have been already discussed.

The poem is in what I have called ' Antique Metre ': the metre of the poetry contained in the historical books of the Bible. Its law is simple. A unit or ' strain ' of Antique Metre consists of a single couplet of alternate parallelism, of which either line may be strengthened by an additional parallel line, but not both.

The voice of my beloved! behold, he cometh,
Leaping upon the mountains,
Skipping upon the hills.

My beloved is like a roe or a young hart:
Behold, he standeth behind our wall.

He looketh in at the windows,
He sheweth himself through the lattice.
My beloved spake, and said unto me.

Here are three 'strains': the second is a simple couplet; the third has its first line supplemented, and the first has its second line supplemented. The analysis of Antique Metre rests entirely upon the recognition of the 'strain' as its unit; in measuring its rhythmic correspondences the estimate must be made as to number of strains, not of lines.

Occasionally a line may be found that is considerably longer than adjacent lines. Such a line will sometimes contain a vocative, and this is felt as a recitative expression, outside rhythm.

I have compared thee, O my love, to a steed in Pharaoh's chariots.

Or its length may measure the effort of leading off a fresh subject.

By night, on my bed, I sought him whom my soul loveth.

In other cases the length is made by repetitions.

Come with me from Lebanon, my bride, with me from Lebanon.
Thou hast ravished my heart, my sister, my bride; thou hast ravished my heart.

There is nothing in these cases to upset the rhythmic balance.

In Antique Metre generally a poem will be an aggregation of such strains, without further rhythmic form. [Compare the *Song of Moses*, and the *Last Words of Moses*, in *Deuteronomy*.] But *Solomon's Song* has another rhythmic characteristic — it is throughout antistrophic: a strophe of one, two, or more strains is balanced by an antistrophe of the same number.

By night, on my bed, I sought him whom my soul loveth:
I sought him, but I found him not.
I said, I will rise now, and go about the city,
In the streets and in the broad ways,
I will seek him whom my soul loveth:
I sought him, but I found him not.

The watchmen that go about the city found me:
To whom I said, Saw ye him whom my soul loveth?
It was but a little that I passed from them,
When I found him whom my soul loveth:
I held him, and would not let him go,
Until I had brought him into my mother's house,
And into the chamber of her that conceived me.

A strophe of three strains is here answered by an antistrophe of the same number. The student will be careful to distinguish between the number of lines and the number of strains in the strophes. So fundamental is the idea of the strain as the unit in Antique Metre, that one strain is always felt as rhythmic counterpoise to another strain, whatever be the exact number of lines in each.

The antistrophic rhythm in this poem is of the continuous kind, so familiar in Greek literature, where each strophe is immediately followed by its antistrophe — *aa' bb' cc'*.

This we have above called alternation. There is a single case of antistrophic inversion in *Solomon's Song* (*ab b'a'*). It is noticeable that it occurs, not in dialogue, but at the point (in Idyl III) where the dialogue gives place to impersonal description. (Pages 890–1.)

The divisions between the strophes and the divisions between the speeches of dialogue do not necessarily coincide; sometimes portions of successive speeches are required to make a strophe, and sometimes the division of strophe and antistrophe will come in the middle of a speech.

Strophe

THE BRIDEGROOM

Behold, thou art fair, my love; behold, thou art fair;
Thine eyes are as doves.

THE BRIDE

Behold, thou art fair, my beloved, yea, pleasant:
Also our couch is green.
The beams of our house are cedars,
And our rafters are firs.

Antistrophe

I am a rose of Sharon,
A lily of the valleys.

THE BRIDEGROOM

As a lily among thorns,
So is my love among the daughters.

THE BRIDE

As the apple tree among the trees of the wood,
So is my beloved among the sons.

The refrains used to separate the seven idyls, or to break the longer idyls into parts, though in the same Antique Metre, are yet outside the antistrophic system, — a confirmation of the parenthetic character I have claimed for them. (See Introduction to *Song of Songs*, page 1444.)

There is one break in the antistrophic completeness, and this is highly interesting. It occurs in Idyl V. If a strophe with its antistrophe be considered a regular section of the poem, then this idyl covers four sections; of these the first and the last two have the regular strophe and antistrophe, each of three strains. The intervening section has a strophe of three strains, but the place of the antistrophe is taken by an irregular succession of strains. But when this irregular mass is examined, it is found to be the quasi-dramatic reminiscence which is projected into the midst of the meditation on the bride that occupies the idyl as a whole. (See Introduction, page 1447.) Thus the break in the regularity of the rhythm is the outward and visible sign of a break in the order of the thought. [Compare in *Job* note to section 20, where it is shown that interruptions of the dialogue are reflected in interruptions of the metre.]

The metre of each section is analysed as follows.

i. 2. Strophes of two strains each. The metre is so broken by the dialogue that it may be worth while to print the lines continuously:

Let him kiss me with the kisses of his mouth:
For thy love is better than wine;
Thine ointments have a goodly fragrance;
Thy name is as ointment poured forth:
Therefore do the virgins love thee.
Draw me — we will run after thee.
The king hath brought me into his chambers.
We will be glad and rejoice in thee,

We will make mention of thy love more than of wine.
In uprightness do they love thee.

i. 5. Strophes of three strains each.
i. 9. Strophes of two strains each.
i. 15. Strophes of three strains: the antistrophe commences at the words *I am a rose, etc.*
ii. 3. The strophe commences in the middle of the verse at the words *I sat down under his shadow:* the strophes are of two strains each.
ii. 8. Strophes of four strains.
ii. 14. Strophes of two strains: the antistrophe takes in the interrupting Voices of the Brothers.
iii. 1. Strophes of three strains.
iii. 6. Antistrophic Inversion: 2, 3; 3, 2 (strains, of course, not lines).
iv. 1. Strophes of four strains.
iv. 7. Strophes of three strains.
iv. 12. Strophes of five strains: the antistrophe takes in the poet's apostrophe, *Eat, O friends,* etc.
v. 2. Strophes of three strains.
v. 6. Strophes of three strains.
v. 10. Strophes of four strains, followed (vi. 1) by strophes of two strains. It is worth noting that the change in the spirit of the dream, from trouble to happy thoughts, is thus accompanied by a change in the metre from triple strains (v. 2–9) to quadruple and double strains (v. 10–vi. 2).
vi. 4. Strophes of triple strains.
vi. 8. Strophe has three strains: as noted above, there is no antistrophe in this section, a break in the meditation being marked by a break in the rhythm. The lines of the concluding part of the section make six strains, but there is no antistrophic effect.
vii. 1. Triple strains.
vii. 5. Triple strains.
vii. 11. Strophes of two strains.
viii. 1. Strophes of two strains.
viii. 5. Strophes of one strain each: the first being a fragment of impersonal description outside the dialogue.
viii. 6. Strophes of five strains.
viii. 11. Strophes of one strain.
viii. 13. Strophes of one strain.

Use of Prose and Verse in the Modern Reader's Bible

The subject of the preceding Note leads naturally to another — the relations of prose to verse in such a system as has been there described. Biblical verse rests upon the parallelism of clauses. But, in all languages, parallelism of clauses belongs also to prose literature, being a marked feature of oratory. In such a system then prose and verse will overlap; the extremes of each will be as far apart as in other languages, but there will be passages which have relations with both.

The subject is of special importance for the presentation of the Bible made in the present work. The reader will notice passages — especially in such a book as *Ecclesiasticus* * — appearing here as prose, which in other editions of Scripture he has seen as verse; further, upon examination he may seem to find as much 'parallelism' in the prose portions as in the verse portions of this presentation. The explanation is simple. Neither class of passages is 'prose,' and neither 'verse,' in the sense in which the reader has been accustomed to use these terms; but the conventional forms of prose and of verse are here used to differentiate literary types which need differentiating, but the difference between which is *not wholly rhythmical.* To illustrate. The passage which commences at *Deuteronomy* viii. 11 may, if we look exclusively at parallelism of clauses, be presented as highly symmetrical 'verse.'

* This subject is further discussed in the Introduction to *Ecclesiasticus*, above, page 1459.

Beware lest thou forget the LORD thy God,
In not keeping his commandments and his judgements and his statutes,
Which I command thee this day:

Lest when thou hast eaten,
And art full,
And hast built goodly houses,
And dwelt therein:

And when thy herds and thy flocks multiply,
And thy silver and thy gold is multiplied,
And all that thou hast is multiplied;

Then thine heart be lifted up,
And thou forget the LORD thy God,
Which brought thee forth out of the land of Egypt,
Out of the house of bondage;

Who led thee through the great and terrible wilderness,
Wherein were fiery serpents and scorpions,
And thirsty ground where was no water;
Who brought thee forth water out of the rock of flint;
Who fed thee in the wilderness with manna
Which thy fathers knew not; *
That he might humble thee,
And that he might prove thee,
To do thee good at thy latter end:

And thou say in thine heart, My power,
And the might of my hand hath gotten me this wealth:
But thou shalt remember the LORD thy God,
For it is he that giveth thee power to get wealth:

Of course it would not be proper so to present the passage, because examination of the matter, and its relation to the rest of *Deuteronomy*, shows that this is oratory, and that we have here the parallelism which belongs to rhetoric, not the parallelism which belongs to verse.

An interesting corollary from the principles here laid down is that, in such a system, prose and verse can unite in the same rhythmic scheme. If the reader will turn to the first act of the rhapsody of Amos (pages 698–700) he will see a succession of seven well marked stanzas, each constituted by regular recurrence of prose in combination with verse; he will note further how the verse portions are fixed in their form (except at the conclusion), while the prose portions, as might be expected, are highly elastic. The effect is very much like the combination of recitative and timed bars in a musical chant. And this constitutes a valuable addition to the sources of rhythmic effect in literature.

This combination of verse and prose in the same rhythmic system characterises a literary type of very frequent recurrence in the Bible, which is here called the 'doom form,' because it is so regularly found in the Doom Songs. This form involves passages of Divine monologue (here presented as 'prose') with interruptions of passages of lyric celebration (here presented as 'verse'). It is interesting to note, in such an example as the *Book of Zephaniah* (pages 726–9), how the 'prose' portions can be read by themselves, and will be found to make a continuous whole; similarly the 'verse' passages make a poem in themselves.

The arrangement must be judged by its results in assisting the reader to catch the literary effect of what he reads. But I may illustrate the sort of discriminations which I have attempted. An important case may be illustrated by Isaiah's Doom prophecy on Babylon (xiii. 1). Here, as in many similar cases, we have a Divine word of denunciation and threatening [here presented as prose], interrupted at intervals by what seem to be songs of

* When it is remembered that the accepted meaning (*Exodus* xvi. 15) of the word *manna* was *What is it?*, it will be seen that this and the preceding line are strictly parallel.

exclamation, or celebration of what the Divine word conveys. The 'prose' passages make a complete discourse of denunciation; the 'verse' passages constitute highly artistic interruptions and emphasis. In his Doom of Moab (xv. 1), the order is reversed: we have a highly rhythmic wail over fallen Moab, interrupted at intervals by [prose passages] the Divine word denouncing and threatening. In the opening of the Rhapsody of *Zion Redeemed* (page 514) a Divine word of comfort is spoken [prose], and Voices [represented by verse] carry the tidings over the wilderness to Zion. The first Vision of this rhapsody is a lengthy discourse of God, interrupted at times by [verse] outbursts of joy. The third Vision is a succession of appeals from God to Zion [prose], with occasional passages [verse] of some other power that seconds the appeal of Jehovah. There are many similar examples.

Other cases are more general. The difficult prophecy of Isaiah vii. 1–16 becomes intelligible if we understand the [prose] testimony of Isaiah as interrupted by ballad fragments of the enemy quoted in scorn. The rhapsody that closes Book IV (pages 497–501) has a general dramatic movement [conveniently represented as prose] interrupted by what are announced as 'songs.' And such announcement of 'songs' in the midst of what as a whole belongs to some other literary form is common.

Another discrimination which I have made by the same device is illustrated by the prophecy of the Watchman (pages 493–5). Here we have alternately vivid realisation of something seen in vision, and the prophet's explanation or meditation: the forms of verse lines and continuous prose fit well with the alternating passages. Kindred examples occur, commencing viii. 9, xviii. 1, xxxiv. 1. Important cases are the first and third Songs of Zion Exalted (pages 520, 531). In the first, what I have presented in verse form makes a song-like poem, complete in itself, celebrating Zion as Jehovah's Bride; it is interrupted by passages, distinctly spoken by Jehovah, giving in the style of discourse the basis for this conception. Similarly the verse portions of the third 'song' are spoken by Zion to the Nations, and make a complete appeal; the interrupting passages [presented as prose] give Jehovah's commission that constitutes Zion a witness in this manner to the Nations. A confirmation of this arrangement is found in the words (page 531), "*For* my thoughts are not your thoughts," etc. A study of the whole shows that the *for* connects what follows, not with the sentence immediately preceding, but with the previous [prose] passage: the thought that God's mysterious work is as sure as the operations of nature emphasises, not the promise of pardon to the nations, but the mysterious elevation of afflicted Zion to the position of a witness to the peoples of the world.

Most of the above examples have been taken from the single work of Isaiah; but the combination of verse and prose will be found to extend through prophetic writings in general.

On Footnotes

It is a fact that writers of antiquity — Hebrew, Greek, Roman — and English writers who (like Milton) composed under the immediate influence of ancient literature, used parenthetic sentences of length and complexity such as would be used by no modern writer in any language. To some extent this reflects a real difference in mental habits as regards involution of thought. But the difference is partly due to an advance in the mechanism by which literature is presented to the eye. In such matters as punctuation and the use of brackets, and in paragraphing, the printed page does far more to assist the comprehension of the subject-matter than was done by the manuscripts of antiquity or the earliest printed books. But the most important device of this kind is the 'footnote.' It is clear that the footnotes of modern books are no more than parentheses, removed to a distance so as not to interrupt the main flow of the argument; their matter has an indicated place in the order of the thought, but their separation assists the mind to hold the train of thought suspended while the subordinate matter is being taken in. Clear examples of such footnotes will be found in *Deuteronomy*, pages 160, 161, 162, 169. It seems to me, then, legitimate to apply this device to some of the elaborate parentheses in such a work as *Wisdom*.*

It is hardly necessary to explain that by putting such portions of the text into footnotes I am not meaning to suggest that they are 'glosses,' or that they have any less authority as

* See pages 1031–4, 1036.

representatives of the writer's thought than the rest of the matter. All that is meant is that the passages so treated carry their parenthetic character to the degree which in a modern work would be indicated by the use of footnotes. To the modern reader, whose mental attitude is determined by the custom of such devices, this treatment seems a necessity, if such works as *Wisdom* are to be appreciated without being weighted with an appearance of awkwardness which in reality does not belong to them. At the same time, if, as is generally believed by scholars, commentators' glosses have found their way in the lapse of time into the sacred text, the proper treatment for such passages will be to make them footnotes.

The Parenthetic Preface

A notable feature of the prophetic style, especially in *Isaiah* and *Amos*, is what may be termed the Parenthetic Preface: that is, the tendency to place what is prefatory in character, not before, but after, or in the middle of, that which it prefaces.

The most interesting example is *Isaiah* viii. 9 (pages 480–1). The prophecy is as a whole a highly realistic vision of peoples combining against Judah but brought to confusion. The vision is interrupted in the middle by the Divine commission to the prophet, commanding him to lay before the panic-stricken of Judah a Divine 'law and testimony' to which they should seek instead of consulting familiar spirits and wizards. The interest of this example is that this parenthetic commission is itself interrupted in the middle by the prophet's acceptance of it: he and his children [to whom he has given significant names, Shear-jashub and Maher-shalal-hash-baz] are living signs in Israel. This preface within a preface makes the whole prophecy suggestive of an algebraic expression with double brackets:

Proud foes [A word (Prophet accepts) for the timid] overthrown.

Similar examples occur often. It is significant that the original call of Isaiah to his ministry is placed at the end of Book I. In the second Vision of *Zion Redeemed* the soliloquy of Jehovah's Servant on his mission occurs between his ministry to Israel and his ministry to the Nations. In Isaiah's *Covenant with Death* (page 501) the course of the prophecy is interrupted by answers to those who attack the whole ministry of Isaiah: there is a similar interruption to the series of visions of Amos (page 704). The prophecy against trust in Egypt (page 503) is interrupted by an oracle against Egypt. The companion pictures of destruction and restoration (pages 506–7) are each interrupted by prefatory verses emphasising the importance of the prophecy. In the third Vision of *Zion Redeemed* the song of the Watchmen (page 527) begins before the announcement of the singers: *The voice of thy Watchmen*, etc. And in the fifth Vision (page 531) Zion is heard issuing its invitation before the words of God which proclaim Zion a witness to the Nations.

There is an extension of the same principle when we find passages conveying realistically a supernatural vision before we have the words that introduce the idea of a seer in the position to behold the vision. The effect is not unlike that of classical poetry which made it a law to plunge *in medias res*, and leave the commencement of the story to be afterwards brought out indirectly. The prophecies of the Watchman are a clear example (see pages 493–5): another is the Doom of Ethiopia (page 491).

In the *Book of Amos* the Parenthetic Preface is a still more marked feature of style. See above, page 1390, and the notes to that book.

The Pendulum Movement

The student of biblical literature should keep before him a special tendency of Hebrew thought, to substitute for temporal or logical succession an alternation between opposite thoughts, like the swinging to and fro of a pendulum. This is of frequent occurrence in *Isaiah*.

The most extended example is in the first Vision of *Zion Redeemed* (pages 515–23). The situation is that the Nations and Israel are summoned before the bar of Jehovah to hear of his deliverance wrought through Cyrus. God is the sole speaker: and his discourse —

prolonged through eight chapters — is a regular alternation (seven times repeated) between appeals to the Nations and addresses to Israel. A similar pendulum-like swinging between the ideas of Judgment and Salvation closes this rhapsody (pages 540–2): the change sometimes occurring in the middle of a sentence. An interruption takes place at one point (page 541): but the interruption is itself a pendulum swing between cries of the lost and the saved.

The rhapsody that closes *Isaiah*, Book IV (pages 497–501: the difficult chapters xxiv–xxvii of the ordinary arrangement of *Isaiah*), is wholly constructed on this form of movement. Its three parts do not succeed one another in order of time: the judgment is complete in the first two, and is but commencing at the beginning of the third. But throughout the whole there is the alternation between Judgment and Salvation: and from this point of view the three sections can be seen to increase in intensity. Thus the advance in dramatic movement can be represented by the quickening of the pendulum swing:

Section 1 J S J
Section 2 J S J S
Section 3 J S J S J S J S J S

The pendulum movement may be a touchstone for interpretation of difficult passages. The obscurity of *Isaiah* ix is in this work removed by assuming an alternation between triumph of Judah's enemies and triumph of Judah. (See pages 480–1.)

Use of Direct Metaphor, especially in the Psalms

A particular mode of conveying imagery comes to be of special importance in the poetry of the Psalms from its bearing upon questions of interpretation.

According to a well-known distinction, the Simile is a branch of imagery in which the comparison is indicated by a distinct particle (*like, as,* etc.) linking the image to the direct statement.

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.

A Metaphor, on the contrary, has no such symbol of comparison, but the words conveying the image are interwoven into the framework of the direct sentence:

My hunted soul panteth after the water brooks of Zion.

The interweaving may be effected in a large variety of ways: and it is not difficult to see that some modifications of the expression may be such that the metaphorical element may have the appearance of direct speech. One modification of the image just cited might be —

A hunted hart panteth after the water brooks of Zion:

but this is an ambiguous expression, which might be interpreted as a direct statement of fact, and not a metaphor. Such expressions I am here calling Direct Metaphors.

There are several places in the Book of Psalms where the interpretation of a whole poem, or section of a poem, seems to turn upon the question whether certain words are metaphor or direct speech. In psalm viii, we find —

Out of the mouth of babes and sucklings hast thou established strength, etc.

This has been read as a direct statement, and various attempts have been made, with little success, to explain the allusion. It is better to understand an image: *Out of man, who is, as it were, no more than a babe and suckling in comparison with the world he is to govern, hast thou established strength of rule,* etc. The ordinary mistake has been caused by neglect of the structure of this psalm. The usual versions make the opening apostrophe consist of three lines:

O LORD, our Lord,
How excellent is thy name in all the earth:
Who hast set thy glory upon the heavens.

Accordingly, the commencement of the argument becomes the sentence, *Out of the mouth of babes*, etc., which naturally wears the air of a direct statement. But the envelope figure requires in the present case that only two lines constitute the opening (and closing) apostrophe (see pages 751–2); and the opening of the argument now reads thus:

Who hast set thy glory upon the heavens,
Out of the mouth of babes and sucklings hast thou established strength, etc.

That the architect of the mighty heavens should have elected the mere babe, man, as his deputy over creation is the wonder, not only of the opening lines, but of the whole psalm, which takes a clear unity under the title, Man the Viceroy of God.

Again, a critical sentence in psalm lxxviii is the following:

The children of Ephraim, being armed and carrying bows,
Turned back in the day of battle.
They kept not the covenant of God, etc.

It has been customary to see in this an allusion to a specific historical incident, though no satisfactory incident of history has been adduced. Here, again, the whole can be read as a piece of imagery: *Like warriors who, in armour and with weapons in hand, turn their backs in the midst of the battle, so the children of Ephraim were treacherous to the covenant of God.* No particular incident is described, but the whole defection of northern Israel from the covenant is compared to soldiers deserting on the field of battle. And this makes a suitable starting-point for the psalm, which is a national hymn of Judah, portraying alternately God's strength displayed over his people, and their frailty resisting his purposes, until a final outburst of divine power rejects northern Israel and proclaims the house of David as the chosen people. It may be added that a not dissimilar image (but this time in simile form) occurs in verse 57:

But turned back, and dealt treacherously like their fathers:
They were turned aside like a deceitful bow.

Another important case arises in psalm lxxxiv:

Yea, the sparrow hath found her an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O LORD of hosts, my king and my God.

Read as direct statement, this has been understood by some commentators to refer the psalm to the period of the exile when the temple is in ruins, the haunt of birds; others see an indication that the poet must have been a dweller in the temple precincts, accustomed to watch the birds flitting round the sacred edifice. A better interpretation is surely found by understanding an image: *Like the birds finding in spring their nesting places, so the sacred seasons of the pilgrimages bring me to the altars of God.* Nothing else in the psalm suggests the period of the exile, the whole being filled with the idea of the pilgrimages to Jerusalem at the sacred feasts: the passage here discussed adds the exquisite image which compares the joyous approach of the sacred festivals with a stirring instinct of birds in the nesting season.

There are no less than three psalms, ordinarily classed as exile songs, where the doubt arises as between metaphor and direct expression. The one of the three which has the best claim to be construed directly is the lament of psalms xlii–iii, where there is certainly a *prima facie* appearance of directness in the detailed expression —

Therefore do I remember thee from the land of Jordan,
And the Hermons, from the hill Mizar.

Yet the poem as a whole leaves strong doubt in my own mind whether it is to be read as an exile's lament. Exiled the speaker certainly is from the house of his God: but this may be by sickness, or other personal hindrance, such as would go well with the depression of the

first two stanzas. There is an absence of any local colour of a foreign land, and the conquest of hope at the close gives no hint of an expected return to a native soil. If the poem be read of exile from the house of God only, then, amid the strong metaphors of stanza 2, one more metaphor is added by the above quotation: *Like a traveller taking his last look at the home land he is leaving, so does my memory yearn after the place of my God.* — In psalm lxi it appears to me certain that the expression of the first stanza is metaphorical:

From the end of the earth will I call unto thee, when my heart is overwhelmed, etc.

The image of a cry from an infinite distance is to measure the depth of overwhelming trouble; and it is a supposed case, not a statement of fact. All the rest of the poem is entirely out of keeping with an exiled king: the speaker rejoices in success —

Thou hast given me the heritage of those that fear thy name.

The companion psalm, lxiii, presents a case that is not quite so strongly in favour of direct statement; but even here the opening stanza becomes much more striking when the words, *My flesh longeth for thee in a dry and weary land where no water is,* are understood to convey an image of longing. The same image is used for longing in psalm cxliii. 6. The three stanzas go on to describe the king's longings as felt in the sanctuary, in the night watches, amidst his enemies; and the whole concludes with a triumph out of keeping with a literal rendering of the opening stanza.

It will be obvious that, in regard to any one of the passages discussed in this note, the case in favour of a metaphorical as against a literal interpretation is strengthened by the other examples adduced of Direct Metaphor. It may be added that allied usages are often found in cases where no doubt of the meaning would really arise. Such are (psalm lxviii),

Rebuke the wild beast of the reeds,
The multitude of the bulls, with the calves of the peoples:

where metaphorical names are substituted for the proper names of peoples; or again (psalm lxxvi), *In Salem also is his covert, and his lair in Zion.* The abruptness of Hebrew favours Direct Metaphor.

It must not be supposed that such use of Direct Metaphor is confined to the Psalms. A striking example is in the *Book of Habakkuk*, ii. 5: *Wine is a treacherous dealer*, etc. This, which might be read as a proverbial statement, is really the image on which depends the whole solution of the mystery of the book; the haughty career of the Chaldeans is compared to the reeling of the drunkard which precedes his fall. Similarly in the *Doom of the Chaldeans* which follows (pages 722–3): the ideas reflected in successive strophes — usury, house building, violence as a means for building up cities, drunkenness — have usually been understood literally, as so many characteristics of the Chaldeans. A truer interpretation is to understand each as an image, by which the sudden fall of the Chaldeans is illustrated. [See note to the passage, below, page 1596.]

On Literary Formulæ in Ecclesiastes

One of the characteristic features of style in this writer is the employment over and over again of certain phrases, which have the effect of formulæ. But they are not used with the precision and uniformity of philosophic terms; on the contrary they are artistically varied, and add a subtle literary charm to the book.

Vanity of vanities, all is vanity.
All things are full of weariness.
All is vanity and a striving after wind.
This also was vanity.
There is a vanity which is done upon the earth.
It cometh in vanity, and departeth in darkness (*vi. 4*).
There be many things that increase vanity (*vi. 11*).

Etymologically the word for 'vanity' is suggestive of breath or vapour. But the force of these formulæ is best appreciated by noting how the word occupies the position which in other biblical philosophy is occupied by the word 'wisdom,' in the sense of the universal harmony or one-ness. Thus 'vanity' to this thinker connotes the failure to satisfy the reflective faculty. In this connection 'all' or 'all things' is suggestive: it is antithetic to the conception of a unity in the universe.

All that is done under heaven.
All the works that are done under the sun.
What it was good for the sons of men that they should do under the heaven all the days of their life.
The work that is wrought under the sun.
There is a grievous evil which I have seen under the sun.
Who can tell a man what shall be after him under the sun?
Thou knowest not what evil shall be upon the earth.
All the days of the life of thy vanity, which he hath given thee under the sun.
(many others)

The whole group of expressions, *under the sun*, or *upon the earth*, etc., make formulæ for the objective world, antithetic to the world of consciousness and reflection which fills the thought of the book. Another antithesis to these expressions is the following:

The work that God hath done from the beginning even to the end (*iii. 11*).
The work of God who doeth all (*xi. 5*).
Consider the work of God . . . God hath even made [*prosperity*] *side by side with* [*adversity*].

These are formulæ, not for the phenomena, but for the underlying principles which are hidden, and (Ecclestiastes thinks) impossible to discover. The two formulæ clash in one passage:

I beheld all the work of God, that man cannot find out the work that is done under the sun: because however much a man labour to seek it out, yet he shall not find it (*viii. 17*).

Another set of expressions are used to introduce distinct stages or steps in the reflective process.

I communed with mine own heart.
I said in mine heart.
I searched in mine heart how . . .
Then I looked.
And I turned myself to behold.
I returned, and saw.
All this have I seen, and applied my heart unto . . .
etc.

The following make an important group.

There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labour (*ii. 24*).
Who can eat, or who can have enjoyment, more than I?
Nothing better for them than to rejoice and to get good so long as they live: and also that every man should eat and drink, and enjoy good in all his labour is . . . (*iii. 12–13*).
There is nothing better than that a man should rejoice in his works (*iii. 22*).
Good . . . and comely . . . to eat and to drink, and to enjoy good in all his labour (*v. 18*).
Riches and wealth and . . . power to eat thereof, and to take his portion, and to rejoice in his labour (*v. 19*).
God giveth riches, wealth, and honour, so that he lacketh nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof (*vi. 2*).
Then I commended mirth, because a man hath no better thing under the sun than to

eat and to drink and to be merry: and that this should accompany him in his labour all the days of his life (*viii. 15*).

When all these passages are read together it becomes evident that the expression *eat and drink* is not used by this writer in the limited sense of indulging sensuous appetite, but as a formula for *appreciation* in the widest extent: some of these passages applying *eat and drink* to riches, to labour, and even to honour. A similar remark may be made as to *mirth*: the last quotation makes it an element of *labour*. As a fact, Ecclesiastes never dwells upon the revel, or the sensuous, by itself: all happy appreciation of life is treated as one.

The word 'labour' has the appearance of being used as a formula.

What hath a man of all his labour, and of the striving of his heart wherein he laboureth under the sun? (*ii. 22*).
I hated all my labour . . . seeing that I must leave it unto the man that shall be after me (*ii. 18*).
Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do (*ii. 11*).

etc.

The sense suggested seems to be the effort of production, as antithetic to consumption.

The word *time* enters into the usage of formulæ.

To everything there is a season, and a time to every purpose under the heaven (*iii. 1*).
He hath made everything beautiful in its time (*iii. 11*).

A wise man's heart discerneth time and judgement: for to every purpose there is a time and judgement (*viii. 5*).
For man also knoweth not his time . . . so are the sons of men snared in an evil time (*ix. 12*).

It will be argued below (pages 1639–40) that the word *time* in the two sets of passages points to totally different ideas.

In reference to the word *wisdom* itself a distinction may be made. To a great extent the word is used in this book in a very general sense, as the equivalent of knowledge, or the antithesis to folly.

To know wisdom, and to know madness and folly (*i. 17*).
Whose labour is with wisdom, and with knowledge, and with skilfulness (*ii. 21*).

It approaches a formula when used of the reflective process, either for the process itself or its results.

All this have I proved in wisdom . . . to seek wisdom and the reason of things (*vii. 23*).
To search out by wisdom concerning all that is done under heaven (*i. 13*).
I have seen wisdom under the sun in this wise, and it seemed great unto me (*ix. 13*).
(*Mine heart yet guiding me with wisdom*) (*ii. 3*).
Also my wisdom remained with me (*ii. 9*).

The two last quotations — from the imaginary experiment of Solomon — are specially important: he is experimenting in folly, but retaining all the while 'wisdom' that could reflect on the folly.

On Quotations and Buried Verses

It will be noted in this edition of *Ecclesiasticus* that in certain compositions which are presented as prose, there occur isolated passages having the form of verse. These quotations, or verse passages buried in prose compositions, are both interesting in themselves and further furnish an important instrument of exegesis, which will often assist over obscurities or irregularities of sentence flow.

To begin with one example which is unquestionable. In the last essay of Book I, that on 'The Horror of Adultery,' there is thus 'buried' a number sonnet on the same theme.

Two sorts of men multiply sins,
And the third will bring wrath:
A Hot Mind,
A Fornicator in the body of his flesh,
A Man that goeth astray from his own Bed.

No literary form is so unmistakable as a number sonnet: and the above is found without the omission of a single word in the essay; only, it does not stand out by itself, but is 'buried' in the prose of the essay, its several clauses worked into sentences of comment. (See page 979.)

With this may be taken other cases, scarcely less clear. The epigram represented as a quotation in an essay at xli. 14 occurs by itself at xx. 30; and Fritzsche recognises this as a popular proverb. The verses printed in the Essay on the *Stedfast Friend* (page 978) have a flow of sentence quite different from the uniform flow that precedes and follows: and the suggestion of these as a quotation is confirmed by what seems a reference to the same at xxvii. 21. To my own mind the conclusion of the Essay on *Riches* (page 988) is not less clearly a verse quotation: parallelism in prose can be carried to great lengths, but a passage which is found to be a pair of triplets, with a third triplet regularly duplicated, can hardly be other than a sonnet, or portion of a sonnet.

The objection may possibly be made that other editors treat the whole context in which these passages occur as verse. But this does not meet the point: the question here is not what is to be called verse and what prose, but whether there is not a break or divergence between the literary form of these passages and that of their context, such as a citation might readily account for.

When once the occurrence of such 'buried verses' has been established, it will be easy to point out other cases in which such a suggestion cannot indeed be insisted on, but may be claimed as an improvement. In the 'chapter li,' which is here treated as an 'Author's Preface,' occurs a passage which, if printed as straightforward prose, will run as follows:

> *And I lifted up my supplication from the earth, and prayed for deliverance from death. I called upon the Lord, the father of my Lord, that he would not forsake me in the days of affliction, in the time when there was no help against the proud. I will praise thy name continually, and will sing praise with thanksgiving. And my supplication was heard: for thou savedst me from destruction, and delivered me from the evil time: therefore will I give thanks and praise unto thee, and bless the name of the Lord.*

The grammatical structure of this passage is difficult, not to say impossible, and altogether out of keeping with the easy rhetoric flow of the rest of this preface. The sudden future, "I will praise," might stand by itself, but there is a return to the past — "and my supplication was heard"; another future follows. Even the elasticity of the parenthesis can hardly be stretched so far as to make the first future clause harmonious. But if once a citation be supposed, the whole becomes easy.

And I lifted up my supplication from the earth, and prayed for deliverance from death

I called upon the Lord,
The father of my Lord,
That he would not forsake me in the days of affliction;
In the time when there was no help against the proud:—
I will praise thy name continually,
And will sing praise with thanksgiving.

And my supplication was heard: for thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks and praise unto thee, and bless the name of the Lord.

As so arranged it is easy to see how the opening prose — "I lifted up my supplication" — is resumed — "And my supplication was heard": what comes between is precisely of the character of the psalms of deliverance in which the psalter abounds, and in which the abrupt future is a constant feature (compare *Psalms* cxxxix. 14, lxix. 30, lxxi. 22, cxliv. 9). Moreover the much disputed passage, "I called upon the Lord, the father of my Lord," is less difficult to understand in a poetic psalm than in an autobiographical preface.

Again, on page 995 is suggested the following quotation:

Of sorrow cometh death;
And sorrow of heart will bow down the strength.
In calamity sorrow also remaineth;
And the poor man's life is grievous to the heart.

The essay in which this occurs is short and extremely simple; every sentence of it has to do with the one topic — mourning for the dead. Of the above passage the first two lines are strictly relevant; the other two deal with sorrowful circumstances of another order. Now, it is quite natural for a writer, making an apposite quotation, to cite a whole verse where only half of it is essential to his point; but, if the passage be not a quotation, it is impossible to understand how the writer puts one wholly irrelevant sentence into the midst of other sentences which are all to the point.

It would be tedious to discuss every single case. If the reader will examine the verse quotations suggested at x. 18, xxviii. 10, xxix. 25, xxxii. 5, xxxiii. 24, xxxiv. 20, xxxv. 15, xli. 8, the arrangement will speak for itself.

In all but one of the quotations suggested so far the matter quoted is Wisdom literature. For such cases the term 'quotation' is almost too strong, since the evolution of Wisdom literature consists in a gradual progression from welding together of current sayings to the style which consists in the developing of thoughts. I pass on to a more important set of citations, found in the two compositions of Book V and in the Essay on *God's Work of Creation*, etc. (page 970), which may be taken with these. Here the case for recognising quotations is specially strong; moreover, such treatment solves the most obscure sentences of these compositions, and the passages so quoted represent a special literature with an interest of its own.

To take first the Essay. The verse passages — I refer to the first three, the rest being gnomic — stand out from their context as couched in different style: the pictorial phrase 'garnished' and the semipersonifications of the first passage, the highly poetical expression in the second, "He set his eye upon their hearts," are unlike the plain prose of the whole essay. In each case the resumption of prose after the suggested quotation comes in naturally; whereas if the whole be supposed to be continuous writing, there is great redundancy and repetition. Similar comments may be made on passages represented as verse at xliii. 7 and xlv. 20. The first does not join on naturally to what precedes if the whole be continuous. The second disturbs the narrative flow of sentences, but becomes entirely natural if regarded as a portion of a priestly hymn, introduced to support the statement: "He gave him a heritage."

The case is still clearer when we come to the longer quotation where the *Praise of Famous Men* reaches the name of Solomon (page 1004).

How wise wast thou made in thy youth,
And filled as a river with understanding!
Thy soul covered the earth,
And thou filledst it with dark parables.
Thy name reached unto the isles afar off;
And for thy peace thou wast beloved.
For thy songs and proverbs and parables,
And for thine interpretations, the countries marvelled at thee.
By the name of the Lord God,
Which is called the God of Israel,
Thou didst gather gold as tin,
And didst multiply silver as lead.

Thou didst bow thy loins unto women,
And in thy body thou wast brought into subjection.
Thou didst blemish thine honour,
And profane thy seed,
To bring wrath upon thy children;
And I was grieved for thy folly:
So that the sovereignty was divided,
And out of Ephraim ruled a disobedient kingdom.
But the Lord will never forsake his mercy;
And he will not destroy any of his works,
Nor blot out the posterity of his elect;
And the seed of him that loved him he will not take away;
And he gave a remnant unto Jacob,
And unto David a root out of him.

Of course there is nothing impossible in the idea of a prose composition apostrophising a personage to whom it alludes. But as a matter of fact, this and the similar passage on Elijah are the only apostrophes addressed to personages in *Ecclesiasticus*. It will be seen at once how different their style is from that of the context. There is, moreover, in the address to Solomon the unusual expression: "And I was grieved for thy folly." Fritzsche and other commentators translate the aorist by a present, and understand the words as a remark of the author. It is natural for the author to say he hates particular types of character; it would be less natural for him to speak of being grieved with a personage who had been dead for centuries. On the other hand, if this be part of a poetic hymn, the 'I' represents the sudden interposition of the Divine Speaker, which is common in the psalms (compare xxxii. 8, xlvi. 10, xiv. 4, xci. 14).

The apostrophe to Elijah is in all respects an important and a difficult passage.

How wast thou glorified, O Elijah, in thy wondrous deeds!
And who shall glory like unto thee?
Who did raise up a dead man from death,
And from the place of the dead, by the word of the Most High;
Who brought down kings to destruction,
And honourable men from their bed:
Who heard rebuke in Sinai,
And judgements of vengeance in Horeb;
Who anointed kings for retribution,
And prophets to succeed after him;
Who was taken up in a tempest of fire,
In a chariot of fiery horses;
Who was recorded for reproofs in their seasons,
To pacify anger before it brake forth into wrath;
To turn the heart of the father unto the son,
And to restore the tribes of Jacob.

Blessed are they that saw thee,
And they that have been beautified with love:
For we also shall surely live.

Elijah it was who was wrapped in a tempest: and Elisha was filled with his spirit; and in all his days he was not moved by fear of any ruler, and no one brought him into subjection.

The prose portion of this extract seems difficult if one author has been speaking throughout; all is quite natural if it be read as the author commenting on a quotation he has made. It is the concluding triplet which needs his comment; and he says in effect that, Elijah being the subject of the whole description, Elisha is the one to be understood in connection with the words, "they that have been beautified with love": Elisha was the loved companion who saw his master taken up, and so was filled with his spirit.

This arrangement further throws light upon the third line of that triplet,

For we also shall surely live —

which is perhaps the most difficult passage in *Ecclesiasticus*. The words are surely a small peg on which to hang a resurrection doctrine which appears nowhere else in our author. Nor is the passage made clear by trying to associate it with Messianic hopes: the words are too vague to hold such a meaning. But if we have here a prophetic hymn — a hymn perhaps emanating originally from the very schools of prophets which figure so prominently in the biblical story of Elijah and Elisha — then the words, "we also shall surely live," are a simple expression on the part of the singers of the sense of deliverance wrought by the heroic Elijah for the worshippers of Jehovah compelled under Jezebel to hide in caves and dens. In any case, what obscurity may attach to that line is of less consequence if it be a portion of an old hymn than if it contain the words of the son of Sirach himself.

Another difficult passage is found where this *Praise of Famous Men* reaches Ezekiel and the later worthies. Printed as continuous prose it would run as follows:

> *It was Ezekiel who saw the vision of glory, which God shewed him upon the chariot of the cherubim. For verily he remembered the enemies in storm, and to do good to them that directed their ways aright. Also of the twelve prophets may the bones flourish again out of their place. And he comforted Jacob, and delivered them by confidence of hope. How shall we magnify Zerubbabel? And he was as a signet on the right hand: so was Jesus the son of Josedek: etc.*

Every commentator finds the exegesis of this passage difficult. Fritzsche and others transpose sentences, so as to take the words "he comforted Jacob" with the reference to Ezekiel before the twelve prophets are mentioned. But this does not strip the passage of difficulties; and in particular the connective particles are unnatural. But without any alteration the passage may be made intelligible by distribution between the author's own words and his brief quotations from prophetic hymns.

It was Ezekiel who saw the vision of glory, which God shewed him upon the chariot of the cherubim —

For verily He remembered the enemies in storm,
And to do good to them that directed their ways aright —

Also of the twelve prophets may the bones flourish again out of their place —

And He comforted Jacob,
And delivered them by confidence of hope —

How shall we magnify Zerubbabel? —

And he was as a signet on the right hand —

so was Jesus the son of Josedek: etc.

The writer has been touching in his own words upon successive worthies, and supplementing his treatment by citations from familiar hymns. When he reaches Ezekiel and the minor prophets he is compelled to quicken his pace; his own remarks become single sentences, his quotations mere snatches. The lines written above as verses are intelligible as broken quotations from a hymn, and the 'he' of the first four lines refers to God. There is a close precedent for this supporting of hurried narrative by snatches of song in *Psalm* lxviii, verses 12–14 of which are now generally interpreted as fragments of battle songs.

It is evident that the plea for the recognition of quoted passages gains with the multiplication of the cases where such an explanation seems in point. It becomes stronger still when we recognise a family likeness in the passages put forward as citations. If the reader will read together the passages so suggested on pages 971 (the first three passages), 1001, 1003, 1004–5, 1006, he will be struck with their uniformity of style. All are composed in the same flow of alternate parallelism, such as would be consistent with their forming parts of

one whole, or of a series of similar poems. And the general model is that found in *Psalm* cv, together with (what are modifications of that poem) *Psalms* lxxviii, cvi. The whole points to a literature of prophetic hymns: traditional rather than written, and thus admitting free modification such as might make the hundred and fifth psalm into the seventy-eighth or hundred and sixth, when the bright period of the first life in Canaan had given place to the solitude of Judah after Israel had been carried away, or even to the captivity of Judah itself. Such poems seem to start with the calling of a chosen people, with the appointment of priests and their feast days, with the succession of prophets and kings. All the extracts here dealt with would fit into the different parts of such a poem. One passage, indeed, seems separate from the others: that dealing with the heavenly bodies (xliii. 7). But it is noticeable that the creation of sun, moon, and stars is given a place at the commencement of the hundred and thirty-sixth psalm, which seems the primitive model of these national anthems, belonging by internal evidence to a history that is not carried further than the wilderness and conquests on the east of Jordan.

NOTES TO PARTICULAR BOOKS

Notes to Genesis

*** *Unless otherwise stated the references at the head of these Notes are to Chapters and Verses of Bible*

See Introduction, page 1363; and General Note, page 1526, for metre of Traditional Poetry.

Book I of Old Testament History

i. 1. The most marked feature in this Story of the Creation is its extreme parallelism, the whole dividing into two symmetrical halves, of three days each, while every section of the one half is balanced by a corresponding section of the other.

And God said — [Creation of Light] *And there was evening and there was morning, one day*	*And God said —* [Creation of Lights] *And there was evening and there was morning, a fourth day*
And God said — [Creation of the Firmament dividing waters from waters] *And there was evening and there was morning, a second day*	*And God said —* [Creation of Life in the Firmament and in the Waters] *And there was evening and there was morning, a fifth day*
And God said — [Creation of Land] *And God said —* [Creation of Vegetation, Climax of inanimate Nature] *And there was evening and there was morning, a third day*	*And God said —* [Creation of Life on Land] *And God said —* [Creation of Man, Climax of animate Nature] *And there was evening and there was morning, the sixth day*

The act of creation is also associated with the Sabbath, a leading institution of the Chosen Nation.

ii. 4. Whatever other reasons there may be for a double account of the Creation, this

second account clearly connects itself from the very beginning with the Temptation in the Garden.

iv. 1. This separation of the righteous and the wicked is a first step towards the call of a Chosen Nation.

iv. 16. A brief historic notice of first beginnings in development, on the one hand of things secular (with weapons of war for a climax), and on the other hand of religion (the calling upon the LORD). — The 'Song of Lamech' or 'Song of the Sword' is a celebration of the power of deadly weapons. The 'vengeance on Cain' may be a proverbial expression: the new power for vengeance provided by weapons is beyond even that. If the marginal reading of R. V. to *Matthew* xviii. 22 be taken, the saying of Christ may be an allusion to this Song of the Sword.

v. 1. A Genealogy connecting Adam and Noah.

vi. 1. Development of wickedness in the world leading up to the Flood.

vi. 9. The recommencement of the world in the righteous Noah, and the new Covenant of the Rainbow. [The word 'covenant' was not used in the case of Adam, but the whole situation implies it.]

ix. 18. The breaking out again of separation between the righteous and the wicked, this time in nations, Canaan being the ancestor of the wicked nations. A clear stage towards the coming Call.

x. 1. A Genealogy of the nations of the world according to their descent from the sons of Noah, and their localisation.

xi. 1. Dispersion of the nations and confusion of speech: a stage towards the selection of a single nation.

xi. 10. A Genealogy linking Shem with Abram.

Book II of Old Testament History

xii. 1. Book II starts with the founder of the Chosen People: an individual separated by a mission to found a nation, with Canaan as a Promised Land. Throughout the rest of the book this nation is in the stage of a family.

xii. 10 and **xiii. 1.** Family incidents, affecting the wife and nephew. Special protection for the wife (so **xx. 1**), as the mother of the coming Seed.

xv. 1. Further narrowing of the Call (Ishmael, or illegitimate children, excluded), and renewal of the Covenant with two tokens: (1) change of names [*Abram* is lofty father: *Abraham*, father of a multitude of nations; *Sarah* is princess, the meaning of *Sarai* is unknown]; and (2) circumcision as an outward token. [Not an absolute mark, as Ishmael is circumcised. But the true seed Isaac is born from a circumcised father.]

xviii. 1. Different relation of Abraham and Lot to the judgment on the wicked cities of Canaan.

xix. 29. Origin of nations outside the Covenant with which the Chosen Nation was to be much mixed up — the Moabites and Ammonites, descended from Lot.

xxi. 1. Birth of the true heir, and complete exclusion of Ishmael.

xxi. 22. This, like many of the historic sections, seems to have for its purpose to explain local names in the Promised Land.

xxii. 1. The Offering of Isaac emphasises the *devotion* of the Chosen People.

xxii. 20. This Genealogy of the kindred of Abraham is of course to introduce Rebekah.

xxiii. 1. The negotiation for Sarah's Tomb is in reality a taking possession of the Promised Land, nomad peoples having no point of fixity except their sepulchres.

xxiv. 1. The wooing of Rebekah emphasises still further the separation of the Seed from the peoples of Canaan.

xxv. 21. This and subsequent sections dealing with the relations of Esau and Jacob constitute a still further narrowing of the Call: not only have the illegitimate descendants of Abraham been excluded, but now of the lawful sons of Isaac one loses his birthright and falls out of the succession. The name *Jacob* means 'supplanter' in the sense of one who 'takes by the heel,' — an allusion to the circumstances of the birth.

xxvi. 1. The story of Rebekah and Abimelech is in a different position from the similar stories of Sarah, because it is part of a lengthy section dealing with the relations between Isaac and the men of Gerar, the purpose of which is the obvious historic purpose of explaining local names.

xxvi. 34. This is a brief transition to what follows, as showing how Esau by intermarrying with the people of the land still further separates himself from the succession of the Chosen.

xxvii. 1. In this elaborate story we have the formal exclusion of Esau.

xxvii. 41. Not only is this a crisis in the personal history of Jacob, to whom the succession has now passed, but it further emphasises the separation in marriage of the Seed from the peoples of Canaan.

xxix. 1. Besides carrying on the history, this story explains the names of sons of Jacob, ancestors of the tribes. — *And Laban called it Jegar-sahadutha: but Jacob called it Galeed.* The former is Aramaic and the latter Hebrew for the same meaning, — 'the heap of witness.'

xxxii. 3. This is a crisis in the history of Jacob, connected with the change of the name to 'Israel.' Taking the first and third paragraphs together we may say that it amounts to a renewal of the Covenant to this the third ancestor.

xxxiv. 1. This history is introduced for its important bearing on the antagonism between the Chosen People and the peoples of Canaan.

xxxv. 1. This section has a purpose connected with local names. *Allon-bacuth* signifies 'oak of weeping.'

xxxv. 9. A still more formal renewing of the Covenant with Jacob.

xxxv. 16. Family incidents: birth of Benjamin and disgrace of Reuben. — *Ben-oni* is 'son of my sorrow'; *Ben-jamin*, 'son of my right hand.'

xxxvii. 1. This is the fully developed Epic of Joseph and his Brethren, interrupted, and continued. Besides its intrinsic interest, it has proportionate historic importance as connecting the Chosen Nation with Egypt. Note the renewal of the Covenant to Jacob on his way down to Egypt, and the indication in this vision of the place of Egypt in the history of the Chosen (xlvi. 1–4).

xxxviii. 1. The history here introduced has double importance (1) as giving the origin of a leading family of Judah (compare *Ruth*, chapter iv. 12, 18; *I Chronicles* xxvii. 3; *Nehemiah* xi. 4–6); and (2) as giving antiquity to the custom of the husband's brother raising seed to the widow. Its introduction at this point (interrupting the story of Joseph) is obviously explained by the words *at that time.*

xlvii. 13. Joseph's administration of Egypt: the chosen family for once in its history connected with the world empire.

xlvii. 28. This makes a natural conclusion to Book II, the Blessing of Jacob, which must be regarded as a form of Prophecy, foreshadowing the future of the Tribes of Israel; in particular, recognising Manasseh and Ephraim as heads of tribes, and also the priority of Ephraim over Manasseh. For the metre, etc., of the Blessing, see above, page 1527.

Notes to Exodus, Leviticus, Numbers

These three books of the Bible make the section of history here entitled The Exodus. See Introduction, page 1364.

Book III of Old Testament History

Exodus i. 6. This brief section is important as conveying the change of the Israelites from a family to a nation.

Exodus i. 8. The elaborateness of this epic story emphasises how the exodus from Egypt was the real birth of Israel as a nation; and also how the sign of such new birth was the revelation of God by the new name of JEHOVAH. As a literary study, it is very suggestive to read side by side the accounts of the Plagues in *Exodus*, and the elaborate pictures of the same in *The Wisdom of Solomon.* Compare pages 1033–6.

Exodus xii. 1. This is to be separated from the narrative as the Constitution of the Passover for all time. Compare its full provision for the future with the brief mention of the future below, where the narrative describes Moses acting on this Divine ordinance.

Exodus xii. 40. This joint ordinance brings together the institution of the Passover and the law of the Firstborn, both being here and elsewhere connected with the night of the deliverance from Egypt.

Exodus xv. 1. *Metre of the Song of Moses and Miriam.* The characteristics of Antique Metre are stated above, page 1526. This song has an elaborate stanza structure. The words I have presented as a footnote, taken in connection with the introductory words, indicate the mode of performance: the body of the song would be performed by Moses and the Men, the refrain between the stanzas by Miriam and the Women. [Compare Deborah's Song (page 223), in which the structure requires a Chorus of Men and a Chorus of Women alternating.] In this song the structure suggests a prelude and three stanzas, each opening with an apostrophe to God. By a recognised lyric device, the stanzas augment, both in the number of their lines, and in the fulness with which the incident is treated.

Exodus xv. 22. A simple historic section bringing out the leading incidents on the march from Egypt to Sinai; they are associated with the miraculous provision of manna and water, the institution of subordinate judges, and the contest at Rephidim, which was the foundation of the lasting feud between Israel and Amalek.

Exodus xix. 3. The biblical word 'law' is wider than its modern usage. A 'law' will comprehend historical circumstances of its institution, and in *Deuteronomy* may express an oration in recommendation of God's laws and their observance. (See below page 1548.)

The 'Ten Commandments' from Sinai, as given here and in *Deuteronomy*, are found to differ substantially, although in each case they are introduced as the words of God. The explanation is that the actual Divine command, delivered supernaturally on this occasion, is to be understood as merged in general recommendatory matter, the result of Moses' whole intercourse with God. Hence only the portions here printed in small capitals are to be understood as the actual 'Ten Commandments.' Compare *Deuteronomy*, chapter v.

Exodus xx. 22. With this 'Book of the Covenant' compare others: *Exodus* xxxii. 1, Leviticus xvii. 1, and *Deuteronomy* xii. 1. The essence of each is a summary of Divine ordinances: hence they may be differently stated in each. Besides, there may be narration of the circumstances attending the institution of the Covenant, statement of the relation between God and his people, ceremonial recognition of the covenantal relation, elaborate promises and warnings.

Exodus xxiv. 12 and **xxxv. 1.** The first of these is a specification of the Tabernacle and its service; the second gives in specific detail the carrying out of the first. — *And he gave unto Moses, when he had made an end of communing with him upon mount Sinai . . . tables of stone written with the finger of God.* It might seem as if these words ought to commence the next section, **H**. But Section **G** has begun with a summons to Moses to come up to the mount to receive these tables of stone: the interview so commenced is made the occasion of the specification of the tabernacle.

Exodus xxxii. 1. See above, xx. 22. A second Covenant is not to be understood as abrogating what has gone before, but is a different statement of the relations between God and his people, things appearing in different proportions as adapted to a different conjunction of circumstances.

Exodus xxxiv. 27 is understood by many to imply that this Covenant, like the preceding, contains 'ten words,' or Commandments. I reprint the latter part here, so as to intimate what may probably be understood as the ten distinct 'words': here as in the text of the Ten Commandments from Sinai, the actual command will be found merged in recommendatory matter. (Capital type distinguishes the Commandments. Compare above, page 72.)

1. *Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim: for* THOU SHALT WORSHIP NO OTHER GOD: *for the* LORD *whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.* 2. THOU SHALT MAKE THEE NO MOLTEN GODS. 3. THE FEAST OF UNLEAVENED BREAD SHALT THOU KEEP. *Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib: for in the month Abib thou camest out from Egypt.* 4. ALL THAT

OPENETH THE WOMB IS MINE: and all thy cattle that is male, the firstlings of ox and sheep. And the firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. 5. SIX DAYS THOU SHALT WORK, BUT ON THE SEVENTH DAY THOU SHALT REST. 6. IN PLOUGHING TIME AND IN HARVEST THOU SHALT REST. And thou shalt observe the feast of weeks, even of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. 7. THREE TIMES A YEAR SHALL ALL THY MALES APPEAR BEFORE THE LORD GOD, THE GOD OF ISRAEL. For I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before the LORD thy God three times in the year. 8. THOU SHALT NOT OFFER THE BLOOD OF MY SACRIFICE WITH LEAVENED BREAD: neither shall the sacrifice of the feast of the passover be left unto the morning. 9. THE FIRST OF THE FIRSTFRUITS OF THY GROUND THOU SHALT BRING UNTO THE HOUSE OF THE LORD THY GOD. 10. THOU SHALT NOT SEETHE A KID IN ITS MOTHER'S MILK.

Leviticus i. 1. I entitle this 'Law and Ritual': the earlier part makes prominent the actual oblations, the latter part gives more specific directions to the priests as to details in the mode of offering.

Leviticus viii. 1. This is a case where the word 'law' includes an historic incident associated with its institution or early execution. Compare Appendix **E** above, or Appendix **D** of Book IV.

Leviticus xvi. 16. In the institution of the Scapegoat the words *he shall make atonement for the holy place, because of the uncleannesses of the children of Israel,* show that this is to be taken as a part of the general Law of Purification.

Leviticus xvii. 1. For this important 'Covenant of Holiness' compare other Covenants [*Exodus* xx. 22, *Exodus* xxxii. 1, *Deuteronomy* xii. 1]. The conception of Holiness seems to include separation from the sins or evil customs of the surrounding peoples; separation by national signs, such as the Sabbath and the Jubile; separateness in the way of laws and legal customs; holiness as opposed to uncleanness in the offerings of the Lord. The section is further unified by characteristic expressions, such as "I am the LORD." The first four paragraphs (chapter xvii of *Leviticus*) are by some separated from this section. But their connection consists in their providing as to the proper place of sacrifice; and it is noticeable that both the Covenant in section **F** above, and that in *Deuteronomy,* commence with provisions as to the rightful place of sacrifice.

Numbers v. 1. Sundry laws: the law of the Leper, of Restitution, of the Jealous Husband, of the Nazirite, and of the Priestly Blessing.

Numbers ix. 1. The supplementary, sometimes called the Little Passover.

Book IV of Old Testament History

Numbers ix. 15. In preparation for the Start from Sinai, which makes the natural place for beginning Book IV, are given the general ordinances and arrangements for the march.

Numbers xiii. 1. This incident of the Spies is the turning point in the Israelitish migration; it is the foundation for the thirty-eight years' wandering in the wilderness, and the provision of a new generation to enter the Land of Promise.

Numbers xvi. 1. Though the section is full of historic difficulties, yet the general tenor of this documentary section seems to connect the laws as to the position of priests and Levites with the incidents of rebellion here narrated.

Numbers xx. 1. Another turning point: the incident of Meribah appears as the foundation for the deposition of Moses.

Numbers xxi. 1. This brief section has an importance as connected with the 'devoting' of the conquered Canaanitish nations. The word *Hormah* means 'devoted.'

Numbers xxi. 14, 17, 26 etc. I have represented certain portions of these sections as footnotes, because of their unlikeness to the rest of the narrative. It must be understood that such arrangement is not meant to suggest any doubt as to the authenticity of passages

so treated; it is solely a question of the different page-setting of ancient and modern books.

Numbers xxii. 2. For this epic incident of Balaam see the Introduction, page 1366. It will be observed that the paragraph containing the incident of the Ass (verses 21–35) is ignored in the rest of the story; verse 36 following naturally after verse 20. This suggests interpolation.

Numbers xxv. 1. This section has a double importance, as laying the foundation of the greatness of one of the priestly houses (compare the prominence of Phinehas in the son in Sirach's list of the Worthies of Israel in *Ecclesiasticus* xlv. 23); and also as the origin of the lasting feud with Midian.

Numbers xxxi. 1. It is somewhat difficult to determine whether this is not to be reckoned as a section of the historic narrative; but on the whole it appears that the narrative is introduced as the foundation of what was a general law.

Notes to Deuteronomy

See Introduction, page 1366; and General Note on Footnotes, page 1532.

Title: Deuteronomy

The title 'Deuteronomy' is a curious one. It is a Greek expression meaning 'second law' or 'repeated law.' In this sense it is used in the Septuagint (chapter xvii. 18), where the R. V. reads:

> [*The king*] *shall write him a copy of this law in a book, out of that which is before the priests the Levites.*

But the Greek of the Septuagint means 'this repetition of the law' [*deuteronomion*], not *copy of this law:* and on this mistranslation the traditional title of the book has been founded.

Title Page

Verses 1, 2, of chapter i seem to constitute (in modern phrase) a 'title page' of the whole book. Compare *Proverbs*, *Isaiah*, etc. The district so exactly located is the scene of all that comes within the book; the local indication in the title to the fourth oration is general, and does not conflict with the title of the whole in these verses. There is a title page with a similar amount of exactness to the *Book of Tobit.*

Oration I

Preface. The point of this brief preface is to define the exact date of the first oration, and so approximately of those which follow, just as the title page to the whole book has exactly defined the place in which these speeches were delivered. When it is recollected that unity is given to *Deuteronomy* as a literary whole by the idea of its being a Farewell to Israel, then it will seem only natural to find prefatory matter bringing the scene to the final halting-place of Moses with the people, and the final month of the hero's life.

To declare this law, saying . . . It may be worth while to remind the reader that the word *law* has a wider sense in biblical than in modern English. Besides what is of the nature of ordinance and commandment it will include histories connected with these (the Law and the Prophets); more than this, the 'law of the Lord' extends to all revealed literature (Psalm i. 2, etc.). So in the present work, the phrase *this law* in this preface introduces, not actual law, but an oration on the subject of law; and the phrase later on (preface to Oration III) seems to signify the Ceremonial of the Blessing and the Curse (see note).

Title of the Oration. It is easy to infer from the clear argument of this first speech the title: Moses' Announcement of his Deposition. The historic survey leads up to this point of God's refusal, repeated after Moses' intercession, to allow Moses to lead the people into the land of promise; and the exhortation which makes the rest of the speech takes its rise from the same consideration, — that the commandments of Moses can now be neither added to nor diminished, it remains to keep them.

Argument of the Oration. 1. Historic survey of the authority wielded by Moses: its supremacy revealed in appointment of subordinates — rebellion against it at Kadesh-barnea led to the thirty-eight years' wandering in the wilderness until the rebellious generation was consumed, Moses himself being involved in the Divine wrath — these years spent in peace in the neighbourhood of nations the Israelites were not permitted to touch — then a new era appears in which panic goes before their steps, Moses still ordaining what people to spare and what to exterminate, and dividing the conquered lands — Moses' personal hopes rise with this change of fortune: but God denies his prayer, and finally confirms his deposition. 2. Exhortation. By this deposition Moses' work of lawgiver stands as a complete whole: it remains to obey — they must remember the original giving of the law on Horeb, voice without form: so they must make no form — nor worship the hosts of heaven, which God has divided among all nations, but Israel is a people of inheritance kept by God for himself — he will be jealous for his inheritance (Moses himself has experienced this Divine jealousy) — yet over judgment mercy preponderates (which last makes the peroration of the speech).

[Here may be noted the distinction of this from the following oration: in this first it is general authority of Moses that is treated, and a general view of the law; in the second, Moses' special prerogative as an interpreter of God's statutes is made prominent, and these statutes, as a whole and in detail, follow.]

i. 37. *Also the LORD was angry with me for your sakes.* These words, or an allusion to the circumstance in other words, occur five times (in the Bible numbering: i. 37, iii. 26, iv. 21, xxxi. 14, xxxii. 51). The last explains more fully the incident on which they are founded (with which compare *Numbers*, chapter xx. 10). They form a most important thread of connection through the different parts of the book (see Introduction, page 1371).

The footnotes on pages 160-2. It is obvious that the passages printed as footnotes to this oration are not intended as part of the speech. They are notes, chiefly on the aboriginal settlement of the regions mentioned in the speech by races of giants. Compare *Genesis*, chapter xiv. 5.

iv. 41. *Then Moses separated three cities*, etc. This is an editorial conclusion to the first oration. The historic survey in that oration has been carried to the complete establishment of a portion of Israel on the east of Jordan: the note adds a detail of this omitted in the speech — the final act of appointing cities of refuge in the east Jordanic district. It also may serve as a time link between Orations I and II, if it be understood to imply that the appointment of these cities was made between the delivery of the first and the second oration. The *then* favours this view.

Oration II

Preface. The second oration is a natural sequel of the first, dealing elaborately and in detail with what the first oration opened in general terms. The first oration had presented the law of Moses as now brought to completeness, and made appeal for obedience to this law. The second oration announces that "this is the law" of which the former speech had spoken.

Title. I have varied widely from the usual interpretation of *Deuteronomy* in giving to this second oration the title: THE DELIVERY OF THE COVENANT TO THE LEVITES AND ELDERS. I must premise that I am making two orations (II and III) of what is usually considered a single discourse (see on Preface to Oration III). But the two are closely connected in time, and may be understood as delivered on the same day (though *this day* has not necessarily a literal significance in *Deuteronomy:* compare chapter ix. 1), in any case, the close of Oration II makes provision for the ceremony which leads to Oration III. There is no doubt about the occasion of what I am calling the third oration; but what, according to my arrangement, is the exact point of Oration II?

I take my idea of its title from the following passage in chapter xxxi. 24.

> *And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. For I know thy rebellion and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and*

how much more after my death? Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them.

The association of this passage with the occasion of Oration II just gives the purport for the speech which is required. The first speech, by announcing Moses' deposition, implied the end of that state of things under which the leader had proclaimed each ordinance as it came to him. They henceforth make a whole: a written 'Book of the Covenant,' which is recited or read at the conclusion of Oration II. Passing out of Moses' hands, the law must be given into the custody of the Levites and elders; the passage cited above describes the confiding of the written volume to the Levites to be placed by the ark, and the summoning of the elders and officers that Moses may speak these words in their ears. It is true that the second oration is, in its preface, described as delivered to 'all Israel.' But this gives just the combination suggested by my title to Oration II: Moses addresses the law to the Levites and elders in the presence of the whole people. In this way it is easier to understand the words, "call heaven and earth to witness against them," as following the mention of Levites, elders and officers.

The only difficulty is that the extract cited above appears, not in connection with the second oration, but in the preface to the Song of Moses. But the reference of the paragraph cannot be to the Song, for the means of preserving and handing this down have occupied the preceding paragraph. It is clearly the Book of the Covenant which is to be laid by the ark. Nor can the position of this paragraph in the preface to the Song imply that what this paragraph describes took place at that time; because part of the incident is the calling an assembly "that I may call heaven and earth to witness against them," — words that fit in with the Book of the Covenant and its sequel ceremonies, but not with Moses' Song. The suggestion is that the paragraph describes what took place earlier, but, for some reason, is mentioned later. And the reason is not difficult to discover. This preface begins by describing the arrangements for the *oral* transmission of the Song, and it proceeds to tell how analogous steps had been taken for the custody and reading of the *written* law.

No doubt the matter is not free from difficulty, but there seems foundation enough for connecting this second oration with an assembly in which Moses, in the presence of the whole people, is delivering his Book of the Covenant into the charge of the Levites and elders.

Argument of Oration II. This is not so much a logical order of thought as a (faintly marked) pendulum swing between future and past. — Introduction: The Law from Sinai, delivered by actual voice of God, so terrified the people that they begged that Moses should stand as interpreter between God and themselves: the statutes so interpreted are now gathered into one whole. — Moses commences with the Name of Jehovah, the whole-hearted love for Jehovah, His law to be ever present with the people — [future] the enjoyment of the promised land shall not lead them to tempt God, but their children's inquiries shall be answered with the story of the deliverance from Egypt [past] — [future] when the nations are being conquered they shall not make alliances with them (for they are a peculiar people to Jehovah) but shall make all that pertains to idolatry a devoted thing — [past] the memory of the way God has led them shall teach them that their wealth is not of their making, but God has given them power to get wealth — [future] when the nations perish before their arms they shall not think that for their righteousness the enemy is overthrown, but [past] shall remember all their stiffnecked rebellions: yet what has God required of them but love and obedience? — [future] the land into which they are to enter is not, like Egypt, a land depending upon human labour for fertility, but directly upon God's rain from heaven: disobedience will thus mean loss of the increase of the land, until they perish from it — so the oration returns to its starting-point: the law to be ever present with them. For conclusion, mention is made of the ceremonial of the Blessing and the Curse (which is the subject of the next oration): but first the Book of the Covenant is recited at length.

v. 6–21. The variations in the Law from Sinai, as it appears here and in *Exodus*, are most simply explained by understanding that the brief words of command, here printed in capitals, are all that is to be considered as actual words of God: the rest is the comment of Moses. These variations include entirely different reasons assigned in the two accounts for the observance of the Sabbath.

vii. 20. *The LORD thy God will send the hornet among them.* This is in the *Wisdom*

of Solomon (xii. 3–22) enlarged upon as a form of mercy to the enemies of God (compare above, page 1029).

x. 6: **footnote to page 169.** These sentences are recognised as one of the greatest difficulties in the whole book. Quite apart from the historical questions they raise, they seem entirely disconnected from their context. Three different kinds of explanation have been offered. 1. That they are out of their place, or else a gloss. This cannot be entertained here, as this series accepts the text of the R. V. 2. A spiritual explanation, founded on the meaning of the names of places. [Thus Mr. Waller, in Bishop Ellicott's Commentary for Schools: "From certain 'wells of water'—the wells of the children of Jaakan (crookedness) — the people of God take their journey to the scene of the high priest's death. From thence to Hor-hagidgad or Gudgodah, the mount of the 'troop,' or 'band' (Sinai is the mount of the 'congregation' in the Old Testament, Zion in the New), and thence to *a land of rivers of water*. It is only another way of relating how from the wells of the Law we pass to the rivers of living water opened by the Gospel. But we must pass *by way of the cross of Christ*." There are rabbinical interpretations of the same kind, with different meanings.] Such methods of interpretation belong to hermeneutics, which take in secondary and mystic senses. But they have no place in literary interpretation, which seeks the primary or natural sense, if for no other reason, because the passage so understood would stand alone in the book, all the rest of it admitting a natural meaning (whatever additional and mystic senses may be added to it). 3. The third alternative, which I have adopted, is to understand the words as a 'footnote,' commenting upon the word *ark* in the text, here mentioned for the first time in this book. The note concerns itself with the point in the journeyings where the Levites were first separated as custodians of this ark, in which the Law of Sinai had been placed. Even as a footnote the words are far from seeming natural. But this explanation has the advantage of being supported by five other places in which similar footnotes occur (chapters ii. 10–12; 20–23; iii. 9, 11, 14, of the Bible numbering). A further confirmation is the change in these verses from the first to the third person. The objection that the words *the LORD thy God* are inappropriate in a footnote may be met by supposing the last part of the note to be a (free) quotation from the Book of the Covenant (compare chapter xviii. 1, 2).

The Book of the Covenant

Chapters xii to xxvi (inclusive) evidently contain the 'Book of the Covenant,' the central point of *Deuteronomy*, that which all the rest is to enforce. [The full phrase (*Exodus*, chapter xxiv. 7) does not occur in *Deuteronomy;* but the separate words 'book' and 'covenant' are found repeatedly.] Like the similar books of the covenant elsewhere in Bible history, it does not consist of laws only, but these are formally introduced, and the whole is concluded with exhortation and promise. The style of this Book of the Covenant is popular and spiritual, rather than technical. Compare pages 72, 83, 106.

Oration III

Preface. Between the Book of the Covenant and the third oration is found a succession of paragraphs which needs careful study.

1. An ordinance enjoining the Ceremony of the Blessing and the Curse as an institution to be observed on the other side of Jordan. [The words *Thou shalt write upon* (*the stones*) *all the words of this law* mean that the Curses and the Blessings are to be so written. This is appropriate and practicable; whereas the Book of the Covenant would be far too long for writing upon an altar. Compare, moreover, the phraseology used in the *Book of Joshua* where the fulfilment of this ordinance is narrated (chapter viii. 32, 34): *And he wrote there upon the stones a copy of the law of Moses . . . and afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law.*]

2. A paragraph which seems to describe the commencement of a ceremonial: *And Moses and the priests the Levites spake unto all Israel, saying, Keep silence, and hearken, O Israel; this day thou art become the people of the LORD thy God*, etc.

3. A paragraph that apparently describes Moses arranging a ceremonial, though a ceremonial connected with the other side of Jordan: *And Moses charged the people the same day, saying, These shall stand upon mount Gerizim . . . And the Levites shall answer*, etc.

4. A Series of Curses in full ritual form, with the *Amen* of the people [but no similar ritual of Blessings].

5. Blessings, not in ritual form, but in oratorical language [the first and second persons used, not the third person; flowing sentences, etc.].

6. In similar oratorical form, and at great length, a series of Curses.

It appears to me impossible to explain this succession of paragraphs except by understanding a REHEARSAL OF THE CEREMONY OF THE BLESSING AND THE CURSE. Ground similar to the valley between Ebal and Gerizim is chosen, Moses arranges the Ceremonial (as he afterwards teaches the Song), and it proceeds in ritual form as far as the close of the Curses. Then (as it is only a rehearsal) Moses interrupts it, takes the matter in his own hands, and himself, in the language of oratory, deals with the Blessings, and subsequently with the Curses. This constitutes the third oration.

Argument. There is no logical argument, for it is all peroration. The matter of the Blessings constitutes a single paragraph. The matter of the Curses makes three lengthy paragraphs: the first painting in general terms the threatened woes — the second enforcing the thought: All these shall come because they have not hearkened unto the voice of the LORD, and foreshadowing the mystic 'enemy' — the third starts with the 'glorious and fearful Name': and carries forward the ruin to a climax by which the original deliverance from Egypt is reversed in a voluntary slavery.

Oration IV

Preface and Title. The brief preface does not imply any locality different from the locality of the rest of the book. It speaks of a second 'covenant' between the LORD and Israel, *beside the covenant which he made with them in Horeb.* These last words relate to the covenant which began with the giving of the Law from Sinai, was continued in the separate statutes 'interpreted' to the people by Moses, and brought into a complete whole in the 'Book of the Covenant,' with which the two previous speeches have associated themselves. A 'covenant' with God is to be understood, not as a specific act (like the signing of a bond) to be performed once for all, but as a ceremonial (like the coronation of a monarch) recognising what is already in existence. Thus a covenant ceremony is designed for repetition, and there is nothing to create difficulty in finding a second covenant celebrated in the same place, and at but a short interval of time after the other.

But in such repeated ceremonials the matter of the covenant may vary, as occasion may suggest. Is there anything in the occasion, or in the matter of this fourth oration, to make any material difference in the ceremonial so celebrated? Two differences are noticeable. 1. In the occasion: it is the final appeal of Moses, and at the close he retires from the leadership, and installs Joshua in his place. 2. There is a notable addition to the matter of Moses' address, as compared with that of previous addresses. Hitherto he has treated the people as a whole: now for the first time the idea of personal or tribal, as distinguished from national righteousness, comes in. It might seem desirable to convey this by the title: but as the oration is almost given a title by the biblical introduction of it, I have thought it best to keep to this: THE COVENANT IN THE LAND OF MOAB.

Argument. After a brief historic review the speaker seems to survey the different classes of people standing before him, the survey including those who will be found in future scenes of the same kind: he thus at once reaches his main theme. If (1) any man or woman, or (2) family or tribe, shall be nourishing evil in their hearts, and thinking to escape in the general righteousness: that man or woman shall be separated unto evil out of all the tribes of Israel, the land of that family or tribe shall be as Sodom. — Then there is a promise of mercy upon repentance as in previous addresses — then a final appeal and the personal farewell.

xxix. 19. *To destroy the moist with the dry.* This is of course a proverbial expression: compare the *green tree and the dry* in *Ezekiel*, chapter xx. 47, and *Luke* xxiii. 31. The general sense of the passage is clear: the individual evil-doer has no fear of so infecting the rest of the nation with his evil as to draw down the curse (compare the echo of the passage in *Hebrews*, chapter xii. 15). The construction of the English sentence is peculiar: a negative seems wanted before the words *to destroy*, etc. I presume a negative is involved in the expression *bless himself*, which is equivalent to 'except himself from the curse': so that the whole is, 'he shall except himself from the fear of destroying the moist with the dry.'

xxix. 29. *The secret things belong unto the LORD our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.* The context makes the meaning: *the secret things* (of the sin) are for God to discover, but the judgment when revealed is before us for ever as a warning.

xxxi. 9–13. *And Moses wrote this law and delivered it,* etc. This passage must be distinguished from the somewhat similar passage in the preface to the Song (chapter xxxi. 24–9). The first is an editorial note to Oration IV, with respect to its being read to the people on subsequent occasions. The word 'law' covers 'legal exhortation,' and the further words, *Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates,* connect themselves with the commencement of this oration. On the other hand, the later passage (as already pointed out above, page 1549) relates to the delivery of the (other) Book of the Covenant to the Levites and elders before the ceremony extending through Orations II and III: the Levites to have the custody of the book, and the elders to receive Moses' charge in public as representatives of the people.

The Song of Moses

Preface. The preface consists of three parts: 1. The circumstances under which Moses received the command to compose and teach this Song; and how he composed and taught it. 2. The similar means used to ensure the preservation of the Book of the Covenant, and the teaching it (through the elders) to the people. 3. Resuming 1, the preface describes the reciting of the Song before the people.

Metre. The Song of Moses and the Last Words of Moses are in what may be called 'Antique Metre.' The law of this is very simple. A unit or 'strain' of this metre is a single couplet of alternate parallelism, of which either line may be strengthened by an additional line, but not both. (See above, page 1526.)

Argument of the Song. The line of thought seems to be a pendulum movement, swaying between descriptions of God and Israel. After a prelude the keynote of the Song is struck in the word *Rock* as applied to the righteous Jehovah in contradistinction to the perverse people. Then a long succession of verses depicts the tenderness and bounty of God to his people of inheritance — a turning-point is found where *Jeshurun waxes fat and kicks* — the next division of the ode is filled with the judgments of the unswerving God — for the next section the poet is reflecting on the blindness of Israel, and the loathly gods which they have preferred to their own Rock — by a sudden turn the Divine Voice is heard meditating on the vengeance he has yet in store for the oppressors of his people — when this has reached a climax a brief conclusion calls upon the nations to rejoice in the rescue of the people of God.

Title of Song. The Rock: the prominence of this metaphor is interesting in a song adapted to a nation in the wilderness. — *He set the bounds of the peoples according to the number of the children of Israel.* The reference is to a Jewish tradition that the number of nations after the Babel dispersion was seventy, and the number of families of Israel going down to Egypt, seventy also. This is, as a poetic expression, made an example of God's delight in his own: their very numbers he uses in the numbering of the nations. — *Jeshurun.* Used here, and in the Last Words of Moses, and again in *Isaiah*, chapter xliv. 2. It is (if the expression may be allowed) a 'pet name' for God's people. It is a word signifying 'righteous' with an intensive termination.

Editorial Conclusion. This is simply a continuation of the preface: the enforcement of the remembering and acting on the Song. There is a similar preface and editorial conclusion to the next section.

The Last Words of Moses

Preface. This simply describes the command to ascend mount Nebo, and announces the final blessing of Moses.

Metre. See above, Metre of the Song of Moses.

Structure of the Poem. The structure seems to be the General Blessing of Moses, as announced by the preface, with a traditional document inserted in the middle of this, containing the blessings on particular tribes. This is what might be expected from the ceremonial implied. Moses is taking his journey to mount Nebo, never to be seen again; the elders and representatives of the tribes line the route, to bid farewell in the name of the

people. The first section is spoken when Moses first appears, and it addresses the people as a whole. The last portion comes when he has traversed the whole line of tribal representatives, and turns to survey the whole people for the last time. The portions between would be spoken separately to separate tribes, then would become collected into a traditional Blessing on the tribes, like that of Jacob. The editor responsible for this concluding part of *Deuteronomy* inserts this document as a whole in its proper place. That this is the correct interpretation of the structure of the poem is suggested by two considerations. 1. The fresh heading or title, coming after nine lines of song, the whole having been regularly introduced by a preface. 2. The continuity of thought between the opening lines and the resumption after the particular blessings: *Who rideth upon the heavens* is a natural sequel to the appearance in heaven of Israel's God at the commencement.

xxxiii. 2. *The LORD came from Sinai*, etc. Compare the similar openings to Deborah's Song (*Judges*, chapter v. 4), and the Ode of Habakkuk. The sense of these opening lines is difficult; but the general idea seems to be an expansion of the 'voice out of the fire' which has been prominent in the first and second orations. This fire is symbolic of the law which would consume its transgressors. — *He loveth the tribes; all their holy ones are in thy hand.* Compare notes to *Job*, below, page 1661. It appears as if here the provinces entrusted to the holy ones were tribes, rather than nations.

Editorial Conclusion. A brief account of the passing away of Moses, and the mourning for him.

Notes to Joshua, Judges, Samuel, Ruth

The biblical *Joshua*, *Judges*, *I Samuel* (including first chapter of *II Samuel*), and *Ruth* make up what in the present arrangement is styled "The Judges." See Introduction, page 1373.

Joshua: or Book V of Old Testament History

i. 1. This section gives us the formal assumption of the leadership by Joshua. — *Prepare you victuals:* this of course refers to the cessation of the manna which would take place as soon as the Israelites had crossed from the wilderness into Canaan.

v. 1. Part of the purpose of this section is to connect events with local names in Canaan. *Gibeath-ha-araloth* is 'the hill of foreskins'; and *Gilgal* is connected with the 'rolling' away of reproach. This purpose has been pointed out in several sections of previous books.

vii. 1. *Took of the devoted thing:* for this idea compare the provision in the Deuteronomic covenant (chapter xiii. 17) and the vow of Israel at Hormah (*Numbers* xxi. 3).

Page 205: footnote. This portion of the Bible History does not, like the *Books of Kings*, make regular reference to authorities or other literature; hence such references as this, or the similar cases in *Numbers* (see above, page 140) are best put in the form of footnotes.

x. 28–xi. The first section summarises the conquests in the south, the next (xi. 1) those in the north, the next (from xi. 16) takes a general survey.

Judges: or Book VI of Old Testament History

i. 1–ii. 5 and ii. 6–iii. 6. Two important sections introductory to the *Book of Judges.* The first is negative, showing the failure of the people in zeal against the nations of Canaan. The second speaks of positive transgressions against the LORD. Both unite in the common result, that the nations are left by God as a trial to the Israelites. The second section further describes the Judges as temporary saviours raised up by God. Note in the first that at this point the tribe of Judah has a sort of leadership.

iv. 1. The hegemony has here passed to the tribes of Zebulun and Naphtali, and the enemy is in the northern part of Canaan.

v. 1. *Deborah's Song.* This important ode, foundation of so much of the future poetry of Israel, is in 'Antique Metre' (see above, page 1526). It has further an elaborate antiphonal structure, which can be caught at once from the arrangement in the text. The opening words suggest an antiphony between Deborah leading a chorus of Women, and Barak

leading a chorus of Men (compare the *Song of Moses and Miriam*, *Exodus*, chapter xv). This arrangement is confirmed by the details of the poem, which as given in the text often show special fitness to the respective performers. Antiphonal structure is closely allied to antistrophic structure, but is not identical with it, because the strophes may not be equal. In the present case the latter part of the poem is strictly antistrophic, and is so marked in the text; the earlier part may be so described if allowance be made for the passages assigned to the Men and Women singing together, which passages are analogous to the epodes or mesodes in antistrophic poetry.

vi–xii. 6. Throughout the events of these sections the tribe of Ephraim seems to claim an hegemony; the leaders in these episodes do not come from that tribe, but the Ephraimites make it a grievance that they have not been summoned as a matter of course. Gideon succeeds in soothing their offended pride, but in the case of Jephthah a civil war ensues. The importance of these sections as bringing to a focus the floating idea of kingship, which is the link binding together all this portion of the sacred history, has been pointed out in the Introduction, pages 1374–5.

xiii. 2–xvi. The stories of Samson make a continuous 'cycle'; compare the Elisha Cycle in the *Books of Kings*. The Danites now seem in the forefront, as also in the next section (xvii–xviii); but Samson appears as the representative of the Nazirites even more than the representative of his own tribe.

xvii. 1. Besides being representative of the tribal history of Dan, this section has a place in the book as illustrating the general state of lawlessness, when there was no king and every man did that which was right in his own eyes.

xix–xxi. In this final episode of Book VI, we see an approach towards national unity, in the fact that, though it is a case of civil war, yet all Israel is united against a single tribe. In the civil wars of Abimelech, and of Jephthah with the Men of Ephraim, the disturbance was much more confined in its area.

xx. 36 or Page 243: footnote. The sentence *So the children of Benjamin saw that they were smitten* is evidently continued in the words *but six hundred men turned and fled.* What comes between is a comment on *saw that they were smitten*, explaining this by repeating what has been already related.

Notes to the Book of Ruth

For the book as a whole, see Introduction, page 1375.

i. 16. *Intreat me not to leave thee*, etc. It will be readily understood that where a language founds its verse system upon parallelism of thought and phrase the line between prose and verse may be often difficult to draw. In a prose narrative impassioned thought will easily rise into the parallelism of verse. There are three passages of *Ruth* which raise the question whether they should be presented in the one form or the other. The musical entreaty of *Ruth* seems certainly verse; it has caught the ears of readers of many generations, and come down as a formula of faithful attachment. The other passages are more doubtful. One is a Marriage Blessing:

The Lord make the woman that is come into thine house, etc.

This might be expected to be verse; and it will just go into the loose form of Antique Metre: but several lines are very prosaic. The next is the felicitation on the babe's birth addressed to Naomi: as to which the same remark may be made.

iii. 12. *It is true that I am a near kinsman: howbeit there is a kinsman nearer than I.* The legal custom underlying the story seems to be an extension of what appears in the Mosaic law. This imposes on the deceased husband's brother the duty of raising up seed to the dead (*Genesis*, chapter xxxviii; *Deuteronomy*, chapter xxv. 5). The story of Ruth implies that the obligation extended, failing a husband's brother, to whoever was nearest of kin.

iv. 6. *And the near kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance.* Boaz had first called upon the kinsman to buy the estate of the deceased Elimelech from Naomi. Now Naomi was an old woman past hope of children, as she herself said to her daughters in law; hence the kinsman was willing to do this much, which would

only involve an expenditure of money on his part, in return for which he would have the land. But when he is reminded that Elimelech's son has left a widow, a young woman to whom it would be his duty to raise up seed, the affair wears a different look: he would then be buying the land for Ruth's children, not for his own family, and he declines.

I Samuel: or Book VII of Old Testament History

i–vii. 1. These sections contain the birth and call of Samuel, who is the centre of the whole transitional stage which makes Book VII (see Introduction, page 1375). It will be observed that an approach towards national unity, in advance of anything in previous books, is suggested by the position of Shiloh as a recognised national centre, and the ark as the symbol to which all look for the emblem of national safety. Eli is however only described as a judge.

ii. 1. *Song of Hannah.* This is in Antique Metre, without any further structure. Like the thanksgivings of Zacharias and of Mary in *St. Luke*, it is a personal thanksgiving merged in a hymn of general character.

vii. 2. In this incident the authority of Samuel appears as fully established.

viii–xii. Incidentally this story supplies a link in the development of the idea of kingship. The notion seems to have vaguely established itself, that the authority of a judge descended in his family; and the unworthiness of the sons both of Eli and Samuel gives an impetus to the demand for a kingly family. This section is of course the pivotal incident of the whole book: Samuel the judge appoints (with Divine sanction) a king, and retires, retaining his prophetic position as a check upon the kingship in the name of the old theocracy.

xiii. 1. This historic section first evidences the success of the new king in uniting the whole nation against the foe; and then brings out the first breach between the kingly and prophetic authorities.

xv. 1. This story brings out the second and final breach between king and prophet; in the next section the kingship is transferred to the house of David. In him the prophetic spirit is to be united with the kingly.

xvi. 14. From here to the end (with the interruption of a story personal to Saul) we have the epic history of the Feud of Saul and David. There is the epic interest of a sacred story of adventure; historically the fulness of the story is justified by the struggle between the rejected and chosen royal families, with the beautiful unifying effect of the recognition of David by Jonathan.

II Samuel i. 19. *David's Lament over Saul and Jonathan.* In the note on Traditional Poetry (above, page 1526) this has been mentioned as an exception to the law of Antique Metre: its structure showing parallel couplets of which both lines are strengthened, which is of course one way of developing quatrains. It has the further structural interest of an augmenting refrain. This beautiful refrain seems to rest for its effect upon the bringing together two ideas, like a crescendo and decrescendo in music: *How are the mighty <> Fallen!* This fragmentary refrain as it appears at the beginning is enlarged at the passage from the section on Saul to that on Jonathan, and still further enlarged at the close of the whole.

Notes to II Samuel, I and II Kings

These books of the Bible (commencing with the second chapter of *II Samuel*) make the grand division of Bible history here styled, "The Kings." For the general spirit of it see the Introduction, page 1376. For the literary appreciation of this history the main necessity is the clear arrangement of the text. Marginal and other headings have been used for this purpose in the present edition, and they are here summed up.

Book VIII of Old Testament History

This has two main divisions: the Reign of David, the Succession and Reign of Solomon. The minor divisions group themselves thus.

II Samuel ii–ix. The consolidation of the kingdom under David.

Relations with the House of Saul (II Samuel ii–v. 3 and again ix).

Capture of Jerusalem, and inauguration of the capital and of Divine service (II Samuel v. 4–16 and vi–vii).

Philistine and general wars (v. 17 and viii).

iv. 3, 4 or footnotes to page 285. These are two sentences isolated from the narrative: the first, apparently, is suggested by the mention of Ishbosheth as Saul's son without any notice being taken of children of Jonathan; the second seems to be interjected to explain how a Beerothite can be mentioned among the children of Benjamin.

II Samuel x–xx. 22. This deals with the history of the royal family. The affair of Bath-sheba brings a curse upon David in his household, which culminates in the elaborately narrated rebellion of Absalom. The Ammonite war is related here and not with the other wars of the reign, because the murder of Uriah is the circumstance which gives it its chief importance.

II Samuel xx. 23–end. Here we have memoirs of David's reign not specifically dated; including poetical compositions, which are in Antique Metre (see above, page 1526).

I Kings i–iii. 3. The succession and marriage of Solomon.

I Kings iii. 4–iv. A general view of Solomon on the throne: including his wisdom, which is his special distinction among the kings.

I Kings v–ix. 25. Solomon's great achievement of the Temple. His intercourse with Hiram king of Tyre is clearly connected with this.

I Kings ix. 26–x. Another view of Solomon in the fulness of his glory, including the wisdom which is now famous enough to bring the distant queen of Sheba.

I Kings xi. Fall of Solomon; followed by Revolt of the Ten Tribes.

Book IX of Old Testament History

The arrangement of this complex book has been fully discussed in the Introduction (pages 1377–9). The sections group as follows.

I Kings xii–xvi. 14. House of Jeroboam and worship of the calves of Beth-el; and various successors.

I Kings xvi. 15–II Kings x. 27. House of Omri, with the Baal worship of Ahab and Jezebel, and the ministry of Elijah and Elisha, the whole culminating in the Conspiracy of Jehu.

II Kings x. 28–xvii. Partial Restoration of Judah, and Fall of Israel.

II Kings viii. 7. It is to be noted that at this period Elisha appears as a prophet for Syria, as well as for Israel.

Book X of Old Testament History

The arrangement of this book is simple and straightforward, following the successive kings of Judah to the Fall of Jerusalem.

II Kings xviii. 13–xix. This is substantially identical with a portion of Isaiah (from chapter xxxvi), relating the invasion of Sennacherib.

II Kings xx. This is largely the same as a portion of Isaiah (chapter xxxviii); but the latter gives in addition the song of thanksgiving of Hezekiah after his recovery.

II Kings xxiv. 18–xxv. Considerable portions of this are identical with portions of *Jeremiah* (xxxvii. 1 and lii. 1).

Notes to the Book of Tobit

The *Book of Tobit* (in the Apocrypha) and of *Esther* make a supplement to "The Kings," as containing Stories of the Exile. For the book as a whole, see Introduction, page 1380.

Title page. The first verses of the book seem to make an elaborate title page; for which compare the elaborate titles of *Proverbs* and *Deuteronomy*.

The *Book of Tobit* resembles *Ecclesiasticus* in the fact that the Hebrew original had not survived, and the translation of our English versions was made from the Septuagint. The Hebrew versions of *Tobit* that exist are late, and of no critical weight.

i. 4. *And when I was in mine own country*, etc. The long sentence commencing with these words I have made by altering the punctuation of the R. V. By removing the full stops which in that version are made to separate coördinate sentences, it is possible to save the historic probability of the text. As it stands in the R. V., Tobit is made to assert that the falling away of Naphtali from the worship of Jerusalem took place when he was a young man: this would make him more than two centuries old when carried into captivity. What is obviously meant is that when he was a young man he alone went to Jerusalem to the feasts; the explanation about the falling away of the tribe being introduced to explain why this was significant. The sentence as thus punctuated is regular, if somewhat long; the temporal sentence, *When I was young*, has for its principal sentence, *all the tribe of Naphtali . . . fell away, and all the tribes which fell away together sacrificed to the heifer Baal, and I alone went often*, etc. There is nothing in this punctuation to conflict with the Greek text.

ii. 14. *Where are thine alms and thy righteous deeds?* The insinuation is, his calamity has revealed that all his piety was hypocritical.

iv. 17. *Pour out thy bread on the burial of the just.* Two explanations are offered of this expression. One is that it refers to the custom of carrying food to a house of mourning, in behalf of the mourners who would be unable, as unclean, to visit their homes. The other assumes the custom of putting food on the tomb, though for the poor and not for the dead. The custom, whatever it was, is noted also in *Jeremiah* (chapter xvi. 7): *Neither shall men break bread for them in mourning, to comfort them for the dead.*

vi. 2. *A fish leaped out of the river, and would have swallowed up the young man.* The Chaldaic version puts the matter differently — that the fish threatened to eat Tobias's bread.

vi. 12. *Raguel may in no wise marry her to another according to the law of Moses, or else he shall be liable to death.* No law of Moses is known as bearing on the case, except that of *Numbers*, chapter xxxvi. 6–9, which simply prescribes the marriage of a daughter heiress within her tribe; nor is there any death penalty attached.

viii. 3. *But when the devil smelled the smell, he fled into the uppermost parts of Egypt, and the angel bound him.* The commentators seem to assume that it was by an evil smell that the fiend was driven away; and Bissell wonders that Tobias and his bride were not driven away likewise. But I doubt if this is the meaning. In oriental superstition it is the good and fragrant perfumes that drive away the evil spirits, with whose natures they are incompatible. Southey makes use of this idea in his *Thalaba* (vi. 22), speaking of such perfumes —

As Peris to their Sister bear,
When from the summit of some lofty tree
She hangs encaged, the captive of the Dives,
They from their pinions shake
The sweetness of celestial flowers,
And, as her enemies impure
From that impervious poison far away
Fly groaning with the torment, she the while
Inhales her fragrant food.

In support of this, Southey quotes a note of D'Herbelot on a similar detail of the *Caherman Nameh.*

> *The dives could not bear the perfumes, which rendered them gloomy and melancholy whenever they drew near the cage in which a Peri was suspended.*

A similar idea underlies the incidents of the Miracle Plays in which devils are driven off by rose petals cast by the hands of Faith, Hope, and Charity. So the fish's heart on the ashes of incense may have emitted a delicious perfume, from which the evil fiend shrank. In Milton's well-known reference to this passage of *Tobit* there is a curious ambiguity, so that we cannot tell whether he understood a savoury perfume or the opposite.

So entertained those odorous sweets the Fiend
Who came their bane, though with them better pleas'd

Than Asmodeus with the fishy fume
That drove him, though enamoured, from the spouse
Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast bound.

Paradise Lost, iv. 166.

Better pleas'd may mean that the other was the reverse of *pleas'd;* or, if the smell of the fish be a fragrant smell, then that the fragrance of Paradise surpassed it.

Notes to the Book of Esther

This book is here made part of a supplement to "The Kings," being a Story of the Exile. For the book as a whole, see Introduction, page 1382.

Apocryphal Additions to Esther

The Septuagint contains several passages which are not in the original Hebrew; additions, or in one case an amplification. These are on the face of them interpolations, carrying no authority. They have, however, a certain interest of their own; and they are worth noting for another reason: the way they have been dealt with in early translations, including the Authorised Version, shows how indifferent early translators were to the literary continuity of what they translated. I take the following clear account of the matter from Smith's Bible Dictionary.

> *When Jerome translated the Book of Esther, he first gave the Version of the Hebrew only as being alone authentic. He then added at the end a Version in Latin of those several passages which he found in the LXX, and which were not in the Hebrew, stating where each passage came in, and marking them all with an obelus. The first passage so given is that which forms the continuation of chapter x (which of course immediately precedes it), ending with the above entry about Dositheus. Having annexed this conclusion, he then gives the* Prooemium, *which he says forms the beginning of the Greek Vulgate, beginning with what is now v. 2 of chapter xi; and so proceeds with the other passages. But in subsequent editions all Jerome's explanatory matter has been swept away, and the disjointed portions have been printed as chapters xi, xii, xiii, xiv, xv, xvi, as if they formed a narrative in continuation of the Canonical Book. The extreme absurdity of this arrangement is nowhere more apparent than in chapter xi, where the verse (1) which closes the whole Book in the Greek copies, and in St. Jerome's Latin translation, is actually made immediately to precede that (v. 2) which is the very first verse of the* Prooemium.

Another of the absurd results is that in chapter x Mordecai explains a dream, which dream we do not hear until chapter xi. The Revised Version of the Apocrypha has given the passages separately, with indications as to the place of each in the Greek original. What is interesting in these interpolations is given in the notes that here follow.

ii. 21. *In those days, when Mordecai sat in the king's gate,* etc. In the interpolations of the Greek version Mordecai's discovery of the conspiracy is connected with a dream, which is thus related.

> *Behold, noise and tumult, thunderings and earthquake, and uproar upon the earth: and, behold, two great dragons came forth, both of them ready to fight, and their cry was great. And at their cry all nations were ready to battle, that they might fight against the righteous nation. And, lo, a day of darkness and gloominess, tribulation and anguish, affliction and great uproar upon the earth. And the whole righteous nation was troubled, fearing the evils that should befall them, and were ready to perish. Then they cried unto God, and upon their cry, as it were from a little fountain, there came a great river, even much water. The light and the sun rose up, and the lowly were exalted, and devoured the glorious.*

The narrative goes on to say that Mordecai pondered over the interpretation of this dream, "and until night by all means was desirous to know it"; that he took his rest in the court with the two eunuchs who were the keepers of the court, heard their communings, and gave information. The eunuchs were executed, and Mordecai commanded "to serve in the court"; but the execution of these eunuchs brought Mordecai into enmity with the powerful Haman.

When the whole story reaches its end, one of the interpolated passages makes Mordecai find the interpretation of his dream.

> *As for the little fountain that became a river, and there was light, and the sun, and much water, the river is Esther, whom the king married, and made queen: and the two dragons are I and Aman: and the nations are those that were assembled to destroy the name of the Jews: and my nation, this is Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all these evils, and God hath wrought signs and great wonders, which have not been done among the nations.*

iii. 7. *They cast Pur, that is, the lot, before Haman.* This is an artistic touch in the construction of the narrative which should not be overlooked. Haman is a fatalist; and this makes the swinging round of destiny against him more emphatic. Compare below, note to vi. 13.

iii. 13. *And letters were sent by posts*, etc. The Greek version purports to give the letter: a rhetorical expansion of the situation, of which the chief features are the description of the Jews as a nation "alone continually in opposition unto all men, following perversely a life which is strange to our laws"; and again a reference to Haman in the words: "who is ordained over the affairs, and is a second father unto us."

v. 1. *Now it came to pass on the third day, that Esther put on her royal apparel. . . . So Esther drew near, and touched the top of the sceptre.* The few sentences which stand thus in the Hebrew are in the Greek amplified into an elaborate description of several paragraphs. First the prayer of Mordecai is given at length; in which, amongst other things he is made to say:

> *Thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman. For I could have been content with good will for the salvation of Israel to kiss the soles of his feet. But I did this, that I might not prefer the glory of man above the glory of God: neither will I bow down unto any but to thee, which art my Lord.*

Then the mourning of Esther is elaborately described; and her prayer is given at length. She speaks of herself as abhorring the bed of the uncircumcised, and the sign of her high estate, which has come to her as a 'necessity.' Lastly we have a minute account of the critical moment.

> *And being majestically adorned, after she had called upon the all-seeing God and saviour, she took her two maids with her: and upon the one she leaned, as carrying herself delicately; and the other followed, bearing up her train. And she was ruddy through the perfection of her beauty, and her countenance was cheerful and right amiable: but her heart was in anguish for fear. Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful. Then lifting up his countenance that was flushed with glory, he looked upon her in fierce anger: and the queen fell down, and turned pale, and fainted, and she bowed herself upon the head of the maid that went before. Then God changed the spirit of the king into mildness, who in an agony leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with soothing words, and said unto her, Esther, what is the matter? I am thy brother, be of good cheer: thou shalt not die, for our commandment is for our subjects: come near. So he held up his golden sceptre, and laid it upon her neck, and embraced her, and said, Speak unto me. Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy glory. For wonderful art thou, my*

lord, and thy countenance is full of grace. And as she was speaking, she fell down for faintness. Then the king was troubled, and all his servants comforted her.

The narrative of the Hebrew version is then continued: how the king inquired as to Esther's petition and request.

vi. 13. *If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews*, etc. This is evidently a touch of fatalism. The family council cannot help being struck with the circumstance that the man through whom Haman has just been humiliated is one of those he had plotted to destroy by massacre; here is the finger of Nemesis. Haman's superstition in casting lots for a lucky day for the massacre has been already pointed out.

viii. 13. *A copy of the writing . . . was published.* The Septuagint again offers the letter at full length. One of its sentences may be quoted:

For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians. But we find that the Jews, whom this most ungracious wretch hath delivered to utter destruction, are no evil-doers, but live by most just laws: and that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

It may be remarked that such interpolated speeches must not be considered in the light of forgeries; they simply illustrate the convention of ancient history by which the historian would bring out the situation of affairs in the form of an imaginary speech put into the mouth of a personage of the history.

Notes to I and II Chronicles

The biblical *I and II Chronicles*, with the sequel books of *Ezra* and *Nehemiah*, make the division of Old Testament History here styled "The Chronicles." For the general character of this, see Introduction, pages 1383–7.

I Chronicles, chapters i to ix. 34: or Chronicle I of the present edition

The bearing of what is here presented as Chronicle I upon the succession of Chronicles depends mainly upon the maintenance of the Temple service at Jerusalem as the leading interest of the Return from exile. "This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses; and this residence was only practicable in case of the payment of the appointed tithes, first-fruits and other offerings. Immediately these ceased the priests and Levites were obliged to disperse to their own villages to obtain a livelihood, and the Temple services were neglected. But then again the registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to such and such allowances, as porters, as singers, as priests, and so on; because all these offices went by families; and again the payment of the tithes, first-fruits, etc., was dependent upon the different families of Israel being established each in his inheritance. Obviously therefore one of the most pressing wants of the Jewish community after their return from Babylon would be trusty genealogical records." *

ii. 23. *Machir the father of Gilead:* this and similar expressions are probably to be understood as territorial designations.

ii. 42. *And the sons of Caleb*, etc. This paragraph seems to be of the nature of an appendix to the preceding, dealing mainly with the geographical purpose of Chronicle I.

iv. 9. *And Jabez was more honourable than his brethren.* The connection of this paragraph with its context has not been satisfactorily explained. Hebrew tradition identifies Jabez with Othniel.

vii. 14. The Children of Joseph. The tribes of Manasseh and Ephraim seem here to be treated as a unity: the third paragraph dealing with the geographical possessions of both.

* Article *Chronicles* in Smith's Dictionary of the Bible.

I Chronicles, Chapter ix. 35 to end of II Chronicles: or Chronicles II, III of the present edition

ix. 35. This genealogy is repeated with slight variations from Chronicle I (chapter viii. 28): it seems to mark the beginning of Chronicle II, which starts with the death of Saul and accession of David.

The chief interest of these two Chronicles, which make the substance of the chronicle history, will be the points of comparison with the treatment of the same matter in the books of Kings. This has been discussed fully in the Introduction, page 1384. A conspectus is here added, exhibiting in parallel columns the treatment of the same topics in the two types of history.

The Chronicles	*The Kings*
Genealogy of the House of Saul (*I Chr.* ix. 35)	
Death of Saul: in brief (*I Chr.* x. 1)	Death of Saul: at length (*I Sam.* xxxi–*II Sam.* i)
David's Reign in Hebron (*I Chr.* xi. 1)	David and the House of Saul at length (*II Sam.* ii–v. 3; ix; xxi. 1–14)
Capture of Jerusalem (*I Chr.* xi. 4)	Capture of Jerusalem (*II Sam.* v. 4)
David's Mighty Men (*I Chr.* xi. 10)	David's Mighty Men (*II Sam.* xxiii. 8)
Bringing of the Ark to Jerusalem: at great length * (*I Chr.* xiii, and xv–xvii)	Bringing of the Ark to Jerusalem: less lengthy (*II Sam.* vi)
Hiram and David — David's Family (*I Chr.* xiv. 1)	Hiram and David: David's Family (*II Sam.* v. 11)
Philistine Wars (*I Chr.* xiv. 8)	Philistine Wars (*II Sam.* v. 17)
David's project of building the Temple forbidden (*I Chr.* xvii. 1)	David's project of building the Temple forbidden (*II Sam.* vii. 1)
Foreign Wars — David's Officers (*I Chr.* xviii. 1)	Foreign Wars — David's Officers (*II Sam.* viii. 1)
Ammonite War (*I Chr.* xix–xx. 4)	Ammonite War (*II Sam.* x. 1 and xii. 26)
	Nathan, David and Bathsheba (*II Sam.* xi. 2–xii. 25)
	The Feud between David's Sons and the Revolt of Absalom: at great length (*II Sam.* xiii–xx)
Feats of the Giants in the Philistine Wars (*I Chr.* xx. 4)	Feats of the Giants in the Philistine Wars (*II Sam.* xxi. 15)
	Poetical Compositions of David (*II Sam.* xxii–xxiii)
The Numbering of the People (*I Chr.* xxi)	The Numbering of the People (*II Sam.* xxiv)
David's Preparations for the Temple: at great length (*I Chr.* xxii. 2–xxix. 25) — including	
Appendix: Courses of the Priests as established by David (xxiii–xxvii)	
Death of David: in brief (*I Chr.* xxix. 26)	
	Last days of David and attempted Usurpation of Adonijah: at length (*I Kings* i–ii. 11)
	Solomon's accession and sequel to the Usurpation of Adonijah (*I Kings* ii. 12–46)
	Solomon's foreign marriage with suggestions of idolatry (*I Kings* iii. 1)

* In this connection are introduced (*I Chronicles* xvi. 8) portions of the ritual poetry ordained by David. They are substantially identical with *Psalms* cv. 1–15; xcvi; and the opening and close of cvi. The parenthetic *And say ye* (xvi. 35) suggests how this last is a modification of the National Anthem (Psalm cv), which would adapt it to the Captivity. See notes to Psalm lxxviii, page 1617–8.

The Chronicles	*The Kings*
Solomon and the Dream at Gibeon (*II Chr.* i. 1)	Solomon and the Dream at Gibeon (*I Kings* iii. 4)
	Solomon's wise judgment of the Children (*I Kings* iii. 16)
	Solomon's Officers (*I Kings* iv. 1)
Solomon's magnificence: in brief (*II Chr.* i. 14 and ix. 13)	Solomon's magnificence: expanded (*I Kings* iv. 21 and x. 14)
Solomon's negotiations with Huram in connection with the Temple (*II Chr.* ii. 1)	Solomon's negotiations with Hiram in connection with the Temple (*I Kings* v. 1)
Specification of the Temple (*II Chr.* iii–iv)	Specification of the Temple and the Palace (*I Kings* vi–vii)
Dedication of the Temple (*II Chr.* v. 2–vii)	Dedication of the Temple (*I Kings* viii–ix)
Miscellaneous notes of Solomon's reign (*II Chr.* viii. 1–16)	Miscellaneous notes of Solomon's reign (*I Kings* ix. 10)
Foreign trade of Solomon (*II Chr.* viii. 17)	Foreign trade of Solomon (*I Kings* ix. 26)
The Queen of Sheba (*II Chr.* ix. 1–12)	The Queen of Sheba (*I Kings* x. 1)
	Fall of Solomon through his idolatrous marriages (*I Kings* xi. 1)
	Adversaries to Solomon (*I Kings* xi. 14)
	Jeroboam's rebellion encouraged by the prophet Ahijah (*I Kings* xi. 26)
Formal conclusion of Solomon's reign (*II Chr.* ix. 29)	Formal conclusion of Solomon's reign (*I Kings* xi. 41)

Chronicle III	*Book IX*
Division of the kingdom (*II Chr.* x. 1)	Division of the kingdom (*I Kings* xii. 1)
	History of Israel (*I Kings* xii. 25–xiv. 20)
Reign of Rehoboam: expanded (*II Chr.* xi. 5–xii)	Reign of Rehoboam: in brief (*I Kings* xiv. 21)
Reign of Abijah: expanded (*II Chr.* xiii)	Reign of Abijam: in brief (*I Kings* xv. 1)
Reign of Asa: at great length (*II Chr.* xiv–xvi)	Reign of Asa: condensed (*I Kings* xv. 9)
	History of Israel (*I Kings* xv. 25–xxi and xxii. 39)
Reign of Jehoshaphat: at great length (*II Chr.* xvii–xx)	Reign of Jehoshaphat: condensed (*I Kings* xxii. 41: compare xxii. 1)
	History of Israel (*I Kings* xxii. 51–*II Kings* viii. 15)
Reign of Jehoram (*II Chr.* xxi)	Reign of Jehoram (*II Kings* viii. 16)
Reign of Ahaziah (*II Chr.* xxii 1–9)	Reign of Ahaziah (*II Kings* viii. 25: compare next section)
	Conspiracy of Jehu against Israel and Judah: at great length (*II Kings* ix–x. 27)
	History of Israel (*II Kings* x. 28)
Usurpation of Athaliah: at length (*II Chr.* xxii. 10–xxiii)	Usurpation of Athaliah: at length (*II Kings* xi. 1)
Reign of Joash: at length (*II Chr.* xxiv)	Reign of Jehoash: at length (*II Kings* xi. 21–xii)
	History of Israel (*II Kings* xiii)
Reign of Amaziah: expanded (*II Chr.* xxv)	Reign of Amaziah: condensed (*II Kings* xiv. 1 and 17)
	History of Israel (*II Kings* xiv. 15 and 23)
Reign of Uzziah: expanded (*II Chr.* xxvi)	Reign of Azariah [or Uzziah]: in brief (*II Kings* xv. 1)

The Chronicles	*The Kings*
	History of Israel (*II Kings* xv. 8–31)
Reign of Jotham (*II Chr.* xxvii)	Reign of Jotham (*II Kings* xv. 32)
Reign of Ahaz: expanded (*II Chr.* xxviii)	Reign of Ahaz: condensed (*II Kings* xvi. 1)
	History of Israel (*II Kings*) xvii
	Book X
Hezekiah's Reform: at great length (*II Chr.* xxix–xxxi)	Hezekiah's Reform: in brief (*II Kings* xviii. 1–8)
	Captivity of Israel (*II Kings* xviii. 9–12)
Invasion of Sennacherib: somewhat condensed (*II Chr.* xxxii. 1–23)	Invasion of Sennacherib: at full length (*II Kings* xviii. 13–xix)
Remainder of Hezekiah's reign: in brief (*II Chr.* xxxii. 24)	Remainder of Hezekiah's reign: at length (*II Kings* xx)
Reign of Manasseh: including his repentance (*II Chr.* xxxiii)	Reign of Manasseh: no hint of his repentance (*II Kings* xxi)
Reign of Amon (*II Chr.* xxxiii. 21)	Reign of Amon (*II Kings* xxi. 19)
Accession of Josiah: expanded (*II Chr.* xxxiv. 1)	Accession of Josiah: in brief (*II Kings* xxii. 1)
Discovery of the Law, and the Reformation of Josiah: at great length (*II Chr.* xxxiv. 8–xxxv. 19)	Discovery of the Law, and the Reformation of Josiah: at great length (*II Kings* xxii. 3–xxiii. 27)
Remainder of Josiah's reign: expanded (*II Chr.* xxxv. 20)	Remainder of Josiah's reign: in brief (*II Kings* xxiii. 28)
Reign of Jehoahaz (*II Chr.* xxxvi. 1)	Reign of Jehoahaz (*II Kings* xxiii. 31)
Reign of Jehoiakim: in brief (*II Chr.* xxxvi. 5)	Reign of Jehoiakim: expanded (*II Kings* xxiii. 36–xxiv. 4)
Reign of Jehoiachin: in brief (*II Chr.* xxxvi. 9)	Reign of Jehoiachin: expanded (*II Kings* xxiv. 8)
Reign of Zedekiah: in brief (*II Chr.* xxxvi. 11)	Reign of Zedekiah: expanded (*II Kings* xxiv. 18–xxv)

Notes to the Book of Ezra

Ezra, Chapters i – vi: or Chronicle IV of the present edition

i. 1. *Now in the first year of Cyrus . . . which is in Jerusalem.* These sentences are found [with one slight verbal difference] twice, as the concluding words of *II Chronicles* and the opening words of *Ezra*.

ii. 1. Genealogy. This is substantially identical with the Genealogy in Chronicle VI (see page 460), where Nehemiah states that he discovered it.

iv. 6: or footnote to page 448. The modern literary form of a footnote is specially necessary at this point: printed as the Chronicle is in the Bible a letter relating to the rebuilding of the *walls* of Jerusalem, and addressed to *Artaxerxes*, appears as if cited in illustration of an attempt to stop the building of the *Temple*, by application to Cyrus or Darius. The important point is not the question how such a citation comes into the book, but rather what is the relation between the letter with the words introducing it and the context. The use of a footnote just fits this: a mention in the text of opposition to the returned exiles exercised at the Persian court is supported by an annotation bringing forward similar opposition at different periods. . . . *Rehum the chancellor and Shimshai the scribe wrote a letter.* . . . *Then wrote Rehum the chancellor and Shimshai the scribe.* The collocation of sentences at this point is puzzling; on the whole the best explanation is that we have in the note an extract from a chronicle which itself includes an extract from an official docu-

ment. [It must be noted that with the words *Rehum the chancellor and Shimshai the scribe wrote a letter*, Syrian or Aramaic dialect takes the place of Hebrew to the end of the footnote.] The annotator says that Bishlam, etc. were guilty of similar opposition, of which he is able to bring forward evidence from an original Syrian source. The extract he quotes begins (in Syrian): *Rehum . . . wrote . . . in this sort*, and then extracts from the royal archives the full entry of the letter, in which naturally the text of the letter would be introduced: *Then wrote Rehum . . . and so forth.* The last words indicate an abridgment of conventional compliments; and the clauses preceding, especially *the great and noble Osnappar* are more in keeping with an official archive than with the simplicity of the quoted chronicle as it appears outside the forms of the letter. To make the matter quite clear I have distinguished the official extract by italic type.

Page 449. *Then ceased the work of the house of God*, etc. From this point down to the end of the last paragraph but one of Chronicle IV the Syrian or Aramaic dialect is used instead of Hebrew. The key to this seems to be found in the preceding footnote. There a Syrian chronicle is quoted as containing an extract from official archives of the letters of opposition to the good work; as all this part of Chronicle IV is occupied with similar opposition, the writer may well be using the same Syrian chronicle, and conforms his language to that of the works quoted, both being familiar to his readers. He returns to the sacred tongue when he proceeds to speak of the Passover.

Ezra, Chapter vii – x: or Chronicle V of the present edition

The form of this Chronicle is self-explanatory: extracts from the personal memoirs of Ezra, with an Introduction giving an account of this Ezra. *Now after these things:* these words do not convey any date, but are a regular introductory phrase in historic narrative.

vii. 11. *Now this is the copy of the letter*, etc. This letter is in the Syrian or Aramaic dialect; compare above, notes to Chronicle IV.

x. 1. *Now while Ezra prayed*, etc. The change to the third person would seem to indicate that the editor, who is responsible for the Introduction, here carries on the account of the incident, which the actual words of Ezra's memoir had commenced.

Notes to the Book of Nehemiah

Nehemiah, Chapters i – vii. 73 (a): or Chronicle VI of the present edition

The general form of this Chronicle is transparently clear: a personal narrative by Nehemiah of his own experiences.

Page 457: footnote. These words seem a footnote attached to the name *Ophel:* in the Bible they precede the verse of which they are exegetical.

vii. 5. *And my God put into my heart to gather together the nobles*, etc. Chronicle VI concludes abruptly without explaining fully how Nehemiah proposed to remedy the sparse population of the holy city. His purpose is however implied: the reckoning the nobles by genealogy was to establish who should be called upon to reside in Jerusalem. The long genealogy brings Chronicle VI to conclusion, but the result of Nehemiah's action appears in Chronicle VIII: the Allotment of the Families of the Return in Jerusalem and in the Cities.

Page 460. Genealogy. This is, with trifling variations, identical with the Genealogy in Chronicle IV, page 446.

Nehemiah, Chapters vii. 73 (b) – x: or Chronicle VII of the present edition

The form of this Chronicle is a simple narrative needing no comment.

ix. 5. *Then the Levites . . . said.* It is generally understood that the Levites named in this sentence recited together a prayer, as in the previous sentence a number of Levite individuals (or families) led the people in a hymn. But a prayer of such length as the one here given does not lend itself to choral recitation as a hymn of praise would. It is conceiv-

able that the suggestion intended is that the several Levites occupied various places, the crowd gathering round several centres; that they then led each his section of the people in a prayer of which the general lines had been determined beforehand.

Nehemiah, Chapters xi – xii. 26: or Chronicle VIII of the present edition

This is made up of two separate documents of a statistical nature, illustrating different points connected with the Return. One is an Allotment of residence, in Jerusalem and in the other cities, in the spirit of the Allotments of Moses (*Numbers* xxxiv. 1) or Joshua (*Joshua* xiii). This connects itself naturally with Nehemiah's purpose of providing for the due population of Jerusalem (see note to Chronicle VI, on **vii.** 5). The other is a register which explains itself, and bears upon the matter of Chronicle IV.

Nehemiah, Chapters xii. 27 – xiii: or Chronicle IX of the present edition

It is especially necessary in the case of this Chronicle to indicate the true literary form, a succession of extracts from Nehemiah's Memoirs. The form in which it is printed in our Bible gives an impression as to sequence of events inconsistent with the statement (xiii. 6) of the narrative itself, which shows that Nehemiah was absent from Jerusalem some years between what is narrated in the first and second sections.

Page 467: footnote. That this is a comment, and not a part of Nehemiah's personal narrative, is suggested not only by the change from the first person, but also by the phrase *in the days of Nehemiah.*

xiii. 1, 4. *On that day . . . Now before this.* The first is a general introductory phrase in memoirs of the nature of a personal journal: some temporal expression, exact or indefinite, introduces all Nehemiah's personal narratives. The phrase has no connection with what has preceded: but (as the narrative shows) refers to what occurred after Nehemiah's return several years later than the preceding incident. Taken in connection with the phrase *Now before this*, which commences the next paragraph, the general suggestion is that on Nehemiah's return he found the community interested in the business of separating the 'mixed multitude' (of those allied with Ammon and the like) from the pure people of God; that in the period of his absence Tobiah the Ammonite, simply on account of his marriage connection with the high priest, had been assigned chambers in the Temple itself. Hence Nehemiah's violent expulsion of the intruder.

Notes to Isaiah

For the book as a whole, see Introduction, page 1391. See also General Notes, on the Parenthetic Preface (1533), Pendulum Movement (1533), Verse and Prose (1530).

Arrangement in Seven Books

The contents of our 'Book of the Prophet Isaiah' have been arranged (whether by the prophet himself or an editor) upon a singularly clear and harmonious plan. The whole falls into seven divisions, or 'books': the several books having individuality of interest, and each working up to a literary climax.

Book I contains General Prophecies: presenting Isaiah's main theme — the purging judgment that must precede the salvation of the remnant — without any specialisation to particular occasions or circumstances. A climax to the book is found in the prophet's vision of his call to the prophetic office; it is characteristic of Isaiah that this should follow prophecies to which it seems a preface (see above, page 1533).

The prophecies of Book II are specifically connected with an historic crisis, the Unholy Alliance (in the reign of Ahaz) of Northern Israel with Syria against Judah. A further bond of unity running through this book is the sign 'Immanuel.' For a climax, the sign 'Immanuel' is enlarged into the 'Wonderful Counsellor,' and an ode follows denouncing the final Doom of the North.

The Third Book is wholly occupied with Assyrian invasion and the overthrow of the

invader; the terms are general, and not determined to any particular invasion. The climax is the picture of the Holy Mountain and final Messianic peace.

Book IV is plainly independent of chronology, and gathers into one the various Dooms of the Nations. It culminates in a general Rhapsody of Judgment, picturing the overthrow of the whole earth, and the glory of the saved (both of Israel and of the Nations) in the Holy Mountain. [For the reference to Moab see below, page 1573.]

The separateness of Book V from what precedes and follows is obvious; and it is also easy to catch the harmony of spirit in the discourses of which it is made up. Here the universal theme of purging judgment and salvation of the remnant is bound up with a political situation of the chosen people: but it is a situation which is chronic rather than special — a tendency to seek defence from the coming overthrow other than that of submission to divine judgment. In the first discourse we read of a 'refuge of lies' on the part of the rulers of Judah; in the second discourse they 'hide their counsel from the LORD,' while the foe is here 'the multitude of all the nations that fight against Ariel.' In the third and fourth discourses the false refuge is specified as trust in Egypt, and the threatened destruction is from Assyria. The fifth discourse is again general in its terms. For a climax to this book we have a Rhapsody of Salvation coming at the eleventh hour, while the 'sinners in Zion' [those who have been resting on the false hopes] tremble before the 'everlasting burnings' that cleanse the holy city. There is however a second climax in the seventh prophecy, of an Utter Destruction and Great Restoration extending to the whole earth. [The reference to Edom is only a detail: see below, page 1574.] Thus the spirit of this fifth book is best expressed by a general title — Prophecies of Judgment and Restoration.

> The vexed questions of the date and authorship of chapter xxxv are outside the scope of the present work. Whatever may be the truth in regard to its authorship, it is clear that in the *Isaiah* which has come down to us this section is presented as the contrast to the preceding picture of destruction required by the plan of Book V, in all the discourses of which destruction is contrasted with restoration.

Book VI, like Book II, is specifically connected with a period of history — the reign of Hezekiah. It lacks the climax prophecy which appears in the other books: unless we are to regard Book VII as standing for the grand climax to this book and to the whole collection of prophecies.

What is here designated as Book VII is the all-important literary composition called by most modern commentators the 'Second Isaiah,' and assigned to a different author and a later age. With questions of date and authorship the Modern Reader's Bible has no concern. The present arrangement assumes only what all schools of criticism may concede — that these chapters (xl–lxvi) form a literary work distinct from all the rest. It is here presented as the Rhapsody (or Spiritual Drama) of Zion Redeemed.

Book I

For the book as a whole see above, page 1566.

i. 2. This discourse consists of a theme, God's arraignment of his children as rebels, treated in four paragraphs: the prophet's remonstrance — repentance by oblations — repentance of life — corruption redeemed with judgment.

ii. 1. This discourse has the 'envelope structure' so common in Hebrew lyrics: it opens and closes with pictures of the golden age of peace and righteousness, and between these pictures the body of the discourse emphasises the purging judgment through which alone such glory is to be reached. Four paragraphs make up the body of the discourse: corruption unforgivable — judgment advancing — judgment on men's pride — on women's luxury, till masculine rule and feminine beauty both go a-begging.

And it shall come to pass in the latter days, etc. This paragraph (except the last sentence) will be found almost verbatim in the *Book of Micah*. It must not be assumed that Micah borrowed it from Isaiah, or Isaiah from Micah. The prophetic writings abound in passages which recur with more or less variation. It is important in dealing with ancient literature to remember that the literature of books was preceded by a grand floating literature of oral speech, portions of which are worked up by the later authors into the poetry which has been

stereotyped into books. Both Micah and Isaiah may be in this case citing and enlarging upon one of these floating prophecies.

ii. 22. *Cease ye from man*, etc. This sentence is not found in the Septuagint, and is by many regarded as a gloss, on account of its want of connection with what precedes. But (traditional divisions of chapters being ignored) the verse connects well with what follows, and I have made it the commencement of the new paragraph.

v. 8. For the structure of this prophecy, combining 'verse' and 'prose,' compare above, pages 1530–2. I do not see in this prophecy any allusion to particular contemporary incident; but idealised suggestions of earthquake and famine, and invasion of mystic foes. Compare the idealisation of locust plagues into mystic forces of destruction in *Joel*.

vi. 1. The position of this Vision of the prophet's Call at the close of the first book is in accordance with a feature of Isaiah's style, to place prefaces after that which they preface. [Above, page 1533.] — *Make the heart of this people fat*, etc. This must not be understood as a warning to the prophet from the outset that his ministry would be unsuccessful. The whole commission given him amounts to what is the fixed idea throughout all Isaiah's writings — a *purging* judgment, that destroys all but the 'remnant' who by submission are saved. The remnant is here exhibited as no more than the stock of a tree that has been felled.

Book II

Book II consists of four closely connected prophecies, unified by the specific mention in the text of a political situation, the alliance of Northern Israel with Syria against Judah, and also by the thought of the 'sign Immanuel.' It is necessary to discuss in full detail this difficult section of *Isaiah*, as I am advancing an interpretation of the 'sign Immanuel' different from the interpretations at present received.

Accepted interpretations, however much they may differ in detail, agree in understanding the 'virgin' who bears the child Immanuel to refer to a virgin (real or ideal) of Judah. The suggestion here offered is that the term 'Immanuel' is at first connected with a woman of the enemy's land, but is afterwards claimed in a truer sense for Judah and the chosen people of God. The word 'Immanuel' occurs three times. (1) In the first use of it (chapter vii. 14) the prophet is offering comfort to Judah in the panic of the allied invasion, and proclaims a sign from God. So confident is the foe that a woman [of the enemy] bringing forth a child calls him by the proud name 'God-with-us'; but before that proudly named child is old enough to discern good food from bad he will be eating famine fare. [That 'butter and honey' is an expression for famine fare is clear from the use of it below (chapter vii. 22), and is so recognised by Delitzsch, etc.] (2) The word occurs a second time in chapter viii. 8. The Assyrian invasion is to inundate Israel [the whole passage relates to the enemy's land, except the single clause that it will sweep onward into Judah]: it will 'fill the breadth of thy land, O Immanuel' — O boaster of God-with-us. (3) When the expression occurs the third time (chapter viii. 10) there is clearly a change in the use of it: the connective 'for' shows that what before was a proper name is here made into a sentence. The prophet cries to the allied enemies: Make what uproar ye please, ye will be broken in pieces, for GOD IS WITH US. The enemy's boast is appropriated in a true sense for the people protected by God. (4) But this is not the end of the train of thought represented by the expression 'Immanuel.' The prophecy goes on to depict the complete triumph of God's chosen people of Judah over their enemies, and at the climax expands the idea of the child named from the Divine presence into something yet more glorious: *For unto us a child is born, unto us a son is given . . . and his name shall be called* [not merely 'God with us,' but] *Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace*. Thus the whole group of prophecies finds a unity in the Immanuel idea.

By some readers the objection may be made that this interpretation conflicts with the use made of the passage in the New Testament. St. Matthew (chapter i. 22) describing Jesus born of the Virgin Mary cites the passage of Isaiah: *That it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us*. The answer is: (1) As regards the literal meaning of the particular verses of *Isaiah*, the present interpretation conflicts with the passage of *St. Matthew* only in the way in which all other interpretations conflict with it; (2) when the general drift of Isaiah's use of 'Immanuel' is considered, the interpretation here offered is a better basis

for St. Matthew's reference than any other. (1) As regards the literal meaning of *Isaiah* vii. 14, nothing can be clearer than that the child whose birth is mentioned will be little more than an infant when the alliance of Israel and Syria is overthrown. The verse could therefore refer to the birth of the Christ only in a secondary or mystic sense. [The upholders of the ordinary interpretation recognise this. Delitzsch speaks of Isaiah seeing as a present event what is really future. Driver understands the child as a 'pledge and symbol.' Cheyne says, "There is no explanation which does not oblige us to make some assumption not directly sanctioned by the text."] Is it not simpler to recognise that the New Testament writers, following canons of secondary and theological interpretation, cite expressions from the Old Testament *apart from their immediate context*, with the feeling that the very language of the sacred books had mystic significations over and above the natural interpretation that would belong to it as mere literature? Examples of this will occur to every reader: an unmistakable illustration is found within a few verses of the passage of *St. Matthew* already quoted. Speaking of the flight of Joseph, Mary, and the Babe into Egypt St. Matthew adds (chapter ii. 15): *That it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.* No reference has been suggested for this except to *Hosea*, chapter xi. 1, which reads: *When Israel was a child, then I loved him, and called my son out of Egypt.* It is obvious that the words of Hosea cited by St. Matthew must be separated from their literary context in order to bear the significance he places on them. Thus as regards the verse of *Isaiah* quoted by St. Matthew, the interpretation here offered is no further than the received interpretations from St. Matthew's use of the prophecy. (2) But when we pass from particular verses to the whole drift of the Immanuel prophecies, it will be clear that the proposed interpretation makes a fitter basis for the theological use of the term than any other: for it involves the connection of the term 'Immanuel' with the expanded expression 'Wonderful Counsellor, Mighty God,' etc., which is the most Messianic of all Messianic prophecies.

I proceed to point out how the proposed interpretation simplifies the connectedness of the group of prophecies from the historic standpoint. Those who connect the virgin of chapter vii. 14–16 with Judah are bound to connect with Judah also the verse that follows:

> *The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.*

They are thus saddled with the difficulty of understanding a threatened Assyrian invasion of Judah in the midst of a prophecy of which the explicit purpose is to comfort Judah under another invasion. This is surely rubbing the sore instead of bringing the plaister. The difficulty is usually met by saying that Ahaz, instead of accepting the prophet's message, went to Assyria for assistance, and in the end suffered from the power he had preferred to Judah's God. This may be true as an historic fact, but not a word to that effect is said by Isaiah. Nor is it questioned that in passages that immediately follow (e.g. chapter viii. 1, etc.) the prophet is describing the Assyrian overthrow of Israel and Syria. Thus the ordinary explanation of the Immanuel verses involves a threatened Assyrian invasion of Judah interjected — without anything to mark the change — into a comforting promise to suffering Judah that her enemies should be overthrown by the Assyrians, and this because of a sin of Judah which the prophet omits to mention. With the present interpretation all this difficulty vanishes. The connection of chapter vii. 14 with Israel carries with it the reference of the verses that follow to Israel: it is Israel and its ally who suffer the Assyrian invasion throughout the whole group of prophecies. I have made this clear by the division of the text. I may add as a confirmation that the expression (chapter vii. 17) *days that have not come from the day that Ephraim departed from Judah* is an unnatural expression in an address to Judah: in an address to Northern Israel it is the most natural of all expressions, being equivalent to saying, 'Since thou becamest a kingdom.'

This interpretation of the land suffering Assyrian invasion as the land of Israel (and her ally) in all cases, and never the land of Judah, applies also to chapter ix. My explanation of this difficult portion of *Isaiah* is conveyed chiefly by the mode in which I have printed the text (see pages 480–1). (1) It is necessary to isolate chapter viii. 11–20 as a preface to the prophecy which extends from chapter viii. 9 to ix. 7. For such parenthetic prefaces see above, page 1533: this is the most pronounced example, and has the further peculiarity of a parenthetic acceptance (chapter viii. 17, 18) by the prophet of the Divine commission.

There is no difficulty in following such an arrangement when the passage is properly printed. (2) What remains (chapter viii. 9, 10 and viii. 21 to ix. 7) makes a rhapsodic vision of very interesting structure. In the first section there is a pendulum movement *in single lines* between the ideas of the enemy 'girding themselves' to destroy and their being dashed in pieces themselves. In the second section (following the parenthetic preface) there is the same pendulum movement *in stanzas:* alternately we have the boastful cries of Judah's enemies (indicated in my text by quotation marks) and the glorious triumph of Judah. By the time the third section is reached the boasting enemy has disappeared, and there is only the triumph of Judah in the child Wonderful.

There remains the difficulty of chapter vii. 7–9, which as ordinarily presented reads thus:

> *Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin: and within three-score and five years shall Ephraim be broken in pieces, that it be not a people: and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.*

All commentators recognise the extreme difficulty of following the connection of sentences here; and proposals are made to alter the text. I think the passage becomes intelligible (though not free from difficulty) on the basis of understanding quotations from the triumph songs of the enemy as scornfully interjected by the prophet in the midst of his pledge of their overthrow. (See my arrangement of the text: pages 478–9.) This may seem a violent interpretation; but it has the support (1) of the other prophecy in the same book: Judah and her Enemies (pages 480–1), which I explain on the basis of similar quotations; (2) of the undoubted example of *Psalm* lxviii. 12–14, where the progress of Israel's invasion of the land of Canaan is conveyed by snatches of their triumph songs. (See notes to that psalm, page 1615.)

vii. 17. Compare note on xix. 1.

ix. 8. The structure of this Doom Song is an interesting example of the combination of 'verse' and 'prose' which has been discussed in general terms above, page 1531. There are here four stanzas, exactly symmetric one with another. In each there is (*a*) an introductory couplet, (*b*) in the middle a quatrain of verse gnomic in character, (*c*) at the end a couplet refrain; between these fixed portions of verse there is prose (like recitative in music) which is expanded to varying degrees of fulness in the different stanzas. Though the refrain is verbally unchanged, yet it has the effect of continual advance, through the fuller meaning which comes into the word 'still' with each succeeding stanza.

Book III

The whole book is made up of a single prophecy of Assyria considered as the rod of Jehovah's anger: permitted to triumph as the unconscious agent of Jehovah's purposes, and cut down in his pride on the brink of complete success. The prophecy falls into two sections. The first section puts the thought in the form of general prediction. The second opens with realistic cries of panic, as if Jerusalem itself were on the point of falling: at this moment comes the Divine interposition, and as against fallen Assyria we have the picture of the Holy Mountain and the peace of 'the remnant': songs of salvation make the concluding note.

Book IV

xiii. 1. The structure of this Doom prophecy is made up of the Divine word of the overthrow of Babylon [prose passages] interrupted at intervals by [impersonal] songs realising or celebrating what the Divine word brings forward. Compare above, page 1531. The last of these verse interruptions is a fully developed Ode on Fallen Babylon. [Its structural form is antistrophic inversion (7, 6; 6, 7) on a basis of the Dirge or Taunt rhythm: this is (in contradistinction to equal parallelism) a line followed by a weaker line. The general impression of this rhythm is clear in this ode, though the inequality may be obscure in some couplets.]

My consecrated ones . . . them that exult in my majesty. The Divine voice is heard calling to his 'hosts'; the idea suggested by the title Jehovah Sabaoth. Compare *Joel*

iii. 11 and 13; *Psalm* ciii. 20, 21. — *I will sit upon the mount of congregation in the uttermost parts of the north:* for the north as the quarter from which Divine judgment is to be looked for, compare note on page 1672.

xiv. 29. The natural suggestion of this Doom Song is some affliction of Israel which is a cause of triumph for all the cities of Israel's hereditary foe Philistia. They are bidden not to rejoice too soon: forces of destruction await themselves, and the accumulation of such forces of destruction is expressed in the three degrees of comparison: serpent, basilisk, fiery flying serpent. — *A smoke out of the north:* the north is regularly the quarter from which Divine judgments come. There may be also a pointing to Assyria, especially in view of the date note appended. [Compare *II Chronicles*, chapter xxviii. 16–18.] — *What then shall one answer the messengers of the nation?* The prose epilogue suggests ambassadors of triumphant Philistia coming to Judah, but received with the answer that her confidence is still only in Jehovah.

xv. 1. In its structure this beautiful Doom prophecy is a realistic Wail over fallen Moab [quatrains of verse] alternating at intervals with [prose passages] the Divine word ordaining the overthrow. Compare above, page 1532. Towards the close (from xvi. 7) the dirge rhythm has become pronounced [each line of the quatrain represents a dirge couplet], and the quatrains are separated by varying refrains (italic passages).

xvi. 1. '*Send ye the lambs*,' etc. Here Moab is supposed to speak and to appeal for help to the power from which she had revolted. Compare *II Kings*, chapter iii. 4. — *This is the word that the LORD spake . . . but now the LORD hath spoken:* for similar postscripts to prophecies compare below, xxii. 24 and xxiii. 17.

xviii. 1. There is a certain amount of ambiguity about the situation presented in this striking Doom prophecy. Ambassadors are busily travelling in vessels of papyrus on the Nile — but to whom? Either (1) from the land beyond the rivers of Ethiopia to the Ethiopians (the 'nation tall and smooth,' etc.), as if making common cause against an invader; or (2) from the Ethiopians and neighbouring peoples on their way to Assyria. The second verse will suit perfectly well with the Assyrians, especially the words, *A nation that meteth out, and treadeth down, whose land the rivers divide.* In either case the denouement is the same: an interposition of Jehovah such that henceforward Ethiopia (or Assyria) will send embassies to Zion alone. — For the structure compare above, page 1531. After the situation has been realistically opened in verse, prose puts the Divine attitude: that of waiting without a sign of activity until the moment of doom has arrived, like a clear summer day that gives no sign of the tempest that is going to destroy the harvest.

xix. 1. In this prophecy, as elsewhere, I have suggested a cluster of 'Prophetic Sentences.' These are brief prophetic utterances, each complete in itself; there is usually some pointedness of expression that makes them Prophetic Epigrams, like the maxims and epigrams of Wisdom literature. (See pages 1460 and 1457.) They would be suitable for passing from mouth to mouth among the people; or they might, as in these two places, be gathered about a prophecy of another kind. In vii. 18 a confirmation of the general character of such sentences is seen in the fact that the second of them makes reference to Egypt as well as Assyria, though the whole situation in Book II is entirely independent of Egypt. This present prophecy describes a judgment on Egypt so great that the Egyptians would tremble before the people of Judah. It is natural to append to this extended prophecy a cluster of Sentences all putting, with more or less of epigrammatic point, the idea of a future conversion of Egypt to the worship of Jehovah.

xix. 18. *One shall be called, The city of Destruction.* A play upon words, as between *Heres* (destruction, especially used of iconoclasm) and *Kheres* (the sun: a reference to Heliopolis).

xxi–xxxii. 14. An extremely interesting cluster of prophecies, bound into a unity by the underlying image of the Prophetic Watchman. This is one of the standing images of prophetic literature [compare below, chapter lii. 8, lxii. 6, etc.; *Habakkuk* ii. 1; *Ezekiel* iii. 17, xxxiii. 2; *Psalm* lxxxv. 8]: but here appears elevated into a pictorial groundwork for the whole group of oracles. The prophet stands sentinel on the eastern boundary of the holy land, peering into the darkness of futurity for signs of coming judgments. [Verse 6 of chapter xxi reads: *The Lord said unto me, Go, set a watchman:* but the general drift of the whole suggests that the prophet himself is conceived to be acting as watchman.]

The first oracle opens with realistic exclamations [here presented as verse] and the prophet's excitement at what his vision shows [in prose passages]: the exclamations include the Divine cries [indicated by double quotations marks] to the foes of Babylon to

set on. Next comes, after the fashion of parenthetic prefaces (see above, page 1533) the explanation of the establishment of the prophet's watch-tower. The vision is continued as before, and the whole ends with the prophet's apostrophe to the Babylon which the God of his vision will thresh as the corn on the floor. The title to this first of the four prophecies is, *The Oracle of the Wilderness of the Sea:* the 'Sea' being, as often, used for the Tigris and Euphrates waters; while the opening words describe the vision as sweeping like a storm across the wilderness that separates the Euphrates region from the holy land.

The second title is, *The Oracle of Silence* (or *Dumah*). As I understand it, no further vision is seen; but the section is devoted to keeping before us the poetic image of the prophetic watch-tower. It is a morsel of dialogue: a voice from the border region (Seir) cries for tidings of the night; answer is made (as if in the watchman's formula) that there are no tidings; that the succession of day and night goes on without interruption: the seeker must inquire again.

The Oracle at Evening is simple. Realistic verses express the prophet's vision of a scattered host being relieved by the wandering tribes of Dedanites; then plain prose puts the prediction of such a scattering for the hosts of Kedar.

The Oracle of the Valley of Vision. This is an extremely difficult passage. But it is to be reckoned with the cluster of Watchman prophecies: the prophet stands on a tower, the 'valley of vision' is the region in which what he sees appears. The situation implied in the prophecy is not simply panic or defeat, but a defeat mistaken for a victory. What the prophet sees from his watch-tower is a city wholly given up to rejoicings over a victory of its troops in the field, whereas the prophet can see that instead of victory there has been disgraceful rout — Jerusalem's troops have not even been slain in battle but are *bound without the bow*, i.e. have fled without striking a blow. After this vision has been put in realistic exclamations [presented in my text as verse], a paragraph [of prose] follows as in the other prophecies of the group, conveying the prophet's distress at what he has seen. When the next paragraph is reached, the delusion that has held the city has suddenly vanished: *he took away the covering of Judah:* and now all is panic and hasty preparations for a siege. The final paragraph goes back in thought to the first sight of the vision: *in that day* the LORD was calling to mourning, and there had been nothing but feasting and joy! An unforgivable offence.

xxii. 15. Among these Dooms of the Nations is here found a personal denunciation of the treasurer Shebna, and an exaltation of Eliakim as his successor. But apparently Eliakim in the end proves unworthy, and a postscript denounces his nepotism. The mode in which this postscript is linked to what precedes is ingenious. In glorifying Eliakim the prophet had used the image of a 'nail in a sure place.' When Eliakim's fault is apparent, the image is carried on: that he hangs on this nail *all the glory of his father's house, the offspring and the issue*, until the nail that was fastened in a sure place gives way.

xxiii. 1. In the first two sections of this Doom prophecy the shock of Tyre's fall is being felt all over the mercantile world: Kittim (Cyprus), a half-way station, Tarshish (extreme west, coast of Spain), the region of the Nile on the south. The third section is more difficult. *Pass through thy land as the Nile, O daughter of Tarshish*, etc.: the suggestion seems to be of a restraint exercised by Tyre on the rest of the mercantile world (e.g. by imposts, etc.): this *girdle* is now removed, and distant merchants are as free as the Nile in days of inundation. — *O thou oppressed virgin daughter of Zidon:* the *daughter of Zidon* is an expression for Zidon (compare Jeremiah's *daughter of my people* for the people): she is pictured as a ravished virgin fleeing to Kittim, and further. — And *her merchandise . . . shall be holiness to the LORD:* in vain should Tyre recover her greatness, her riches in the end shall be conquered and become the consecrated spoil of Jehovah's people.

xxiv–xxvii

To this Book of Dooms of the Nations a magnificent climax is made in this Rhapsody (or dramatic vision) of a Judgment embracing the whole universe. There is no note of particular events or special peoples: but a Day of the LORD that falls upon the whole earth, except the Mountain of the LORD which stands out as a point of light amid a ruined world [compare *Zechariah*, chapter xiv], where a remnant (of Israel and of the Nations) enjoy a glorious salvation. The whole falls into three sections. As with the Rhapsody of *Zion Redeemed*, these sections are not successive in time like the acts of a drama, but present the

same judgment in different aspects. In place of temporal succession we have the pendulum movement dear to Hebrew imagination, alternating between Judgment and Salvation. The first section presents a destruction covering the earth; in the second section heaven and earth are involved; the third section displays the judgment in its moment of crisis, and here the pendulum-like alternation quickens and intensifies. [See pages 1533–4.]

I. The destruction of the whole earth is brought out in snatches of vision alternating with the Voice of Prophecy, which comments upon and enlarges what the vision reveals. At last the 'remnant' is reached (*grape gleanings when the vintage is done*): voices of the Saved in antiphonal rejoicings from all over the world are recognised by the Doomed. [*Voices from the West . . . from the East:* when we recognise *the sea* or *the isles of the sea* as conventional expressions for the west, these titles are easily inferred from chapter xxvii. 14, 15, in the light of verse 16.]

II. In the second section the destruction embraces heaven as well as earth: *the host of the high ones on high* [stars] *and the kings of the earth upon the earth. — After many days shall they be visited:* the context makes this mean, not punishment followed by forgiveness, but impunity followed by visitation. — In place of merely voices of the Saved we now have complete Songs. [Two Songs have a structure of antistrophic inversion (4, 6; 6, 4 and 8, 6; 6, 8); the rest are in triplet stanzas.] — *And in this mountain*, etc. The centre of the rhapsody is the presentation of Mount Zion standing out from the universal destruction. *And he will destroy in this mountain the face of the covering that is cast over all peoples:* here the dark pall of destruction that has embraced the whole universe is suddenly rent for the holy mountain [compare the similar crisis in *Joel*, chapter iii. 14–16]; there follows at once the triumph of the Saved: *He hath swallowed up death for ever*, etc. — *Moab shall be trodden down in his place:* in the momentary reversion to judgment Moab is mentioned merely as one of the border peoples; from the holy mountain the Saved behold the destruction extending from the border nations to the darkness of the ruined world.

III. In place of stationary pictures, we now have the judgment presented in its progress: a crisis of doom is before us. The Prophetic Spectator can see the hand of God lifted while the Doomed are yet blind; in a moment the judgment has fallen, and the Doomed cry out too late; all this while the Saved have been preparing themselves for the crisis by repentance. In the other sections there has been a slow alternation between Judgment and Salvation: now there is a change from the one to the other with almost every speech. [This last consideration is important for interpretation. There is a tendency, for example, to connect *The dead live not* (verse 14 of chapter xxvi) with *Thy dead shall live* (verse 19): the arrangement in my text shows how the two refer to the Doomed and the Saved respectively.] — *Hide thyself for a little moment until the indignation be overpast:* compare again *Joel*, chapter iii. 14–16.— *The LORD shall punish leviathan . . . he shall slay the dragon*, etc. The reference to these monsters of nature is to convey how all heaven and earth is involved in the catastrophe. For the idea of these monsters compare notes to *Job*, page 1662.—*Fury is not in me*, etc., the idea is, that all foes of Jehovah have disappeared: were there any left they would be but briers and thorns before his consuming fire. — *In measure, when thou sendest her away, thou dost contend with her; he hath removed her with his rough blast in the day of the east wind.* Here the subject of the whole speech (the purging of the Saved contrasted with the destruction of the Doomed by the same judgment) is presented under the image of winnowing: the Saved are treated with the measured wind of the winnowing fan, the others are met with a tempest that blows them away into nothingness. [To a modern reader there is difficulty in the indiscriminate use of *him, them, her:* this is in accordance with the rugged abruptness of Hebrew poetry.] — The final paragraphs put the root idea of the rhapsody under the favourite prophetic images of boughs lopped and consumed, corn beaten out, a trumpet summoning the exiles home.

Book V

For the general tenor of the several discourses compare on the book as a whole, above, page 1567.

xxviii. 1. The four paragraphs of this discourse exhibit the favourite alternation between Judgment and Salvation: — The crown of pride of drunken Ephraim trodden down — a crown of glory for the residue. — But there are drunken rulers in Judah also, trusting to a refuge of lies instead of the sure foundation stone, "he that believeth shall not make

haste": the scourge will sweep away their refuge of lies. — But for the patient comfort is imparted in agricultural images: the cruel plowing does not go on for ever, the gentle sowing comes; there are sharp threshing instruments [for the guilty], the gentle threshing with the rod for the precious cummin; and even the threshing is not to crush, but to make corn fit for bread.

xxxii. 9. In this brief discourse the change from judgment to restoration, which is such a feature of this book, is found in the middle of a sentence: *until the spirit be poured upon us from on high.*

xxxiii. 1. This is the first of the climax prophecies to Book V. As the glorious restoration has been the most prominent theme in what has preceded, so here we have a rhapsodic drama of Salvation. The prophet beholds in vision the interposition of God while the people are yet groaning under the yoke. When the last hope is gone (the ambassadors returning with peace denied them, and describing the desolation of the land through which they have travelled) God rises to save. The Sinners in Zion tremble at the purging fire which is saving them: for the Godly in Zion there is nothing but rejoicing. — *Thine eyes shall see . . . thine heart shall muse:* the Godly are addressing one another.

xxxiv. 1. A further climax: in the spirit of the whole book (above, page 1567) we have prophetic pictures of destruction covering the whole world, and an equally universal restoration. [The context shows that *Edom* is mentioned only as a typical foe: compare *Joel* (chapter iii. 19), where Egypt and Edom are similarly mentioned in what is obviously a universal destruction.] — The two pictures are linked by corresponding passages, each a parenthetic quintet, interrupting the pictorial description, which is afterwards resumed, with words emphasising the prophecy as a whole: *Seek ye out of the book of the LORD and read* [how all these woes shall come to pass]. . . . *Strengthen ye the weak hands* [with these glorious promises].

Book VI

For the book as a whole, see above, page 1567.

xxxviii. 10. Hezekiah's Song. The structure of this song is interesting. It is a variety of antistrophic structure, by which six couplets (of despair) are balanced by six triplets (of triumph): there is the further peculiarity of a parenthetic refrain (outside the structure) augmenting gradually from *I said* until it reaches complete couplets:

Like a swallow or a crane, so did I chatter,
I did mourn as a dove.

For the augmenting refrain, compare David's Lament over Jonathan (pages 281, 1556).

Notes on the Rhapsody of Zion Redeemed

For the general idea of this poem, and of the 'rhapsody' as a form of literature, see Introduction, pages 1395–8, 1392–3.

For the seven divisions of this rhapsody see page 513. These seven parts are not successive in time like the acts of a drama (compare note on *Isaiah* xxiv–xxvii), but each is complete in itself. On the whole, the best name for them seems to be 'Visions': compare the use of this word in the general title for the *Book of Isaiah*, page 471.

*** *The References that follow (unless where otherwise stated) are to the poetical divisions of the text of this edition.*

Prelude

This Prelude, like the overture of many modern musical compositions, is a lyric anticipation or foreshadowing of the whole work. A word of comfort for Jerusalem is spoken by God, and voices are heard carrying the glad tidings on the way towards Jerusalem. The Voice in the desert suggests the return of the exiles across the desert which is the theme of the first Vision. The second and third Voices foreshadow the despondency of Zion and

her relief which occur in the second Vision. The fourth Voice directly suggests the Awakening of Zion at the close of Vision three. And the structure of the fifth song is an epitome of the alternation between Jehovah's work of Judgment and Salvation with which the rhapsody closes.

Vision I

This lengthy Vision is an elaborate forensic scene, in which the Nations of the earth on the one hand, and Israel on the other side, are summoned before the bar of Jehovah to hear his 'counsel' in the matter of the triumphant career of Cyrus. Realistic touches keep the scene vividly before us all through. There is no personal speaker except Jehovah, but the dramatic effect is produced by alternating monologue: Jehovah turning alternately to the Nations and to Israel, with a total change of tone as he addresses the one or the other. [The divisions of the speeches are clear: but of course each party is addressed in the presence of the other, and hence there are in the middle of the speeches momentary turnings from the one to the other.] The monologue is interrupted at intervals by lyric outbursts of joy at the Divine tidings: these seem to be impersonal hymns, and not the words of any speaker (except the triumph song on page 521). The pendulum-like alternation is seven times repeated (compare above, page 1533): and each section has an individuality of its own.

Introduction. As the Prelude dramatically foreshadows the whole rhapsody, so we have here a prefatory discourse which is a summary of the spirit of Vision I. It has two paragraphs analogous to the alternating sections of the Vision: the one exalts Jehovah as against the idolatrous Nations, the other comforts desponding Israel.

Section i. The first section is occupied with the summons of the Nations and Israel to meet Jehovah in judgment. There is a brief suggestion of the panic of the assembling idolaters; and in contradistinction to this the way of approach for Israel will be smoothed by their God.

Keep silence: suggestive of a proclamation before a potentate (compare *Habakkuk*, chapter ii. 20; *Psalm* xlvi. 10).

O islands: the Grecian chain of islands is often used to express the extremity of the prophetic world.

Whom he calleth in righteousness to his foot. It is extremely important in studying prophetic literature to remember the double meaning in prophecy of the word *righteousness:* (1) our modern meaning, *doing right;* (2) the prophetic meaning, *setting right, vindication,* almost the equivalent of salvation. Here the word is used in the second sense. Compare (xli. 26): *Who hath declared it . . . beforetime, that we may say; He is righteous* (that is, vindicated by the event); again (page xlv. 8), *Let the skies pour down righteousness, let the earth . . . bring forth salvation;* (li. 5) *My righteousness is near, my salvation is gone forth.* There is a play upon the two meanings of the word in (lvi. 1): *Keep ye judgement, and do righteousness: for my salvation is near to come, and my righteousness to be revealed.*

The isles saw and feared, etc. (xli. 5) Very rarely in these rhapsodies a portion of the movement is described or announced, instead of being brought out in discourse and dialogue. Such passages are analogous to what in theatrical dramas are 'stage-directions' [these in modern dramas (e.g. those of Victor Hugo, Ibsen) include considerable pieces of action]. For other examples compare pages 505, 506, 534. The reader will note that such announcements of the action are printed in italic type (indented) when they are the words of Scripture; where they are explanations of my own they are marked off by square brackets.

Section ii. The two parties being now assembled, Jehovah challenges the Nations and their idols to produce their cause. The challenge is twice made without response: the idols are declared therefore to be vanity. — It is important to note that the point of Jehovah's challenge is not (as sometimes interpreted) the power to *predict* the triumph of Cyrus. *Shew us things for to come* is regularly combined with *declare ye the former things,* and what Jehovah claims for himself is a providential government of history: the career of Cyrus is the final touch that reveals the counsel of Jehovah from the beginning to the end of history. [What this is appears in the next speech.]

Jehovah turns to Israel. (1) He proclaims Israel to the Nations as Jehovah's Servant; (2) that his service is to bring judgment to the Nations, but without violence. [The appli-

cation of *A bruised reed shall he not break* to Christ by St. Matthew is a secondary or myst interpretation (compare above, page 1568): at this point of the rhapsody the 'Servant Jehovah' is undoubtedly the nation of Israel.] (3) In the development of Jehovah's cou sel as to his Servant a new wonder is to be told [here comes the outburst of joyful expect tion]: the Servant of Jehovah is blind and deaf and hidden in prison houses, not unde standing that this imprisonment among the nations is for his sins against his God; b these nations have gone beyond their intended purpose and been 'robbers'; now there fore the Maker of Israel will be his Redeemer, giving nations [Cyrus's conquests] as h price; the prison houses shall yield up the 'blind people that have eyes.'

Section iii. The third section is, to the Nations, an emphatic repetition of the forme challenge. To Israel is promised a way of return [suggestive of the deliverance from Egyp 'rivers in the wilderness'], and a moral analogy to this [compare *I will pour my spir upon thy seed . . . and they shall spring up among the grass, as willows by the watercourses*

Section iv. The fourth section is occupied with the authority of him who promises The scorn of idols is interwoven with the antithesis between *formed* gods, and Jehovah th *former* of Israel, who is the promiser of this redemption.

Section v. In the fifth section not only the Nations in general but Cyrus in particula is addressed. Another idea appears (chapter xlv. 22), that Jehovah is the saviour of th ends of the earth as well as Israel. Another antithesis is made prominent, between th idols who are *carried* in procession [*Bel boweth down* over one beast, *Nebo stoopeth* ove another], and Jehovah who *carries* his people from infancy to hoar hairs.

Section vi. This section opens with Israel's triumph over Babylon: then Jehova addresses the Nations and in particular the Babylon that is to be overthrown. — The ad dress to Israel is to the half-hearted of the nation, who will be 'refined, but not as silver.

Section vii. The final section contains a brief summary of the commission to Cyru to deliver Israel from Babylon, and the voice of Cyrus is heard responding. There is brief address to Israel, followed by the cry to go forth from Babylon. With this this firs Vision closes.

Page 523. *There is no peace, saith the LORD, unto the wicked.* In the case of thi much-disputed sentence I am wholly unable to see any connection with the context I have treated it as a pious ejaculation used to separate the sections of a long work compare the doxologies separating the five books of Psalms.

Vision II

'This Vision is wholly occupied by the 'Servant of Jehovah.' At the commencemen this Servant of Jehovah is explicitly the nation Israel; though there may be an approach to idealisation in the fact that it is (the true) Israel rousing the (false) Israel to the Divine commission. At the close of Vision II there is such an approach to personality in the Servant of Jehovah as is implied in the conception of a suffering martyr.

The Vision seems to fall into three sections. — **Section i.** Jehovah's Servant meditates on his twofold mission (as given in the previous Vision): to the tribes of Jacob and to the Gentiles. — **Section ii.** Then clearly follows the ministry to Zion in the form of a dialogue of consolation. [*Who hath begotten me these*, etc.: the text of the R.V. actually reads *Then shalt thou say in thine heart, Who hath begotten me these.* But as the spirit of the whole passage is a dialogue of consolation I have thought it within the scope of the mode of presenting here used to replace these words by the title *Zion* as speaker; com pare such cases as *Job took up his parable and said.*] — **Section iii.** The third section I have headed as the Ministry to the Gentiles: though this is not quite clear. The strong emphasis in the first section on the double mission, and the clear confinement of **ii** to Zion, suggest that we should expect an appeal to the Gentiles here; and the words *Who is among you that feareth the LORD* fall in well with such an explanation It comes as a confirmation of this that four times in this section we find the form of the name Jehovah represented in the R.V. by GOD [as distinguished from the LORD]: and there appears a tendency in the rhapsody as a whole to use this form of the Divine name in connection with outsiders, as LORD is the special name with God's own people. [The usage is clear in the examples in chapters xl. 10; xlviii. 16; xlix. 22; lii. 4; lvi. 8; lxv. 13, 15: less clear in those in chapters lxi. 1, 11: see note on these last passages, under **Section v**, page 1578.]

Vision III

This is made up of (i) Appeals of Jehovah, seconded by the Celestial Hosts, to Zion to awake. No response is made until (ii) the end: the Awakening of Zion, as the Watchmen of Zion [compare above, page 1571] catch the tidings of the Messengers [compare the Prologue], and waken slumbering Jerusalem. — *Ye that bear the vessels of the Lord:* for the prominence of this idea in Israelite conceptions of the Return from Exile compare *Ezra* viii. 24–36.

Vision IV

The Servant of Jehovah now appears as exalted: the exaltation consists in the recognition at last by the Chorus of Nations of a humiliation they had misinterpreted. There seems now a mystic personality attaching to 'Jehovah's Servant'; and the words of the choral song distinctly associate with that personality the idea of vicarious sufferings, a soul *making an offering for sin, bearing the sins of many.*

Vision V

Three Songs of Zion Exalted. The order of the Visions is noticeable: The Servant of Jehovah Awakened, Zion Awakened; the Servant of Jehovah Exalted, Zion Exalted. — **i.** Song of Zion as the Bride of Jehovah. For its structure compare above, page 1532. — **ii.** Zion the city of Beauty and Peace. Both these are apostrophes to Zion; in **iii** Zion is the speaker: for its structure compare above, page 1532. — *And I will make an everlasting covenant with you, even the sure mercies of David:* Zion is speaking, exercising her new authority to admit the Nations into the covenant of Jehovah's people with their God. In the words that immediately follow Jehovah recognises Zion as thus a *witness to the peoples.* — *For my thoughts are not your thoughts,* etc.: see above, page 1532.

Vision VI

This is the most difficult portion of the rhapsody. Its general subject is clear: Redemption at work in Zion. It must be remembered that the seven Visions are not to be regarded as successive in time. Each is complete in itself; in the present case redemption is fully presented from its earliest stage; nor is there any limitation to particular epochs of history. There is only a logical sequence in the successive Visions: Deliverance — Awakening — Redemption [spiritual purification in preparation for] — Judgment (the final separation of Good and Evil). The movement of this sixth Vision again is not difficult to follow. The main obscurity is the question, who is the leading speaker. This will best be considered in the successive sections of which the Vision is made up.

Introduction. As in Vision I, we have a prefatory discourse before the dramatic movement begins. The body of Vision VI being occupied with redemption in Zion, this Introduction is careful to premise that outsiders — strangers and eunuchs (excluded by the old Law) — may by 'righteousness' be subjects of the 'righteousness' which is to be revealed. [For the word *righteousness,* compare note to **Section i**, page 1575.]

Section i. The first stage of the movement is a Struggle with Sin and Error. Who is the speaker here? — (1) Not Jehovah: two of the cries of encouragement that come to the speaker (page 533) are from Him. — (2) Is it the 'Servant of Jehovah,' who has held such a leading position in Visions II and IV? It is noticeable that the term never occurs after Vision IV [of course the plural 'servants' occurs often, but in no special sense]. It may be open to theology to argue on independent grounds for the identity of the speaker of this section with the Servant, but the primary and literary interpretation does not give sufficient indication of this. — (3) Is the speaker the same as in section **v** of this Vision, to whom I have given the title 'The Redeemer'? The words of section **iii** seem distinctly a turning point in the movement of the Vision, and they promise a Redeemer to Zion; moreover, the opening of section **v** reads like a person announcing himself: there seems then great difficulty in understanding such a personage to be present in this earlier stage. — (4) It seems then that the Presence here struggling for the redemption of Zion is something left obscure and undefined; and I have therefore fallen back upon the 'Voice of Prophecy,' that appears speaking on behalf of God so often in dramatic prophecies.

Chapter lvii. 9. *And thou wentest to the king with ointment. . . . thou wast wearied with the length of thy way,* etc. Three things are denounced: open sin — then (in this passage) the seeking other refuge than Jehovah, in pursuit of which the people

maintained hope amid weariness, whereas of Jehovah they despaired without struggle — thirdly (from lviii. 2) formalism.

Section ii. At last an effect is produced: and the appeal is answered by Repenta Israel (a common speaker in the dialogues of Jeremiah and Hosea).

Section iii. Following upon this repentance we have the interposition of Jehovah a turning point to the Vision: the redemption is begun, and a Redeemer shall come to Zio — For the direct announcement of the movement here, compare above, note to xli. there is a similar case at the centre of the Rhapsody of Joel (chapter ii. 18).

Section iv. An elaborate lyric Song, celebrating Zion in its complete redemption. The successive stages of the song commence with couplets introducing a thought expande in quatrains (or sextets occasionally). (1) Dawn out of darkness. (2) Nations flockin to the light, bringing the exiles to their Zion. (3) Ships like doves flocking to their windo bring the wealth of the nations as tribute. (4) The City of the LORD. (5) There is a clima in the conception of a light that never sets.

Section v. The last section introduces the presence of the Redeemer in Zion. He again there seems insufficient evidence as to the personality, whether to be identified with th 'Servant of Jehovah' in another stage of idealisation, or some independent presence. I the literary interpretation the name must be left undefined. — *The spirit of the Lord GO is upon me.* Compare above, note to section iii of Vision I on page 1576. It is not eas to see why this form of the Divine name appears here and again on the following page. I may be observed, however, that in both cases the two names LORD and GOD are used in clos association: perhaps this is a reflection of the spirit of the whole Vision, which include strangers with the original people of God in the redemption worked in Zion.

Chapter lxii. 10. *Prepare ye the way of the people . . . lift up an ensign for th peoples.* The close of this Vision is the immediate expectation of the promised re turn of exiles and gathering in of the Nations. The watchmen are smoothing th road for the inhabitants of Zion to go forth and meet their guests, and setting up way marks to guide the newcomers to their destination.

Vision VII

The main thought of Hebrew wisdom and prophecy is judgment: the vindication o good and fall of evil. This is here presented in two pictures: A Vision of Judgment on the Nations; a Dramatic Scene of Judgment in Zion. — It will be noticed that this and the preceding Vision are independent of one another: the situation at the close of VI is not the situation at the beginning of VII: each Vision is complete in itself.

Section i. The use made of the 'Chorus of Watchmen' here is precisely that made of the Prophetic Watchman in chapter xxi. As *Seir* appears there for the border region nigh the prophetic watch-tower, so here *Edom* and *Bozrah* are similarly used. — The close of this section evidently echoes the language of section iii of the previous Vision: this implies that it is Jehovah himself who descends in judgment.

Section ii. For the pendulum-like alternation between Judgment and Salvation, see above, pages 1533–4.

Chapter lxvi. 1. *What manner of house will ye build unto me?* The relevance of this passage is best explained by comparing the words of Repentant Israel (lxiv. 11) as to the destruction of the holy and beautiful house. Jehovah proclaims that his dwelling is alike in heaven and in the humble heart.

Page 541. *Confused cries*, etc. There is clearly an interruption here to the alternating monologue. It seems to consist of cries wrung out by the wonders of destruction and salvation; the first are merely irregular cries, the others regular stanzas of glad surprise that the mighty promises of a restored nation should be fulfilled at a stroke.

Notes to Jeremiah

For the book as a whole see Introduction, pages 1398–1402.

Book I

i. 18. The last paragraph is of the nature of an epilogue: it recurs in general substance (though very much varied in details) at the end of other prophecies, at vi. 27 and xv. 20.

Chapters ii – vi

This is the most elaborate of the literary compositions of Jeremiah. I have entitled it The Prophet's Manifesto: as containing his prophetic message in all its fulness. In form it is a rhapsody, or spiritual drama [compare note above, pages 1392–3], but while all literary forms are fused together in a rhapsody, the form of discourse has greater preponderance in this than in other rhapsodies. The whole falls into seven sections. — I. The first is made up wholly of God's pleadings with unfaithful Judah: artistically, it is made remarkable by a *tour de force* of imagery [see note below]. — II. The second section holds up to Judah the example of Israel [that is, northern Israel: Jeremiah's usage of 'Israel' applies it sometimes to the northern kingdom only, at other times to the chosen people as a whole, now represented by Judah alone]. The close of the section dramatically presents this backsliding Israel repentant and accepted. — III. All the remaining sections are made up of the Divine word of remonstrance to Judah, and the judgment on Judah which with each section advances nearer. In this third section we have merely warnings: the Divine threats are in the future tense, and the scene dramatically presented is that of voices from a distance giving information of a coming foe, or panic terror at some unknown future. — IV. We now have a description of total destruction, but it is in a vision only: between the fragments of the poet's vision God is applying the judgment to the crring people. — V. At the last moment there is such an arrest of judgment as Abraham obtained for Sodom, arrest conditional upon finding one just man: the prophet seeks in vain. — VI. With the sixth section the command is given to the enemy to go up, *but not make a full end: take away her branches.* This moment's respite is used for fresh remonstrances from God. The panic of the people now suggests an enemy drawing nearer and nearer: they have started at noon, by dusk they are just upon the city. Yet the last word of the section is a cry *Be thou instructed.* — VII. In the last section all arrest of judgment is abandoned: the very remnant is to be gleaned, and the panic-struck people find the sword of the enemy in every way. — *The Epilogue* is personal to the prophet: compare i. 18 and xv. 20.

ii. 13. *For my people have committed two evils,* etc. From this point there is a remarkable heaping together of the most widely sundered images, for the purpose of expressing the unfaithfulness or misery of the chosen people: cisterns (and broken cisterns) as contrasted with living fountains — the born slave as contrasted with the free son — destruction by the lions [of Egypt] — the trained beast breaking the yoke — the wife playing harlot on every green hill — the noble vine degenerated into wildness — the vain washing with soap — the dromedary *traversing her ways* [flinging herself hither and thither in her heat as contrasted with going straight for her destination] — the wilderness ass refusing the tamer — the ass scenting after her mates [instead of waiting to be approached] — the rutting season. — *Withhold thy foot from being unshod:* cease bringing thyself into disgrace. As the voluntary removing of the shoe was a sign of reverence, so its forcible removal by others was the deepest disgrace: compare *Deuteronomy,* chapter xxv. 9.

ii. 34. *I have not found it at the place of breaking in:* blood found in the close neighbourhood of a broken wall was understood as shed in resisting the thief. Compare *Exodus,* chapter xxii. 2.

iii. 19. *But I said, How shall I put thee among the children?* The Divine speaker goes back to the time of calling Israel as his chosen nation: the call was conditional.

Book II

viii. 4. Discourse merging in rhapsodic dialogue: other examples in Book II. The dialogue presents a vain repentance: a voice heard from the far land of captivity. — *Is there no balm in Gilead?* Compare xxii. 6 for the use of Gilead as a type of fertility.

ix. 23–x. 16. These are prophetic 'sentences,' or epigrams: short utterances, complete in themselves, and suitable for passing from mouth to mouth. Many of these would belong to the great floating literature of oral prophecy, and would be used by prophetic authors in connection with their own compositions. (Compare page 1567, note on *Isaiah* ii. 1.) Hence the recurrence of the same 'sentence,' more or less varied, in different writings of the same or of different prophets. The first sentence on idolatry is worked up into more than one section of the *Rhapsody of Zion Redeemed.* Clusters of such sentences are found in connection with longer prophecies, just as in the Wisdom books strings of isolated sayings

separate longer essays. Compare *Ecclesiasticus* and *Ecclesiastes* in various places. — *He hath made the earth by his power*, etc. This sentence recurs in the Doom of Babylon (li. 15, page 604). There I have presented it as verse, here as prose: in each case the parallelism is made harmonious with the parallelism of the context. [For the principles of such arrangement see Note on Prose and Verse, page 1530.]

Book III

This group of discourses is unified by the idea of a Missionary Journey, to preach 'the Covenant' in the cities of Judah. It must be remembered that the discovery of the roll of the law in Josiah's reign took place some five years after the date of Jeremiah's call to the prophetic office. The Deuteronomic matter that was the whole or part of this newly discovered roll profoundly affected the devout of Israel, both immediately and ever afterwards. It is this Deuteronomic Covenant that Jeremiah sets out to preach. The sections of this third book put successively: first, the commission to preach the Covenant in the cities; secondly, Judah's rejection of it; thirdly, the persecution of the preacher in his own city of Anathoth, with the reflections that this gives rise to; fourthly, sentences, epigrammatically conveying the hopeless state of the Lord's heritage; then (finally), the causes of this national unfaithfulness are found in the infection of surrounding idolatrous nations, and the general pride of people and rulers.

xii. 9. *Is mine heritage unto me as a speckled bird of prey?* The idea is of a carrion bird sick herself, and other carrion birds waiting around to devour: the whole suggestive of corrupt Judah surrounded by corrupt idolatrous peoples.

xii. 9. *Go ye, assemble all the beasts of the field:* evidently the same sentence of floating prophecy (above, note to ix. 23) underlies this and Vision VI of *Zion Redeemed* (*Isaiah* lvi. 9).

xiii. 6. *Go to Euphrates.* It seems to me an impossibility to understand this (as many commentators do) of the river Euphrates: such a journey is obviously incompatible with the Emblem prophecy described. Either there was some village so called near at hand, or some marshy part of Jerusalem nicknamed Euphrates; or else some less important name has been attracted into the well-known name of the great river. [Several places have been suggested, in which the change of letters or pointing would be slight.]

Book IV

xiv–xv. A Rhapsody of the Drought. This portion of *Jeremiah* (chapters xiv and xv) is usually interpreted as a Dialogue of Intercession, with no speakers except God and the Prophet. No explanation of the chapters is entirely without difficulty; but the form adopted in the text seems to me the least difficult, and by far the most beautiful interpretation. (1) A great objection to other views is the conclusion: it seems impossible, without straining, to make the prophet guilty of any fault (mistrust, etc., is suggested) of which he should be invited to repent. Nor is it easy to see why the Prophet should speak the words, *O Lord, thou knowest: remember me*, etc. (chapter xv. 15–18), after the full assurance given him just before: *Verily I will strengthen thee for good* (xv 11). Further, the Divine reply, *If thou return, then will I bring thee again . . . and if thou take forth the precious from the vile*, etc. (chapter xv. 19), seems a natural reference to the 'purged remnant' which throughout prophetic literature is the only portion of the nation to be saved. No doubt verses 20, 21 of chapter xv refer to Jeremiah; but they are outside the rhapsody, being an epilogue added to this as to other important prophecies (compare i. 18 and vi. 27). (2) In the two first speeches which I assign to the Repentant People (chapter xiv. 7–9, 19–22) the plural is uniformly used: and the descriptive passage opening the rhapsody has prepared us to hear Judah mourning. It is true that in the third speech assigned to the People (chapter xv. 15–18) the singular is used; but that speech immediately follows a speech of God (verses 12–14) in which the singular is used, and which undoubtedly is addressed to the People and not to the Prophet. (3) The ordinary view ignores the marked distinction between "The LORD said *unto me*" in chapter xiv. 11 (contrast verse 10) and chapter xiv. 14 (compare 17) and chapter xv. 1, as compared with the usual formula, "The LORD said," in chapter xv. 11 (and 19). This suggests a beautiful dramatic effect [brought out in the text by the indications of the speakers]: God refuses at first so much as to answer the sinful People, but speaks only through the Prophet; at last he answers the People directly, but only to threaten; finally he shows mercy to the repentant remnant.

xvi. 16. *I will send for many fishers*, etc. On the whole, the order of sentences favours the idea that the images of fishing and hunting are to be understood of the salvation of Israel, the bringing the exiles out of the obscure regions in which they have been scattered. The Lord goes on to say that he is equally diligent to inquire after their sins: and the recompence of iniquity shall come first.

xvii. 3. *O my mountain in the field:* compare a similar expression applied in xviii. 14 to Lebanon: the idea seems to be that of standing out from what is adjacent.

Book V

xviii. 14. *Shall the snow of Lebanon fail*, etc. These are images for the unnatural conduct of Israel: snow may be expected to melt from the field, but not from the rock [Lebanon is the 'white mountain']; the short summer streams may dry up, but not the long rivers.

xx. 7. Two meditations to exemplify opposite frames of mind in the midst of persecution. The first has the dramatic change so common in the psalms. The resemblance of the second to the Curse in *Job* suggests that both are founded on some wail of floating poetry.

Book VI

xxii. 10-29. For the structure compare the Doom Songs (see note to Book X).

xxiii. 33 40. Apparently the word *Burden* is specialised to the actual Divine message, as distinct from the hortatory matter of the prophet in which it would be merged.

Book VII

xxv. 1. *The Cup of the LORD's Fury.* This prophecy is suggestive of an introduction to the Dooms of the Nations: and the Septuagint accordingly places these (Book X of the present, or Hebrew, arrangement) immediately after this section. On the whole, the order of the Hebrew version seems the more probable. The enumeration of the nations has no conformity with the contents of Book X. These are introduced here for a different purpose; the peoples are imagined as hesitating to drink; they are reminded, *I begin to work evil at the city which is called by my name, and should ye be utterly unpunished?* This indirect mode of emphasising the destruction of Jerusalem is rhetorically very powerful.

xxv. 26. *The king of Sheshach shall drink after them.* I transcribe Mr. Streane's note: "*Sheshach* is rather = *Babel* (Babylon) in accordance with a secret (Kabalistic) system of writing dating from an unknown antiquity among the Jews. This system took different forms, of which this (called *Atbash*) consists in substituting the last letter of the Heb. alphabet for the first, the last but one for the second and so on. Sh Sh Ch will, on this principle, take the places of B B L. This is confirmed by li. 41, where the Heb. (Le B Ka Ma Y) for 'the midst of them that rise up against me' becomes, when thus transmuted, Ca S D I M = Chaldeans, which is the actual rendering of the Septuagint. They however omit the whole clause in the present passage, and the word Sheshach in li. 41. If that word be intended to be significant in itself as well and not to be merely a transmutation of Babel, it will mean either (i) a mass of people or buildings, or (ii) a sinking, downfall, in which case li. 64 will contain an allusion to this name."

Book VIII

Preface. I understand this as a preface only to Book VIII — the Restoration Prophecies. They are made into a special book to stand as a witness for Jeremiah when the restoration shall take place. Jeremiah is fond of this conception of the 'sign of the prophet'*: compare xliii. 8 and xliv. 29.

xxx. 5. This prophecy is in the 'pendulum form': the paragraphs alternately treat judgment and restoration. (Compare above, page 1533.)

xxxi. 15. *A voice is heard in Ramah.* God is the speaker to the end: the form is that of the alternating monologue.

xxxi. 22. *A woman shall encompass a man.* The only point in this expression is the reversal of what is natural.

* On the 'sign of the prophet' compare my *Literary Study of the Bible*, page 378.

xxxi. 26. *I awaked, and beheld: and my sleep was sweet unto me.* This does not mean that the prophet received the message in his sleep, and that when he awoke that sleep seemed to sweet to him; but that in his dream he seemed to awake to a vision, and at the sight of that vision he felt pleasure, even in his sleep. For a similar expression compare *Zechariah*, chapter iv. 1.

Book X

The structure of these Dooms for the most part follows the form already discussed fully in the notes to Isaiah, pages 1531–2. The actual Divine word of denunciation or threat has a form here represented by prose: this is accompanied or interrupted by (impersonal) lyrics, celebrating, or realising, or in some way dwelling upon the matter of the Divine word.

xlvi. 2. This is different from most of the Doom Songs. It is a Ballad on the Battle of Carchemish: one of the 'decisive battles' of history, by which the question of supremacy between the two empires in which the Israelitish world terminated — Babylon and Egypt — was finally determined in favour of Babylon. [Its structure is that of triplet stanzas with duplications.]

xlvi. 16. *Arise, and let us go again to our own people:* it is the mercenary troops of Egypt who speak. — *Pharaoh king of Egypt is but a noise*, etc.: he has ceased to be anything but a name, his fated time is passed. — *Like Tabor among the mountains, and like Carmel by the sea, so shall he come.* The *he* is the *he* with which the preceding stanza commenced. The prominence of mountains amid their surroundings is made an image for the certainty of this event as compared with other events.

xlviii. 1. For the whole compare *Isaiah* xv. 1, and for the latter part the ballads quoted in *Numbers* (pages 140, 141). This comparison makes an excellent study for the floating Doom poetry worked up by different poets in different forms.

xlviii. 47. *Yet will I bring again the captivity of Moab.* For similar postscripts compare *Isaiah*, pages 490, 495, 497; and in *Jeremiah*, pages 598, 600.

xlix. 7. Compare *Obadiah:* here again is a good example of floating Doom poetry worked up by different poets.

xlix. 23. The effect here is the realistic vision of overthrow preceding the cause of that overthrow in Jehovah's coming to judge [at the words *How is the city of praise not forsaken?*]. Compare the Watchman prophecies of *Isaiah* (xxi. 1), and notes on pages 1571 and 1532.

xlix. 28. Here again we have a resemblance to the Watchman prophecies of Isaiah (see previous note): Divine cries of onset alternate with prophetic description.

l-li: Doom of Babylon

This Doom of Babylon is the most elaborate of all Doom Prophecies. It has the usual structure of alternation between [prose] Divine word of denunciation and lyric songs of realisation. But it has in addition to this a sectional structure: seven distinct sections, the middle or climax section having itself a sevenfold structure by distinct images applied to Babylon and elaborated. The spirit of the whole is purely lyric, there being no dramatic progression of movement; thus the realistic lyrics bring forward the theme of the attack on Babylon and its fall with wonderful variety, but not in any temporal order of incident. [One of these lyrics exalts God as against the idols; another is a wailing dialogue of suffering Zion and Jerusalem; a third presents the delivered exiles remembering their wrongs.] There is in place of dramatic movement a parallelism and correspondence of sections, thus:

I. Judgment on Bel — Israel just delivered and inquiring the way to Zion.

II. God's people as sheep devoured by the nations.

III. The idea of recompence.

V. Judgment on Bel — the bringing out of the lion's mouth that he hath swallowed up.

VI. The people of Israel delivered and remembering their wrongs.

VII. The idea of recompence.

IV. Sevenfold image: the Sword — the Drought — the Destroying Wind — the Cankerworm — the Battleaxe — the Destroying Mountain — the Threshing Floor.

li. 1 and 41. Leb-kamai, Sheshach. See note on xxv. 26.

Appendix

This is shown to be an appendix by the words that precede: *Thus far are the words of Jeremiah.* It is identical with the corresponding portions of the *Book of Kings*, and deals with the fall of the kings of Judah, not with the personal history of Jeremiah.

Notes to Ezekiel

For the book as a whole see Introduction, page 1402.

Book I

i–iii. For the Vision of Ezekiel, and the threefold commission of his Call, see Introduction, pages 1409–11.

iii. 22. The Opening of the Mouth. The interpretation of this followed above (Introduction, page 1411) is different from that usually given (*e.g.* by Davidson, Driver).

The usual view is that the 'dumbness' is a restraint of prophecy, such as confinement to the prophet's house, the result of failure through the rebellious spirit of the people; and the 'opening of the mouth' is the cessation of that restraint upon the fall of Jerusalem and its confirmation of Ezekiel's position. It must be observed that (1) there is not a word of support in the text for the idea that Ezekiel exercised his ministry before the divine word of this section **iii**; (2) no difference in kind can be traced between his mode of ministry before and after the fall of the city. This interpretation would never be suggested except in view of two passages cited below.

The interpretation here followed is that alike the 'dumbness' and the 'opening of the mouth' attach to Ezekiel's ministry throughout, and are not distinctive of different periods. He is in this, the third phase of his Call, commanded to forego the public life of the popular prophets —

> *shut thyself within thine house . . . behold, they shall lay bands upon thee, and shall bind thee with them, and thou shalt not go out among them* —

and wait in his house for the people who are in earnest to visit him there; and even then he is to wait as one dumb for a moment of inspiration —

> *and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb . . . but when I speak with thee, I will open thy mouth, and thou shalt say unto them,* etc.

This is in accordance with all that appears in the record: we repeatedly find deputations of the people thus waiting in the prophet's house for the inspiration to come. [Compare viii. 1, xiv. 1, xx. 1. The words in xxiv. 18 —

> *So I spake unto the people in the morning, and at even my wife died: and I did in the morning as I was commanded* —

suggest strongly that such deputations would visit the prophet's house every morning; and again the words of xxxiii. 31 —

> *And they* [the children of thy people] *come unto thee as the people cometh,* etc. —

suggest habitual gatherings.] On the other hand, there is no trace of Ezekiel exercising his office in public like the other prophets. [For the single apparent exception see note to xii. 1.]

The two passages which have lent support to the other interpretation are as follows.

And thou, son of man, shall it not be in the day when I take from them their strength the joy of their glory, the desire of their eyes, and that whereupon they set their heart, their sons and their daughters, that in that day he that escapeth shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be open to him which is escaped, and thou shalt speak, and be no more dumb: so shalt thou be a sign unto them. (xxiv. 25.)

The other passage belongs to what really succeeds immediately, though Book VI (of the Dooms of the Nations) interposes.

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. Now the hand of the LORD had been upon me in the evening, afore he that escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. (xxxiii. 21.)

The point of these two passages has been understood to be that this fall of Jerusalem, and its announcement to Ezekiel, was to be the occasion of removing a 'dumbness' that had lasted for the period of the preceding prophecies. The sense is rather that this, like all other occasions of Ezekiel's ministry, had the regular characteristics of a 'dumbness,' or period of waiting for the inspiration, and an 'opening of the mouth' when the inspiration came. The 'dumbness' in this case took the form of mourning in silence (the whole subject of this prophecy, "Woe beyond mourning"); and free speech followed with the confirmation of the event. The first of the two passages promises that the tidings shall come to Ezekiel himself; the second records, not only their arrival, but also how the prophet divined the coming and broke out with inspired speech hours before the arrival of the messenger. A confirmation of this interpretation compare the similar expression (xxix. 21): *In that day* [a reference to a prophecy against Egypt] . . . *I will give thee the opening of the mouth in the midst of them.* Compare also the concluding words of the first passage, *So shalt thou be a sign unto them:* which clearly refer to the previous words (xxiv. 24), *Thus shall Ezekiel be unto you a sign:* this absolutely connects the *opening of the mouth*, etc., of the passage with the particular emblem of the prophecy xxiv. 15–27, the silent grief and the change to speech.

iv. 1. For the emblematic action see Introduction, pages 1403–4.

vi, vii. See Introduction, page 1404.

vii. 10. *The rod hath blossomed:* in the sense of the English colloquialism, 'Hem has been sown for thee.'

vii. 20. *As for the beauty of his ornament, he set it in majesty:* the general sense of the passage is: silver and gold have been made beautiful for the service of the temple, but they have been abused, etc. Compare *Hosea*, chapter ii. 8. — *Make the chain:* the expression is abrupt, but the only meaning can be a threat of captivity.

viii. 1. Compare Introduction, pages 1405, 1411.

viii. 17. *They put the branch to their nose:* either (1) veil their faces as part of the ceremony, or (2) a proverb of mockery. The LXX understands the latter.

xi. 3. *This city is the caldron, and we be the flesh.* Compare Introduction, page 1407.

Book II

xii. 1. Compare Introduction, page 1404. The emblematic action of this prophecy raises a difficulty. At first sight it appears an exception to all the indications in the rest of *Ezekiel*, that his prophecies were delivered only in his own house. (Compare note to iii. 22.) But careful study will show that this prophecy is no exception.

The general notion of the whole is clear: Ezekiel is to handle household stuff as if he were one of the besieged intending to quit Jerusalem, and then, as if in an accession of panic, to symbolise stealing away by night. No difficulty arises about the expression, *digged through the wall with mine hand.* This is obviously a mere symbolic action, which

could just as well be performed within doors as without. The suggestion that the prophet was actually seen making a hole through the wall of his house, and coming outside, is not only discredited by the phrase *with my hand*, but further lacks symbolic point: the exiles would dig through the walls of the city, not of their own houses. The difficulty rather lies in these words: —

> *In the even I digged through the wall with mine hand; I brought it forth in the dark . . . and in the morning came the word of the* LORD *unto me*, etc.

Certainly this seems at first sight to suggest some action outside the house at night which attracts attention, and which is explained in the morning. All the same, I believe a careful study of the whole passage by one familiar with Ezekiel's mode of speech will lead to the view that the whole is within the emblematic action of the usual morning prophecy in Ezekiel's own house. That there is nothing improbable in the suggestion that the 'night' and 'morning' are parts of the graphically suggested scene will be granted by those who have noted how intimately Ezekiel mingles the language of the outer symbol with that of reality (compare xliii. 3: *the vision which I saw when I came to destroy the city*). That this is not only possible, but the necessary interpretation, appears from such expressions as these: —

> *carry it forth in the dark; thou shalt cover thy face that thou see not the ground: for I have set thee for a sign unto the house of Israel.*

No meaning can be attached to the covering of the face except that it is a conventional symbol to suggest that the action is to be understood as taking place by night: the removing of the covering would suggest the end of the night of panic, and symbol there gives place to speech. This interpretation is further confirmed by the application of the parable: —

> *And the prince . . . shall bear upon his shoulder in the dark . . . he shall cover his face, because he shall not see the ground with his eyes.*

So closely are intermixed the emblematic and the reality signified: *he* [the prophet personating the fugitive prince] *shall cover his face, because he* [the real prince] *shall* [because of night] *not see the ground with his eyes.*

xii. 17. For this and two following prophecies compare Introduction, page 1411.

xiii–xiv. Compare Introduction, page 1411.

xiii. 4. *Like foxes in the waste places;* so many busy vermin swarming over a ruined state. There is probably some proverbial expression connecting foxes with ruins, hence Tobiah's saying (*Nehemiah*, chapter iv. 3).

xiii. 18. *Sew pillows upon all elbows:* evidently body charms, the exact details of which are not known.

Book III

For each of the prophecies of this book compare Introduction, pages 1411–2.

xvi. 3. *Thy birth and thy nativity is of the land of the Canaanite:* though this might be construed literally of the city Jerusalem, yet the words would better be made part of the parable: Thou wast on a par with the heathen until I called thee. Compare the naming of Samaria and Sodom as elder and younger sisters in the following prophecy.

xvii. 1. Introduction, page 1405. Of course, an element entering into the allegory is that Babylon and Egypt, the eagles in question, are represented by rivers, Euphrates and Nile: hence the detail of the cedar that *its branches turned toward him and the roots thereof were under him;* and again: *shot forth its branches toward him, from the beds of its plantation, that he might water it.* The representation of political proclivities by roots feeling their way toward the waters is a powerful image.

xix. Compare Introduction, page 1412. The well-marked wailing rhythm of Hebrew verse has not been attempted by the Revisers; Davidson traces it only about half through the first of the two prophecies. This is only what might be expected: the rhythm was extemporised as part of the emblematic accessories in the oral delivery: the written record need do no more than suggest it. Compare the end of the chapter: *this is a lamentation, and shall be for a lamentation* (*i.e.* in its oral form).

Book IV

For the book as a whole see Introduction, page 1412.

xx. 25. *Moreover also I gave them statutes that were not good,* etc. The structure of this discourse is regular: in successive phases God is represented as 'lifting up his hand' to punish, but relaxing into a milder punishment. The sentence preceding the above words opens: *Moreover I lifted up mine hand unto them in the wilderness, that I would scatter them among the nations,* etc.; this purpose has not been carried out, except thus far, that they have been left to adopt evil statutes and customs that would eventuate in slavery to the nations. *I gave them,* etc., is an expression of the same order as the Lord hardening Pharaoh's heart: all that omnipotence permits is spoken of as being done by omnipotence. Compare Story of Micaiah, page 1380.

Book V

xxi. This is fully explained in Introduction, pages 1405–7.

xxi. 23. *It shall be unto them as a vain divination in their sight, which have sworn oaths unto them.* The inhabitants of Jerusalem are confident they shall escape because of their treaty with Babylon: forgetting, until the advent of the conqueror reminds them, how they have treacherously violated that treaty.

xxi. 30. *Cause it to return into its sheath.* The words are addressed by God to the prophet in reference to the sword used as emblem. Compare Introduction, pages 1406–7.

xxii–xxiii. Compare Introduction, page 1412.

xxiii. 14. *She saw men pourtrayed upon the wall . . . and as soon as she saw them she doted upon them.* Travellers saw the wall pictures of the Chaldeans and brought the rumour of them to Jerusalem: she loved upon rumour.

xxiv. 1. This is fully discussed in Introduction, page 1407.

xxiv. 15. Introduction, page 1404, and also see above, page 1584.

Book VI

xxv. 1. The parallelism of the four paragraphs makes this a single prophecy — a cluster of Dooms.

xxvi, xxvii. Compare Introduction, pages 1412–3.

xxviii. 1. Though the detailed language is full of difficulties, owing to disorder of the original text, yet the general sense is not difficult. The underlying image is that of a Guardian Cherub of Eden: and the whole is founded upon some (lost) tradition of the fall of such a Guardian Spirit. The idea is of obvious application to the prince or guardian of the fairest of all cities.

xxviii. 12. *Thou sealest up the sum:* thou art the sealer up or guardian of that [Tyre] which is the sum of all wisdom and beauty. — *Every precious stone was thy covering:* as the word translated *covering* does not occur elsewhere, its meaning must be largely determined by the context. The previous expression *sealest up the sum* suggests as the meaning for *covering* (namely, *what thou coverest*) the contents of Eden (or Tyre). — *The workmanship of thy tabrets and of thy pipes was in thee:* this is enumerated as part of the riches [of Tyre] guarded by the prince. — *Thou wast the anointed cherub that covereth:* the immediate context, *I set thee . . . upon the holy mountain of God,* favours the view that this still relates to the *covering* or guardian cherub of Eden, not to the cherubs *covering* the ark. — *In the midst of the stones of fire:* either (1) the precious stones before enumerated as the treasure guarded, as if the cherub-prince walked in a realm of brilliance; or (2) there is some allusion to the sword [of fire] which turned every way to guard the Tree of Life in the Story of Eden, *stones* in this case being a metaphorical expression for flash or glitter. — *I brought forth a fire from the midst of thee, it hath devoured thee:* a fiery being [a general O.T. conception for supernatural personages] consumed by his own fire.

xxviii. 20. Introduction, page 1413.

xxix. 21. *I will give thee the opening of the mouth in the midst of them:* see above, page 1583.

xxxii. 1. *The Dragon of the Seas.* As to the primitive conception of the sea monster and its connection with eclipses see page 1662. Apparently, however, the words *when I shall distinguish thee* are addressed to the land of Egypt, though in the parable Egypt should be the dragon which extinguishes the lights. The popular fancies simply serve as links between the one set of images and the other.

xxxii. 17. *A wail for Egypt.* By common consent the text of Ezekiel at this point is in confusion. There is just enough to enable us to catch the principle of this weird dirge, though the details continually conflict with it. It is a mingling of recitative and rhythmic short lines, the former enumerating the inhabitants of the underworld, the latter serving as a sort of refrain. Apparently, in spite of the date introduction, the concluding lines of the preceding prophecy lead up to this (xxxii. 16): the recitative may be supposed to be spoken by the prophet, the refrain chanted by the 'daughters of the nations.' — *Wail for the multitude of Egypt and cast them down: i.e.* celebrate their going down.

Book VII

xxxiii. 1. Compare Introduction, page 1413.

xxxiii. 31. *And they come unto thee as the people cometh:* see note above, page 1583.

xxxiv–xxxvii. For each prophecy compare Introduction page 1413.

xxxviii. 1. Introduction, pages 1405 and 1413. Though attempts have been made to identify all the various peoples enumerated, yet the suggestion is simply that they are typical of a very distant power, outside even the world of which Babylon is the dominant force. The typical commercial nations (Sheba, Dedan, Tarshish) accompany as camp followers.

xxxix. 15. *Till the buriers have buried it in the valley of Hamon-gog. And Hamonah shall also be the name of a city.* As if to say, Valleys and cities shall be named from this overthrow (*Hamon-gog* is Multitude of Gog).

xl–xlviii. Introduction, pages 1405 and 1413. The main point of this elaborate prophecy is that it is a revelation of the New Jerusalem and its land, analogous to the older revelation in the mount to Moses. Hence both the minuteness of the details for the Temple, like those of Moses for the Tabernacle, and also the prominence of the divine glory as part of the vision. An analysis of this would hardly be within the scope of this work: it is very clearly given in Dr. Davidson's edition (Cambridge Bible for Schools).

Notes to Daniel

For the book as a whole, and its structure, see Introduction, page 1416.

v. 25. *And this is the writing that was inscribed.* I have followed an ancient tradition that Daniel, in solving the mystery of the writing on the wall, read *downward* instead of across. [Or better: down, up, down: that is, *boustrophedon.*] This much increases the realisability of the scene. It is plain that Daniel not only explains the enigmatical expressions, but also deciphers what the rest have failed to decipher. If this failure was due to some unknown alphabet, the interpreter must have said so, or else why is his interpretation instantly accepted? If, however, it be supposed that the mystic hand moved down, up, and down, then the writing visible at the end to the company of guests would seem to form a succession of words, which, read in the ordinary way from left to right, or right to left, would be unintelligible. (See page 672.) The prophet first reads the inscription the right way; and thus has a vantage ground from which to enforce its meaning.

x. 13. *But the prince of the kingdom of Persia withstood me one and twenty days.* The reference in this and similar passages is to the idea that the 'holy ones' or 'sons of God' or angels were guardian spirits of particular races or nations: Michael is named on the same page as the guardian spirit of Israel. A similar idea underlies *Psalms* lviii and lxxxii: for this, and the variation of the idea in *Job,* see notes to *Job,* page 1661.

Notes to Hosea

For the book as a whole, see Introduction, page 1418.

i–iii: Gomer: An Emblem

This discourse presents the prophet's relations with an unfaithful wife as an emblem of Jehovah's relations with Israel. The great question in this part of *Hosea* is whether we are to understand a literal narrative of events, or a parable, like Ezekiel's Parable of the Foundling, or of Oholah and Oholibah. A still closer parallel to this second alternative would be the portion of the biblical *Zechariah* here presented as 'The Withdrawal of the Divine Shepherd' (page 739).

If the literal interpretation be taken, it is best to suppose (with Kirkpatrick) that Gomer became unfaithful after marriage, and that the prophet, meditating upon his unhappy lot, perceived a divine voice in the impulse which had led him to marry her. G. A. Smith calls the whole the Story of the Prodigal Wife.

Though the great majority of modern commentators with whom I should wish to agree unite in accepting the literal meaning, I find myself compelled to support the other view. The two main objections urged against this other interpretation seem to me deficient in weight. (1) It is said that if the whole be a parable we should find the name of the wife significant like the other names. This is at most a negative argument: etymology might at this distance of time fail to suggest an evil connotation of the name which usage might make clear to contemporaries. But is it certain that there is no etymological significance in the name? Cheyne says, "Gomer may plausibly be interpreted, 'perfection' (*i.e.* consummate in wickedness), and Diblaim 'cakes of figs' (*i.e.* the sweetness of sin)." To express what the parable requires — the adulterous attraction born of excessive luxury — what can be better than 'Perfection daughter of Fig-cake,' more especially in view of the passage (iii. 1): *as the LORD loveth the children of Israel, though they turn unto other gods, and love cakes of raisins?* (2) How, it is asked, could the prophet think of applying the idea of wedlock to the relation between God and his people except by some such experience? But this idea, so common in later prophets like Ezekiel, must have a commencement in some one mind: it is not for us to say how such ideas should be first inspired. On the other hand, the whole drift of the detailed language favours the idea that we are reading a parable: the application entirely overweights the personal details. It is moreover self-contained, as a parabolic discourse would be: no hint of such an experience in the prophet's life appears in subsequent parts of the book. Again, the discourse is in pendulum form: are we to suppose that with the change to hope in the second paragraph the actual names of the prophet's children are to be changed? [The analogy of Isaiah's children and their significant names breaks down in this respect.] In spite of the pathetic character of the literal interpretation, woven by Plumptre into a beautiful poem, the indications seem to me strongly in favour of understanding a parable.

The discourse is in pendulum form: successive paragraphs alternate between judgment and hope of restoration.

1. Israel's backsliding is presented under the emblem of the adulterous wife: the children of the adulterous wife symbolise successive stages of divorce from God. — Emblem reversed: a glorious restoration. — The original emblem resumed, and carried out to its furthest details. — The reverse of the emblem expanded: allurement to repentance, until the symbols of sin (*Joshua* vii. 24) become signs of hope, and the mutual intercourse is restored of a praying Jezreel and a God answering with blessings of nature.

2. A further application of the emblem: instead of allurement, forcing to repentance.

iv. 1–vi. 11

A prophetic discourse, culminating in dramatic dialogue: Heavy Corruption and Light Repentance. The paragraph divisions are only faintly marked.

Utter corruption and utter distress. — No place for mutual recriminations: alike are priest, prophet, and the nation which is the mother of them all. — They are left to their transgressions, the triple chain of indulgence, folly, idolatry. — At least let Judah hold back: Ephraim is committed, already caught in the swirl of judg-

ment. — Priests and kings [the natural refuge of the people] are but a fresh snare: everything waits but for the new moon of judgment. — Cries of judgment begun: Ephraim is crushed. . [The discourse becomes dramatic.] God will wait for affliction to do its work — and accordingly Ephraim speaks in tones of penitence. — But how trust such transitory penitence? Israel is hopelessly defiled, and there is a harvest for Judah to reap.

vi. 11–viii. 7

Another prophetic discourse, realistic at one point: Reaping the Whirlwind. It will be observed that verse 11 of chapter vi is here divided between this and the preceding discourse. So Cheyne and others (Cambridge *Bible for Schools*).

When the Lord would heal, corruption appears in its full heat (see below). Signs of decay visible, but Ephraim will not see them. — Or if he sees, he goes to the wrong source for healing. — Sound the trump of judgment: now they repent too late.

vii. 4. *They are as an oven heated by the baker*, etc. The imagery of the oven running through this paragraph rests on the idea that when once the oven is heated to its full heat the baker may leave it all night; it will do its work unattended. So corruption has reached the point where it will do its deadly work of itself. — *Ephraim is a cake not turned:* baking supplies one more image: the nation hurries from one alliance to another before the first is fully formed.

viii. 5. *He hath cast off thy calf, O Samaria:* in the numerous references to the calves it must be remembered that these were not rival gods to Jehovah, but compromises between the worship of Jehovah and the idolatries of the neighbouring peoples, consisting in the representation of God by a visible symbol.

viii. 7–14. This section is a string of disconnected prophetic 'sentences.' From the time of St. Jerome downwards the 'sententious' style of Hosea has been noted. But such groups of sentences are found in other prophets (compare notes to *Isaiah* xix. 1; *Jeremiah* ix. 23). Each sentence will have some epigrammatic point: often this is obvious, sometimes it is difficult to state.

He hath no standing corn, etc. This has an epigrammatic form of which Hosea is fond: reserves of hope successively frustrated. No blade: if there be blade, not fruit: if there be fruit, it shall be for strangers. Compare ix. 11 and 16. — *Israel is swallowed up*, etc.: they have spent in buying alliances all that makes them worth bidding for. — *Like a wild ass alone:* an obstinate beast that has shaken off guidance. — *Though they hire among the nations, now will I gather them:* the *gather* is antithetical to the idea of dispersion implied in *among the nations:* the scattering of their bribes shall make them feel the pinch of contracted resources. — *Ephraim hath multiplied altars — to sin*, etc. I have followed the felicitous punctuation of G. A. Smith. The altars multiplied only for purposes of sin shall in the hour of need serve only for sin, not for repentance and forgiveness.

ix. 1. A brief prophetic discourse, inspired by the sight of harvest festivals, which, though nominally for the worship of Jehovah, were rapidly assimilating themselves to the sensuous and exciting orgies of idolatrous nature worship.

The conversion of harvest joy into an excited heathen orgy [*exultation*] is as bad as the substitution of hired harlotry for the service of a faithful wife. The judgment will be realised in an exile which takes away all feasts of Jehovah, and leaves no use for bread but to satisfy hunger.

ix. 7–x. Another string of epigrammatic sentences: more particularly threatening a judgment to come.

The prophet is a fool, etc.: God has withdrawn his spirit, leaving prophecy no more than what its outward form appears, mere raving. — *Ephraim was a watchman*, etc.: once, the mountains of Ephraim were the watch-towers of Jehovah (*Jeremiah* xxxi. 6), now his prophets are encountered with treachery and hostility. — *As in the days of Gibeah: Judges*, chapter xix: all the life of northern Israel is of a piece with the original scandal. Compare x. 9. — *I found Israel like grapes in the wilderness:* the disappointment of watching the first promise of spring change into rotten fruit. — *Give them, O LORD: what wilt thou give?* The speaker sets out to invoke a blessing, and breaks off with the reflection that the greatest

blessing for Israel now would be no more children to suffer in the judgment. — *They speak vain words, swearing falsely in making covenants:* their covenants with the nations are so much perjury against Jehovah. — *When they are yoked to their two transgressions:* apparently, their revolt against God and Judah (so iii. 5: *seek the LORD their God and David their king*). — *Ephraim is an heifer that is taught:* a contrast between the pleasant task of treading the corn and the laborious task of drawing the plough. — *As Shalman spoiled Beth-arbel:* nothing is known of this allusion.

xi–xiv The Yearning of God

This is an elaborate dramatic presentation of the Divine Father yearning over his rebellious Ephraim (Judah being occasionally included with Ephraim). It is drama of a peculiar kind: the greater part of it is alternating monologue, the Divine Being represented as swaying in alternate moods, between tender reminiscences of Israel's youth and his own loving mercies and outbursts of righteous indignation and threatening. (Compare note to Vision I of *Zion Redeemed* (above, page 1575): in that case, however, there are two parties present to be alternately addressed). At the end Repentant Israel or Ephraim enters into the drama, and monologue changes to dialogue. When once the principle is caught, and the paragraphs arranged, further analysis is unnecessary: two passages of some difficulty are explained in their place.

xi. 2. *As they* [*e.g.* prophets] *called them* [the people], *so they* [the people] *went from them* [the prophets].

xi. 10. *They shall walk after the LORD, who shall roar like a lion:* the context shows this means a lion roaring to call his young ones.

xii. 3. *In the womb he took his brother by the heel,* etc. This and the similar verse passage on the following page are of recognised difficulty, which has led some commentators to proclaim them spurious, or out of place. In the arrangement of alternating monologue here adopted they fall into their places as part of the tender reminiscences of Deity. The pronouns in the latter part of this first passage suggest a quotation supposed to be made by God from some source where Israel is speaking of himself: *He* [Jehovah] *found him* [Israel] *at Beth-el, and there he* [Jehovah] *spake with us* [Israel]. I believe the whole that I have printed as six lines of verse to be a quotation from prophetic hymns of Israelitish history; I have argued at length for the existence of such hymns and for quotations from them in *Ecclesiasticus* (see General Notes, page 1543). This passage and that on the following page are entirely in keeping with the marked character of those couplet hymns; and the theory of quotation explains the abrupt introduction of the passage, which all commentators note. The connection with the general argument is clear: reminiscences of youthful Israel's power with God, of God's promises to him at Beth-el: *therefore,* cries God, *turn thou,* etc. — *I will yet again make thee to dwell in tents,* etc.: Cheyne aptly compares (ii. 14), *I will allure her, and bring her into the wilderness,* thus making the words a threat, but a threat with a tinge of promise.

xii. 12. *And Jacob fled into the field of Aram,* etc.: see previous note. The reminiscences are continued: how youthful Israel endured exile and service rather than enter into adulterating intercourse with the people of the land (*Genesis,* chapter xxviii. 1); how God on his part granted a wonder-working prophet to deliver Israel from Egypt.

xiv. 9. *Who is wise,* etc.: an epilogue to the whole book.

Notes to Joel

The whole *Book of Joel* is a single piece of prophetic literature. It is not a discourse, or series of discourses, but a continuous dramatic presentation. See Introduction, page 1419.

A Rhapsody of the Locust Plague

(For the 'rhapsody,' or spiritual drama, see pages 1392–3.) Its subject is the regular prophetic idea of the Day of the Lord, with its twofold conception of judgment: (1) judgment upon God's people, in this case converted by penitence into purification; and (2) final judgment between the purified people and the hostile nations. Its outer form rests upon

two ideas: (1) a locust plague, possibly real, idealised into mystic forces of destruction; and (2) similarly, a real place, the Valley of Jehoshaphat ['Jehovah judges'] idealised into a scene of final contest between the hosts of God and the hosts of Evil. The seven acts or 'visions' into which the rhapsody divides are successive in time and continuous.

I. Dramatic picture of the Land mourning under a great Desolation. [This is brought out, as in oratorio form, by choruses of Old Men, Revellers, Priests, Husbandmen, lamenting to one another (in free verse) over the destruction special to each: as a climax, the Whole People (in recitative prose) summon an assembly and (in stanza verse) present their supplication.] — II. In vain: the mystic judgment advances to its climax. [This is brought out by verse passages presenting an objective picture of what is seen and heard, alternating with passages of recitative prose which add fresh terrors by seeking to analyse what is seen.] — III. A surprise: when the dreaded Voice of the Lord sounds it is a call to repentance; motions of repentance stir among the people, and culminate in a supplication of the Whole People, led by the Priests. — IV. The turning-point is conveyed by a single clause of direct statement (for similar breaks in dramatic form, compare pages 505, 506, 534). Then [in monologue of God] is brought out the removal of the mystic foe,* and the restoration of all that had been destroyed. — V. The next stage [still by monologue of Deity] brings out subsequent spiritualisation of God's people, and preparation for contest with the hostile nations. — VI. The sixth stage [in dramatic dialogue] presents the advance of the nations and the hosts of God to the conflict in the 'Valley of Decision.' The climax [described by 'the Prophetic Spectator'] is all earthquake and darkness. — VII. Darkness has rolled away and discloses [by Divine monologue] the Holy Mountain and the Eternal Peace of God's people.

Notes to Amos

The *Book of Amos* as here arranged is made up of (1) a single prophetic 'sentence,' and (2) an elaborate prophecy of the type I call 'rhapsody.' (Above, pages 1392–3.) For the book as a whole compare Introduction, page 1421.

Oracle of the Earthquake

These four lines might possibly be included in the composition that follows, as an introductory note of judgment: in that connection however they have not much relevancy or definite point. The main criterion is the question whether verse 1 is (*a*) a title-page to the whole book, as in the case of *Hosea* and *Joel*, or (*b*) a date of a particular prophecy, of the kind found in *Haggai* and *Zechariah*. The words *two years before the earthquake* seem to me decisive. There is no example of so specific a date for a general prophecy. But to the brief oracle the date gives special point: Amos, an obscure herdsman, outside prophetic circles altogether, rises to prominence by his *prediction*, two years beforehand, of a famous convulsion of nature, — 'the earthquake in the days of Uzziah' (*Zechariah*, chapter xiv. 5); this is the starting-point of a prophetic career.

The first two lines are a general prophetic formula of judgment (compare *Joel*, chapter iii. 16; *Jeremiah* xxv. 30; and imagery of *Psalm* lxxvi. 2, 4, taking the marginal readings of R.V.); the last two suggest a convulsion spreading from Jerusalem as centre to the outskirts of heath or mountain.

A Rhapsody of the Judgement to come

The literary form is a rhapsody, presenting the coming judgment on Israel, not (like that of Joel) as a continuous dramatic movement, but (compare page 1393) in a series of stages making a logical rather than a temporal sequence. First, by a rhetorical figure of surprise, Israel is included among the doomed nations; then the corruption is denounced as ripe for judgment; finally the judgment is in vision seen to advance by steps.

Structural elaboration makes a greater part of the total literary effect in *Amos* than in

* Called *northern army*, because the north is regularly the quarter from which judgment is looked for in prophetic literature; compare *Job*, chapter xxxvii. 22, and note on page 1672.

any other writer. Three structural features may be noted. One may be called the Parallel Climax structure: a series of parallel sentences (or stanzas) as a basis for one more parallel of climax. (Marked examples are Vision i, and the parenthetic passages [here printed in italics] of pages 700 and 701.). The structure of Visions ii and iii presents a less formal example of Parallels with Climax; and the number seven prevails throughout. (See analysis below.)

The third structural peculiarity is less obvious, but is very important for clear exegesis. It may be termed the Parenthetic Preface, or Prefatory Interruption. I have already noted as a feature in the style of Isaiah (see page 1533) the tendency to place a prefatory explanation after or in the middle of what it prefaces or explains: such passages may be called 'prefatory' because there is a change from the message to matters personal to the messenger, such as a modern writer would deal with in his preface. With the general tendency of Amos to regularity of form, such interruptions become a structural element of the whole prophecy: I have felt justified in distinguishing them by italic type and the parenthetic form. We thus get a complex structure made up of a sustained denunciation of sin and threatening of judgment interrupted by parenthetic appeals to the opponents of prophecy: such opposition being partly open antagonism, and partly the ignoring of divine warnings by those who are absorbed in empty ritual or selfish pursuits. There are no less that six repetitions of this complex structure. — (*a*) In Vision ii, as soon as the first note of judgment has been sounded, the prophet breaks off (page 700) to work out, in a progression of seven clauses, the thought, Who that has received a prophetic message can fail to prophesy? — (*b*) Then three proclamations of judgment are uttered, and the speaker again breaks off in a protest (sevenfold in structure) against those who trust to ritual and are blind to clear signs of doom (page 701). — (*c*) The fourth section is a wail over fallen Israel: it is interrupted by snatches of appeal to the same opponents. This last case is less clear than the others, but seems clear enough. The first clause (see page 702) might be read as part of the denunciation; the second and third are certainly better understood as citations of objections. Moreover, the general drift of the argument points the same way: the *Forasmuch therefore, Seek good, Therefore thus saith the* LORD, are replies to the objections involved in the supposed interruptions. — (*d*) In Vision iii we have advancing stages of judgment and the Divine Being speaking doom: just where judgment has been advanced to the point from which there is no retreat we get (page 704) the interrupting notice of open conflict between prophecy and authority. Here no doubt an historic incident is reflected: it appears at this point, either because in the oral ministry upon which the rhapsody is founded the incident took place where this particular emblem of judgment had been spoken (the *then* would in this view be temporal), or because this is its logical connection with the theme (*then* causal). — (*e*) Section 4 of this Vision gives a specially clear case (page 704): the Divine speech in the first person is interrupted and resumed: the interruption is the prophet's appeal, *Hear this, O ye that*, etc. — (*f*) Similarly in the next section the Divine speaker brings out a further stage of judgment and the prophet resumes his interrupting appeal, *For the* LORD, etc. (page 705): the two appeals of the prophet being further bound together by the repeated image of the inundating River. — Each example must stand on its merits: but the case becomes all the clearer when the whole argument and succession of interruptions are considered together. [See analysis below.]

Vision I

A series of nations denounced and threatened in parallel stanzas: as a climax of surprise comes a final stanza (parallel, but freer in detail) denouncing Judah and Israel. [The stanzas are compounded of rhythmical formulæ only varied by the names (expressing the sin and the doom) and recitative prose (expressing actual offences and details of punishment).]

Vision II

Denunciation (in sevenfold structure) of Corruption ripe for Judgment — with parenthetic interruptions of Appeals to Opponents of prophecy.

Introduction: Central idea of the whole rhapsody: Because Israel is God's chosen nation, therefore it shall be visited with judgment.

Appeal (with sevenfold structure) to Opponents: The inevitableness of prophecy.

i, ii, iii (in Proclamation form: 'Hear ye'): Three evils denounced: luxury with oppression — empty ritual with oppression — feminine luxury with oppression.

Appeal (in sevenfold structure) to Opponents: Trusting to elaborate ritual and ignoring plain judgments.

iv (in Wail form): Israel fallen to rise no more! Seek the Lord if it be not too late!

Snatches of parenthetic appeal to Opponents: hatred of open reproof — prudential silence — weak trust that all may turn out well.

v (in Woe form): Desiring the 'Day of the Lord' and not seeing that it will be against them.

vi (in Woe form): Putting off the evil day by those who shall be the first to suffer.

vii (the irrevocable Oath of Deity): Destruction shall be utter: Jacob an abhorrence.

Vision III

Vision of Judgment Advancing upon Israel (in seven emblematic stages) — with parenthetic interruptions of Appeals to Opponents of prophecy.

i, ii. Vision Emblems of Locusts, Fire: stages of judgment threatening, yet restrained in its course.

iii. Vision Emblem of the Plumbline:* the exact point at which safety is lost.

Parenthetic Protest: Open conflict between prophecy and (royal and priestly) authority.

iv. Vision Emblem of Summer Fruit: Israel ripe for the judgment.

The Divine speech interrupted by Appeal to Opponents, in their avarice impatient of sacred festivals while the inundation of judgment is at hand.

Divine speech continued: A material and spiritual famine, the strongest [youths, etc.] to fall first.

v. Vision Emblem of Smiting the chapiters: the Judgment begun. (The imagery of the bowing wall has developed to actual pulling down.)

Preceding Appeal to Opponents continued: It is Jehovah who brings this inundation of judgment.

vi. Emblem or Image of the Ethiopians, etc.: The Judgment consummated: Israel on a par with the heathen peoples. — Turning point of Judgment. It shall be a sifting, no true corn shall perish: compare chapter iii. 12.

vii. Thus Final Vision of Restored Israel. [Emblematic form dropped.]

Notes to Obadiah

This is the briefest of the prophetic books. A calamity falling upon Israel has been aggravated by the malignant rejoicing of her neighbour foe, Edom. Israel is comforted in the thought of a future in which Edom will suffer judgment in her turn, and the kingdom will be the Lord's.

The prophecy is in the common 'doom form' [page 1531]: a Divine speech of doom, with lyric celebration of the theme. (In the lyric portion, the double quotation marks indicate the *tidings from the LORD*. The ambassador's message does not extend beyond line 3. The rest is exultation over the coming destruction.)

Notes to Jonah

This is in literary form a prophetic story, like the Story of Elijah in *Kings*, or the earlier part of the *Book of Daniel*. Its interpretation must therefore be based upon the action of the prophet, what he fails to do as well as what he does. It falls into three sections. (See Introduction, pages 1423–4.)

I, III. The first section rests upon the old conception of deity as a local power [compare *I Kings*, chapter xx. 23]. Jonah to escape an unwelcome commission flees to the

* Compare the imagery of the bowing wall in *Isaiah* chapter xxx. 13, and *Psalms* lxii. 3. — The plumbline is the symbol of exactness in building operations. Thus in *Zechariah*, chapter iv. 10: the temple built without flaw — *Isaiah* xxviii. 17: all outside the exact line of righteousness shall perish — *II Kings* xxi. 13: Jerusalem shall suffer exactly as Samaria.

far west: the storm that overtakes him reminds him that Jehovah's *power* extends beyond the holy land. — Similarly in III it is brought home to him how the *mercy* of Jehovah extends beyond the chosen nation. Jonah's preaching awakens a repentance which averts the judgment on Nineveh. Jonah's feeling must not be understood as sullenness; nor does he need to be informed of the mercy of God, for he expressly makes this the basis of his former evasion of the ministry to Nineveh. But he is possessed with righteous indignation at Jehovah's extending this mercy outside his own people. God deals with this mood by enlisting his sympathy, first with a tender and beautiful thing of nature, and then with the mass of humanity and dumb nature represented in Nineveh.

II. Between these comes Jonah's Prayer or Thanksgiving at his escape from the sea [compare such Songs of Thanksgiving as *Psalm* xviii]. The reference to the *great fish* prepared to swallow Jonah is in literary form a footnote exegetical of the expression in the song, *Out of the belly of hell;* similarly the vomiting out Jonah is a footnote attached to the last line. These particular footnotes have every appearance of being a gloss or later addition. They are absolutely incompatible with the words of the prayer itself, which distinctly celebrate a deliverance from immersion in the sea: compare *The deep was round about me; the weeds were wrapped about my head,* etc.

Notes to Micah

This book is made up of an elaborate prophetic discourse followed by two prophecies in dramatic form. See Introduction, page 1424.

i–v

This is an elaborate Discourse of Judgment and Salvation, with the usual sevenfold structure: the middle section being a parenthetic protest [compare *Amos*] against the opponents of faithful prophecy.

I. A Threat of Judgment upon the sin of Israel. — II. Rhapsodical realisation of the judgment falling on the land.* — III. Special denunciation of social oppression. — IV. Here the prophet breaks off to attack those who would restrain his plain-speaking prophecy in the interest of oppressing rulers. He imitates the glowing promises of the popular prophets. Judgment shall descend on the oppressing rulers, and a night of no vision on the false prophets. But he is strengthened by God to declare the sin of Israel. [For the difficulties of this section see below.] — V. Denunciation is resumed of the national corruption which will destroy Zion and Jerusalem. — VI. But then will come a restoration in which Zion will be exalted, and the nations will flow to her. — VII. The final section is an appeal, on the basis of what precedes, for hopefulness under trouble. Three pictures follow of trouble and relief: there is the anguish of exile, even as far as distant Babylon, and yet the rescue comes — again, nations are assembled against Zion, only as sheaves are brought to the threshing floor to be trodden — yet again, trooping enemies are about to strike the final blow, but One from little Bethlehem becomes a mighty power against the Assyrian, and the diminished nation is as irresistible as the dew, as mighty as the lion: all is purity and salvation.

ii. 12. *I will surely assemble, O Jacob, all of thee.* In this difficult passage I have followed Ewald's view that we have here a mocking specimen of the promises of the flattering prophets. The objections urged against this interpretation are two: (1) the passage is too much in the style of the genuine prophecy to be a mere citation of what is false prophecy; (2) in particular, *the remnant of Israel* is the last phrase such a false prophet would use. But (1) Micah's objection is not to the glorious promises of his rivals, but to their putting these forth without the condition precedent of judgment on sin. (2) The word *remnant* need not have the special association which belongs to prophecy nearer the overthrow of Judah: it seems to be regularly applied to a race scattered in small numbers in the midst of another race [*Joshua* chapter xxiii. 12; *II Samuel* xxi. 2]. The false prophets thus declare that all Israel, down to the remotest exiles carried captive in war, will be assembled.

* The effect depends partly on paronomasias, which the R.V. for the most part passes over.

again for Israel's victory; whereas Micah declares (in section 7) that only the remains of the people left after the judgment has destroyed the rest will share in the glory. In favour of the arrangement I have adopted is the general coherency of section 4; and especially the words, *And I said, Hear, I pray you*, which are just suited for the words of one resuming after quoting an adversary.

vi. 1–8

This exquisite dramatic morsel puts in forensic form Jehovah's attitude of controversy against his sinful people. He himself arraigns: Balaam is cited as the great witness from without as to Jehovah's goodness to Israel. — The defendant People tremble to appear. — The Mountains as judges pronounce the foundation truths of judgment.

vi. 9–vii

This dramatic presentation of judgment and salvation announces itself in its title [*The voice of the Lord crieth to the city*, etc.] as addressed to the City; and prepares us to expect the Man of Wisdom [the faithful in the midst of the wicked] as an addition to the *dramatis personæ*. [Similar explanatory titles are found in *Isaiah*, pages 505 and 506; but there only for portions of the drama.]

The Lord announces the rod of judgment on a corruption ripe for it. — The sinful People speak their despair, awaking to their corruption too late. — But the Man of Wisdom receives with hopefulness this judgment which treads down his oppressing foe. — The city being thus purified shall be built up, and the exiles shall flock to it. But in the land outside desolation shall still punish sin. — The Man of Wisdom intercedes for those of the flock that are scattered through the wilds of the land. — The Lord responds with a deliverance as complete as that from Egypt. — The Man of Wisdom exults at the glorious deliverance, and celebrates the pardoning God.

Notes to Nahum

This splendid prophetic celebration of the Doom of Nineveh is best classified as a 'rhapsodic discourse.' It has a general resemblance to the 'doom form' [page 1531], especially Jeremiah's Doom of Babylon [pages 600–7, and note page 1582], but is more varied in its parts. See Introduction, pages 1426–7.

I, II. The first two sections are prophetic discourse in pendulum form, the paragraphs swaying between the ideas of judgment and mercy. — III. Doom form: divine tidings of deliverance alternating with lyric presentation of the overthrow of Nineveh. — IV. Brief lyric meditation on Nineveh desolate. — V. Doom form resumed: divine word of judgment alternating with lyric presentation of the city in its guilt. — VI. Taunt Song [compare Isaiah's Doom of Bablyon, page 487]. — VII. Brief lyric meditation on Nineveh desolate.

Notes to Habakkuk

This book of prophecy is here presented as a single literary composition which may be entitled A Rhapsody of the Chaldeans. See Introduction, page 1425.

The literary form is a perfect type of the 'rhapsody.' (Pages 1392–3.) The working out of this is best conveyed by detailed analysis.

I

The Prophet, in dialogue with God, touches the mystery of sin unpunished and judgment withheld. — God announces a marvel: the Chaldeans as a conquering power, godless and irresistible. — The Prophet finds his mystery intensified by this answer: how can righteousness use godlessness as an instrument to punish evil that is less than its own?

II

This full statement of the problem is emphasised by the Prophet's retiring to his watch-tower [compare *Isaiah* xxi. 6 and note on page 1571] to await the Divine answer. — This solution is conveyed under the gradually elaborated image of intoxication: the haughty bearing of the Chaldean is no more than the reeling of the drunkard that goes before his fall. (See note on page 1536.) This coming fall is suddenly presented in the Doom or Taunt Song of the delivered peoples.

Doom of the Chaldeans [in five lyric woes alternating with Divine word of denunciation: compare note to *Isaiah* xiii. 1 on page 1570].

The first four stanzas express the overthrow of the haughty Chaldeans under four different images. (See note on page 1536.) — 1. This unchecked career of the conqueror is a rolling up of usury: the exactor shall come. — 2. It is building a house of refuge from evil, only to find shame built into wall and beam. — 3. It is building a city by iniquity only to make a bigger bonfire to blaze abroad the avenging God. —4. It is making a neighbour drunk and enjoying his shame only to receive the drink of shame from God. — 5. The last woe is addressed to the foundation of all: trusting in dumb idols, whereas the living Jehovah is the World's Teacher.

III

A Vision Ode of Jehovah come to Judgment. The structure of the ode is a prelude and a postlude embodying the feelings of the Prophet as he beholds, while the body of the ode contains the vision itself. [Compare the structure of *Psalm* xxix.] The body of the ode consists of

Strophe: All nature convulsed with advancing Deity.
Antistrophe: Is it against nature that this advance is directed?
Epode: Nay, it is for the salvation of his people that God comes. [Compare *Psalm* cxiv.]

[Strophe and antistrophe, each sixteen lines; epode, eight lines; prelude, four lines; postlude, sixteen lines.]

iii. 2 and 16. *I have heard the report of thee and am afraid. . . . I heard, and . . . my lips quivered at the voice.* The *report, voice,* refer to the voice speaking what makes the body of the ode. What exactly is this voice? Not (*a*) that of God, or the Celestial Hosts, or such voices as speak the passages of celebration in doom songs, because of the line, *They came as a whirlwind to scatter me.* (*b*) Nor is the ode spoken by the congregation of Israel (so Farrar), which would make actuality and not vision, and leave no place for the uncertainty of the postlude. (*c*) The voice seems to be that of Israel in vision. This makes possible the mixed feelings of the postlude. The intervention of Deity is only in vision, yet thus made so realistically certain that the Prophet, in the postlude, trembles with faith: that he should feel at rest waiting for the invading Chaldean [*when he that shall invade . . . cometh up,* etc.]: at rest, because, *though the fig tree shall not blossom,* etc., the Prophet [through this vision] can exult in his God. — *Revive thy work in the midst of the years:* a reference to the *though it tarry wait for it* of **ii**: the Prophet prays God to intervene before it be too late.

Page 724, footnote. *Set to Shigionoth:* A musical direction, the meaning of which is lost.

Notes to Zephaniah

This is the simplest and most typical example of the 'doom form' of prophecy, presenting the familiar topic, the Day of the Lord, in a Divine word of denunciation and threatening [here presented as prose] interrupted at intervals by lyric passages seconding, celebrating, or otherwise dwelling upon successive points in the speech of Deity. [Compare page 1531.] The prose passages are in the first person, and may be read together as a unity apart from the interrupting lyrics. See Introduction, page 1426.

The whole is continuous, but as regards subject-matter falls into three natural divisions.

1. Judgment beginning at Jerusalem and sweeping over the different quarters of

the city (The Mortar, etc.). — 2. Judgment spreading outside to the nations, from the Philistines to Nineveh as a climax. — 3. Beyond the judgment a restoration: the nations fearing Jehovah, Israel with its restored exiles a blessing among the peoples.

Notes to Haggai and Zechariah

It is natural to consider Haggai and Zechariah together. [That is, *Zechariah* chapters i–viii of the biblical arrangement.] They are fellow workers in the great work of rebuilding the Temple after the Return from exile. Their prophecies make a series arranged in the same methodical way, each with an exact date and introduction. See Introduction, pages 1426–8.

Haggai

The book is a series of four Prophecies to the Builders of the Temple: each exactly dated.

I. The hard times suffered by the community connected with their caring for their own houses before giving themselves to the building of the Temple. — II. Depression at the sight of the restored Temple combated: the latter glory shall be greater than the former. — III. An analogy: the touch of pollution defiles, the touch of holiness does not make holy: their two months' zeal has not yet brought the blessing, but it shall come. — IV. Zerubbabel shall be the signet of God [the position forfeited by Jehoiachin (or Jeconiah): *Jeremiah*, chapter xxii. 24–30].

Zechariah *

i. 1–6

A brief Prophetic Manifesto: putting the new prophecy in the position of the prophecy before the exile.

i. 7–vi: The Sevenfold Vision

This Sevenfold Vision is in form the most elaborate of all vision prophecies. The form consists in (1) what may be called an Enveloping Vision [of horsemen, or horses and chariots, who move to and fro in the earth (*Job*, chapter i. 7) as ministers of God's will]: this is brought into prominence at the opening and the close, but also remains throughout in the background. (2) Against this background of powers for carrying out what Jehovah ordains we have, like dissolving views, a succession of seven Emblem Visions, foreshadowing the great things God has in store for recovered Israel.

For the detailed exegesis of the prophecy, care must be taken to keep distinct the different 'angels' who appear.

(*a*) The Interpreting Angel: always denominated *the angel that talked with me*. Note that he is the speaker at the close of the vision: *And the boy went forth, and sought to go that they might walk to and fro through the earth: and he* [the Lord] *said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he* [the Lord] *upon me* [the Interpreting Angel] . . . *Behold, they that go toward the north country have quieted my spirit* [satisfied the Lord's vengeance: compare *Ezekiel*, chapter v. 13] *in the north country.*

(*b*) The Angel Horseman (also called, *the man . . . among the myrtle trees*), and his band of angelic horsemen, who are the ministers of the Lord's will. In the Opening of the Vision his band report to him; he passes on the report to the Lord; the Lord's answer comes to the Interpreting Angel.

(*c*) The Angel of the Mission in section 2. He is called *another angel*, and speaks to the end of the section, describing the mission on which he has been sent to comfort Jerusalem. Sometimes he uses *oratio obliqua*, at other times the actual words of Deity: the latter I indicate by double quotation marks.

(*d*) The Angel of the Lord in section 3, who presides throughout the trial of Joshua. With the usual avoidance of giving form to Deity, the vision introduces this as

* That is, the biblical *Zechariah* i–viii. See page 1414.

the nearest visible approach to Deity itself: hence he is once referred to as *The Lord*.

When once the form has been caught, the successive emblems are not difficult to interpret. An appendix describes the crowning of Joshua by Zechariah in the spirit of the revelation thus made concerning him.

Opening of the Vision. Angelic horsemen are at hand as ministers of Jehovah's will upon earth. They report the whole earth quiet. Appeal is made to the Lord to delay no longer his mercy upon Jerusalem: a favourable answer is returned. — *First sign:* Horns symbolise the oppressors of Israel, Smiths the power that shall put them down. — *Second sign:* A Measuring Line to measure Jerusalem: but the Angel of the Mission tells how Jerusalem shall grow beyond all measuring. — *Third sign:* The High Priest Joshua on trial before the Court of Heaven: his adversary [*Job*, chapter i. 6] is rebuked, and Joshua clothed with rich [? priestly] apparel; a crown is added, and he is granted the [priestly] place of access. Finally he is made a sign of the 'Branch' of prophecy. [So the epilogue interprets.] — *Fourth sign:* the Golden Candlestick, and promises to Zerubbabel that this supreme element of Temple ritual shall be completed by him. — *Fifth sign:* Olive trees and Spouts feeding the golden candlestick: interpreted of the Sons of Oil that stand by the Lord of the whole earth. [From the position of this sign following the two preceding ones the interpretation will naturally be that the eternal sources of divine inspiration are granted to High Priest and Prince: they are thus joined together by the epilogue.] — *Sixth sign:* The Flying Roll or Curse purging wickedness out of the land. — *Seventh Sign: the Ephah and the Talent:* Measures and Weights as symbol of the traffic that is considered as the anti-devotional spirit: compare such passages as *Zechariah*, chapter xiv. 21; *Zephaniah* i. 11 (margins in both cases). These pass out of the holy land and are enthroned in Babylon as their natural home. [Beginning of the idea of Babylon as symbol for the 'world' in opposition to the 'church.'] — *Close of the Vision.* The ministering horsemen, with the addition now of chariots, carry out the divine mandates. — *Epilogue:* The Vision being over, Zechariah acts upon it in solemnly crowning the High Priest Joshua as of co-ordinate rank with the prince Zerubbabel in the new dispensation. He is proclaimed 'the Branch.'

vii–viii

This prophecy is of the form that may be denominated the 'inquiry and response.' A deputation has raised the question whether certain fasts ordained in memory of the calamities of the siege [*Jeremiah*, chapter xli. 1–3; lii. 4, 6, 12] need be observed now that the exiles are restored. The prophet's elaborate response falls into four sections. [Note Zechariah's tendency to connect the new prophecy with the historic stream of prophecy; and compare throughout *Isaiah*, chapter lviii.]

I. The prophet emphasises the moral principle underlying the ceremonial: it is not the fasting itself which is the Divine element in such institutions. — II. He appeals to the *former prophets* in Judah's time of prosperity: citing an oracle that exalted judgment and mercy: neglect of these was what brought the doom. — III. He appeals to *the prophets which were in the day when the foundation of the house of the LORD of hosts was laid:* he cites five of their oracles of salvation and enlarges upon the theme. — IV. Then only does he give his own formal prophetic response to the question raised. The fasts commemorating the troublous times shall be feasts of gladness: love truth and peace. Two more oracles are added of glories to come for the people.

[Note. A characteristic of all this era of prophecy is multiplied repetitions of such formulæ as *The word of the Lord came to me*, etc. These are parenthetic, and must not be allowed to disturb the argument. I have distinguished by double quotation marks the actual oracles quoted from the comment.]

Notes to Anonymous Prophecies

The reasons for so classifying the remaining prophecies have been given in the Introduction, page 1414.

The King of Peace

See Introduction, page 1428. This is in the 'doom form': a divine speech of promise and threat, interrupted at intervals by lyric passages celebrating the theme. [Compare page 1531.]

1. Peace against external foes: hostile nations smitten, the king entering in peaceful triumph: he is garrison to his people, and the glorified people are the weapons of his war. — 2. Peace within: no false gods or false shepherds, but all strength and deliverance is from him; the oppression of the violent is at an end.

ix. 13. *I will stir up thy sons, O Zion, against thy sons, O Greece.* Great difficulties have been felt in reference to this passage, as implying a prominence of Greece which would point to a totally different age from what the rest of the prophecy would suggest. There seems great probability that the words *against thy sons, O Greece,* are a later gloss. In particular, Professor Kirkpatrick points out how they obscure the image in the word *stir up,* which is regularly used of brandishing a weapon: he makes the passage read thus:

For I bend Me Judah for a bow,
Lay Ephraim on it for an arrow;
Wield thy sons, O Zion, for a spear,
And make them as a hero's sword.

xi. 1. *Open thy doors, O Lebanon.* This is one of the lyric interruptions. It must not be understood as a poetic description of an invader's progress, but as poetic imagery for the idea of violence overthrown. The *shepherds* are the *shepherds* of x. 3 [*Mine anger is kindled against the shepherds,* etc.]: there is no connection with the Shepherd prophecy that follows.

The Withdrawal of the Divine Shepherd

This prophecy has been variously interpreted. The key to the exegesis seems to me this: in the command *Feed the flock of slaughter* the expression *flock of slaughter* is proleptic. Thus the meaning is not that Israel is *described* as a flock of slaughter, and the prophet commanded to feed them, which commission he executes in what here appears as II. The meaning is rather that God hereby *pronounces* Israel a flock of slaughter, which shepherd and buyer devote to that purpose without compunction. The prophet accepts the Divine decree with the words, *So I fed the flock of slaughter: verily the most miserable of sheep.* (Compare *Jeremiah* xxv. 17.) II is a distinct emblem.

As so understood, the whole makes a Threefold Emblem, the emblems symbolising in different ways the Withdrawal of the Divine Shepherd. See the summary in Introduction, page 1428.

I. The Flock of Slaughter.
II. Graciousness and Union.
III. The Foolish Shepherd.

I. God pronounces Israel a flock for slaughter: the Prophet accepts it as such with contemptuous pity. — II. The Prophet [representing God] seeks to feed the flock of Israel with Graciousness and Union as symbols of his mode of shepherding. In vain: he breaks both these staves, and withdraws from his task, receiving for hire the price of a common slave [*Exodus* chapter xxi. 32]. III. The Prophet assumes the position of the worthless shepherd who preys upon the sheep. He is thus a symbol of the worthless rulers to whom Israel is left now their Divine Shepherd has withdrawn. Compare *I Samuel* viii. 11.

xi. 8. *And I cut off the three shepherds in one month.* In the absence of clear date marks to this prophecy it becomes impossible to suggest any satisfactory explanation for this historic allusion. — *So they weighed for my hire:* Who are the *they?* In the condensed thought of an Emblem this is left vague: the general idea seems to be as if God negotiated with the rest of the world to keep one nation for his own peculiar people. — *And I took the thirty pieces of silver, and cast them unto the potter, in the house of the LORD.* Compare xiv. 20: *The pots in the LORD'S house shall be like the bowls before the altar:* the two passages seem to suggest some receptacle for rubbish made of common potter's ware, a Temple wastepaper basket, so to speak.

Three Prophecies of the Siege

I have so classified this prophecy, although it is true that its second division contains no specific mention of the siege of Jerusalem. But this designation is justified by several considerations: (*a*) the position of II between I and III with neither of which however it is sufficiently connected to form a unity; (*b*) the detail, *two parts therein shall be cut off and die, but the third part shall be left therein*, in comparison with the detail of III, *half of the city shall go forth into captivity, and the residue . . . shall not be cut off*, neither of which expressions must be understood literally; (*c*) by the general thought of all three, judgment, deliverance, purification. (*d*) It is true that this section II speaks of a land and not a city; but the association of Judah with Jerusalem in the references to the siege is a distinctive mark of I and III. For the spirit of the whole see Introduction, page 1429.

I. The Fountain for the House of David.
II. The Smiting of the Shepherd and the Scattering of the Sheep.
III. The Judgement and the Age of Holiness.

I. Wonderful deliverance of Judah and Jerusalem from the foe: associated with a penitential return to the Lord, and a wonderful spiritual deliverance, extending as a climax even to the false prophets. — II. Judgment on the Shepherd: the sheep are scattered, the remnant purified. — III. Once more, judgment of the siege, deliverance, and restoration to holiness.

xiv. 4. *The mount of Olives shall cleave in the midst thereof*, etc. The idea seems to be a deliverance recalling the marvels of past deliverances: the cleaving of the Mt. of Olives to afford escape in the last extremity is like the dividing of the Red Sea under the Egyptian pursuit; so the expressions *not day, and not night; at evening time there shall be light; one day which is known unto the LORD*, recall the staying of the sun and moon for Joshua.

My Messenger (*or* Malachi)

For the matter and general spirit of the whole see Introduction, page 1430.

Malachi is cast in a dialectic form almost peculiar to itself: brief discourses on texts which appear as interruptions from a supposed adversary, and which therefore come not at the beginning but in the course of the argument. [The interrupting words I distinguish by italics.] The whole falls into the usual seven sections: six of these discourses with interrogatory texts and a conclusion. The conclusion and the middle section are prophetic pledges of the Messenger to come.

I. A message to God's chosen people. They doubt his love: what better proof could he give than his original choice of them? — II. A message to priests. These, who should be the Lord's messengers, pollute his altar by offering contemptible gifts such as they would never present to the governor; it is the Gentiles who hold Jehovah in honour. The message [*commandment*] is that God curses their blessings [*Joel*, chapter i. 14]; and in so doing God is keeping, not breaking, his covenant with Levi. — III. A message to Judah. Judah has betrayed the wife of his youth in marrying the daughter of a strange God. [The meaning is not that Jewish wives were divorced to make these foreign marriages, but that marrying within the nation was like a wife provided by God himself for each Israelite: to marry abroad was thus a sort of adultery.] — IV. A message to the people: they weary God with their impatience for the judgment: the Messenger of the Lord shall indeed come suddenly, but who may abide the judgment he brings? — V. A message to the whole nation: they are robbers of their God. Let them bring the whole tithe, and see whether this will not bring a blessing such as they will be unable to contain. — VI. A message to the people: they are stout murmurers against God, crying that there is no profit in serving God, and that it is the wicked who are happy. But a Book of Remembrance is kept, and a day shall dawn which shall discern between the righteous and the wicked. — VII. Conclusion. The original message of Moses [*Deuteronomy* chapter xviii. 15] shall be fulfilled: Elijah the Prophet shall be sent to heal national disunion before the great and terrible day comes.

i. 11. *For from the rising of the sun even unto the going down of the same my name*

great among the Gentiles, etc. Compare such passages as *Daniel*, chapter iii. 29; iv. 1–3, etc.

ii. 15. *And not one hath done so who had a residue of the spirit.* As the returned exiles are denominated 'the remnant' (*Haggai*, chapter i. 12, 14), so the spirit of the restored religious nationality may be called 'the residue of the spirit.'

iii. 16. *Then they that feared the* LORD *spake one with another.* The connection is probably this: the words in quotation marks are the desponding thoughts of the righteous which led them to condole with one another; and the Lord hearkened to this complaint, etc. Another interpretation makes the *speaking one with another* a protest against what has preceded; but the first is more in accord with the general drift.

Notes to the Psalms

For the *Psalms* as a whole see Introduction, page 1431; also the General Notes on the Metrical System of Scripture (page 1517), and that on Metaphor Direct (page 1534).

Book I

i

Prefatory Psalms. There are suggestions of a design on the part of the compilers of the Book of Psalms to introduce important sections of it by prefatory Meditations. The prelude to the whole collection is a beatitude for the life of meditation on the Law. The so-called Egyptian Hallel (cxiii–cxviii) is preceded by two acrostic psalms (cxi, cxii) of identical structure, celebrating the one the works of the LORD and his goodness to his people, the other the blessedness of him who lives in the fear of God. The final Hallelujah Anthem (cxlvi–cl) is similarly preceded by an acrostic meditation upon Jehovah's glory and graciousness. It might almost seem that the most elaborate of all alphabetical poems, psalm cxix, was intended in the same way as preface to the lengthy collection of 'Songs of Ascents' (cxx–cxxxiv). But this is such a colossal product of devout ingenuity that I have not ventured to treat it as other than an independent psalm.

Psalm i celebrates the contemplative life, occupied in meditation upon Divine law, in contrast with the worldly life that lays itself open to influences of evil. The theme is developed by an exquisite piece of contrasted imagery: the rooted tree, passing through its ordered course of foliage and fruitage, and the empty chaff carried round and round by forces outside itself. [Strophic Structure: *2, 3, 2* in strains.]

ii

The motive of psalms ii and cx is Jehovah's King, mystically anointed to subdue and reign over the kingdoms of the whole earth. Of a similar spirit is psalm lxxxvii, which celebrates Zion as the mother of the nations, who seek to be enrolled in her records of citizenship. This contrasts with the other conception of kingship, for which psalms lxxxix and cxxxii are the chief expression: here the king, though exalted in the eyes of the external world, is still the king of Israel only. Between these two conceptions of kingship possibly a link may be found in psalm lxxii, which seems to celebrate not so much an individual monarch, as a 'dynasty of righteousness,' king and king's son succeeding one another to the end of time. The rise from the idea of monarchy over Israel to that of universal or Messianic rule is parallel with the widening in the conception of Jehovah: first (compare cxiv) as specially the God of Israel, finally as creator and ruler of the universe. The latter is the special point of the Festal Hymns (xxxiii, xlvii, xciii) and Anthems (xcv–c, cxlv–cl).

Psalm ii first applies antistrophic form to the contrast between the busy schemes of the earth kings, uttering words of defiance, and Jehovah's distant scorn, with the fiat establishing HIS KING. Then, in a quieter rhythm, this Anointed King speaks the decree of his appointment (strophe), and (antistrophe) advises submission while there is time. [Structure: Antistrophic Alternation: *4a2b; 4a2b; 8, 8.*]

iii

Dramatic Monologues. The essence of dramatic movement is a change of outward circumstances: as when an opening state of splendour is converted by the plot into tragic ruin, or a developed perplexity of external conditions resolves into a happy ending. Such a dramatic change may be conveyed within the compass of the briefest lyric poem. This may be appreciated by reading together three such psalms as lxxvii, cxliii, and vi. In all three we have trouble finding relief. The situation is identical in the first two: a sufferer finds support by thoughts of God's great works in the past. But in lxxvii the story is told, not presented: *And I said, This is my infirmity*, etc. In cxliii the situation is presented in the cries of the sufferer; here, however, there is no change suggested in outward circumstances, the speaker only comforts himself with thoughts of God. But in psalm vi, after two stanzas of complaining distress, there is a change of tone which implies that the situation of trouble has been converted into deliverance: the monologue makes a complete dramatic movement. Such dramatic psalms make an important division of the psalter: as examples the reader may study together iii, vi, xii, xxii, xxviii, liv, lvi, lvii, lix, lxix, lxxi, cxxxix. Sometimes the dramatic break is brought out with startling suddenness; in xxii, lvii, the change is made in the middle of a sentence. In cxxxix the transition is gradual: the burden of Divine omnipresence has filled the first half of the poem, culminating in the thought of its extending back in time to infancy: with this recollection of the protection that hovered about the helpless embryo there isa turn in the feeling of the speaker, which gathers strength, until at last the protest of the opening lines has been converted into ardent aspiration. In psalm xxxi the transition from trouble to deliverance is twice presented, with beautiful variations of detail. Another instructive comparison for the dramatic monologues is psalm lxxiii: there is here a trial of faith which almost broke down and yet was saved at the last, but the story is narrated, not presented.

In **psalm iii** the presentation of trouble resolving into peace is applied to the daily drama of Night succeeded by Morning. To the devout soul the approach of night may well bring weariness and oppression, only softened by sweet sense of protection and the thought of leaving all to God. With morning comes sudden accession of vigour, feelings of triumph, and faith to encounter once more the struggle of life. [Structure: antistrophic in strains: *4, 4.*]

iv. This is an Evening Prayer. The poet addresses himself to prayer in memory of the past — he takes sides with God against the men of vanity — he would purify his heart with silent devotion, expressed in ordered sacrifice — the depression of night calms into joyful trust. [Strophic structure in strains: *1, 2, 2, 3.*]

v. A Morning Prayer. Morning brings energy for renewing the struggle of life: to the biblical poet this struggle of life embodies itself in contest with visible foes; devotion takes sides with God, and makes appeal for the overthrow of the evil. [Antistrophic interlacing in strains: *3, 4; 3, 4.*]

vi. A dramatic psalm: see on **iii.** The dramatic break presents a sudden Answer to Prayer. [Stanzas of strains.]

vii. A Vision of Judgment: the theme developed in elaborate antistrophic form. There is a strophe of appeal, followed by a second strophe protesting innocence; the first antistrophe carries the appeal forward to a vision of Jehovah descending to judge the nations, the second antistrophe renews the protest of innocence before this visionary tribunal. Then, in a calmer rhythm, we have a celebration of the judging God, answered by a description of the judged sinner. A doxology concludes. [Antistrophic interlacing (in strains): *2, 3; 2, 3* — followed by simple antistrophy (in couplets): *3, 3* — with conclusion.]

viii. The interpretation of this psalm has already been discussed in the note on the Envelope Figure (page 1523), and again in the note on Direct Metaphor (page 1534). — The thought is of Man as God's Viceroy over the Universe (*Genesis*, chapter i. 26–28): the Architect of the mighty heavens has appointed Man, a mere babe in comparison with the world over which he is set, to be his representative, governing God's creation and subduing his adversaries. The marvel can find relief only in fresh adoration. [Enveloping couplet and four quatrains.]

ix–x

Acrostic Psalms. A certain number of the psalms (ix–x, xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv) are termed 'Acrostic,' because there is traceable in them an alphabetical succession in initial letters of verses. It is a great omission on the part of the Revisers that this alphabetical structure is not kept up in the translation, as it is (for example) in the translation of the Golden Treasury psalter. As a rough substitute, I have in the text of this edition inserted English initial letters in the margin, to keep the reader (so to speak) in an acrostic frame of mind while he follows the movement of the psalm. There is nothing in such acrostic structure that is inconsistent with the highest poetry. As a river flows with stronger current between confined banks, so powerful emotion may express itself in the most artificially restricted forms: this is obviously the case in early lyrics, in which dance evolutions reflect themselves in confining metrical symmetries, and a similar effect may be produced to a purely reading age by the alphabetical arrangement. — In psalms xxv, xxxiv there is a departure from the usual order of the Hebrew alphabet (suggested in my initial letters), the variation being identical in the two psalms. Possibly the order of the Hebrew alphabet may have been less fixed than is the case with our own; more probably, the variation is intentional, and is a sort of author's signature. — In the case of ix–x the irregularity (see in text above) is so great that some commentators suppose an insertion from another poem, or that we have only a first sketch, not completely worked up into final alphabetical shape. Some of the lesser irregularities may be due to corrupt text; but the main peculiarity is suggestive. It consists in the fact that a number of stanzas (see pages 752–3) are without the proper initials, while the alphabetical succession, when it resumes, is found to have omitted the middle letters of the alphabet. But this corresponds with the structure and thought of the poem: the acrostic effect disappears where the psalm passes into sextets and remonstrance, and is resumed where it returns to quatrains and triumph.

Dramatic Anthems. Under this technical description I include a group of psalms, few in number (ix–x, xxvii, lxxxv, cxliv, and perhaps cviii), but of great interest to the student of literary morphology. They exhibit a peculiar combination of dramatic movement with the lyric form of anthem. They are so far dramatic that they present a dramatic transition from trouble to relief. But they differ from the dramatic psalms (see on iii) in an important particular. In the nature of things, dramatic movement, which actually presents and not merely describes, can never go backward in time: yet these poems commence with the deliverance, then deal with trouble, and then again with deliverance. The explanation is the combination with dramatic movement of the lyric form of 'anthem': I use the term as a further elaboration of the 'hymn,' the purpose of which is to celebrate. These poems, then, commence with a lyric celebration of a deliverance; as one item in this celebration they then pass to a dramatic presentation of the trouble from which the speaker has been delivered, such, for example, as his actual prayer in his distress (hence the quotation marks); then the dramatic change of movement is made by a sudden return to the first tone of celebration. The triple structure is thus:

Lyric triumph of deliverance from trouble
The trouble dramatically recalled
The Triumph resumed.

In all cases the changes in structure are reflected in changes of rhythm. This type of structure is especially clear in psalm xxvii. After [antistrophic] monody of triumph the speaker passes to the presentation of his past trouble [stanzas with lead]: this dramatic recalling of the past is kept up until the effort becomes insupportable, and the singer returns to the opening tone [and rhythm] of triumph with the words, *I had fainted unless*, etc. — In lxxxv the nation celebrates [stanza with lead] return from captivity; then passes to dramatic presentation of that captivity in the form of prayer for deliverance [sextets]; then resumes triumph [stanzas with lead]. — In cxliv the Anthem form is in keeping with the 'mosaic' character of the poem. The stages are clear: triumph [quatrain with lead], the trouble presented in prayer for help [triplets with refrain], the triumph resumed in a *new song* [quatrains], the old refrain interrupting. The peculiarity of this example that the refrain of the dramatic portion invades the final triumph, making a momentary return to the past trouble — renders it a link between the other cases and that of ix–x, which is a complete duplication of the structure:

Triumph of Judgment
    The oppression dramatically recalled
Triumph resumed
    Oppression again recalled in different dramatic mode
Triumph finally resumed.

[Compare the way in which psalm xxxi duplicates the structure of the dramatic psalms: note on **iii.**]

ix–x. An Acrostic Anthem of Judgment: the essential structure has just been described in the general note. More particularly: Triumph in the general judgment of God is celebrated [in acrostic quatrains] — dramatic presentation of the oppression [sextet] in the sufferer's cry, changing in the last line to sudden relief — triumph [and acrostic quatrains] resumed — return to presentation of oppression [sextets, with acrostic structure dropped] in general remonstrance under trouble and appeal — triumph [and acrostic quatrains] resumed, at first in a more expectant appeal (*Arise, O God*), and at last in full celebration.

xi. In this Song of Trust a simple stanza of confidence in God interrupts itself at the end of a single line to rehearse indignantly the threats of the unbelieving: these threats are answered, rhythm for rhythm, with the thought expressed by a modern poet in the lines:

God's in his heaven,
All's right with the world.

The stanza of simple trust is then calmly resumed and concluded. [The form is Suspension: see page 1524.]

xii. Upon the sufferer's prayer against the men of vanity there breaks a Divine word of judgment: the blessedness of this Divine word is felt to be in itself a deliverance, and thus the poem may be reckoned among the dramatic psalms (see on **iii**). [Quatrains.]

xiii. A simple prayer in trouble: appeal and trust. [Quatrains.]

xiv. A rhapsodic picture of judgment. A world is displayed as totally corrupt; a stanza expresses the Divine astonishment at the blindness of the wicked; in the next stanza this very thought in the bosom of Deity is seen to reveal itself as panic spreading among the wicked on earth. A final stanza resolves the whole poem into a fancy picture, with a sigh that it might become a reality! Or this last stanza may be a postscript: compare li, cxxx, cxxxi. [Triplet stanzas.]

xv. This is a variant on the first part of psalm xxiv (see note), enlarging into a meditation what is there an anthem. [Structure: modified envelopment: see page 1523.]

xvi

The simple couplet of introduction opens the two elements of the thought:

Preserve me, O God:
For in thee do I put my trust.

A strophe develops the idea of trust in a solemn consecration to the cause of God and his saints; the antistrophe expresses confidence and joy in the sense of a preservation that shall extend beyond Sheol itself. [Antistrophic in strains (5, 5), with introduction.]

The great difficulty of the psalm is the question whether its concluding lines are to be read as implying an immortal life beyond the grave. A strong presumption against such interpretation is the doubt about the very existence of such a conception in the poetry of the Old Testament; only a few ambiguous or obscure passages are claimed for it, while the constant trend of Hebrew thought is to look to long life in this world, and again to life renewed in posterity, as the supreme blessings. In the other two notable passages of the psalms where the topic is approached I have decided for myself against an allusion to immortality (see notes on xlix and lxxiii). In the present case it is less easy to come to a decision: if a future life is not implied, what can the meaning be? for the suggestion of mere preservation from death seems obviously insufficient. It must be remembered, however, that 'life after death' covers two very different conceptions. One is the modern conception of a new spiritual existence commencing with the death of the body; this is so fundamental

and revolutionary a faith that it is difficult to believe any people could hold it without its being prominent in their literature. But the phrase covers another conception which was almost universal in early ages — the idea that our present existence does not come entirely to an end with death; as the dead body takes time to crumble into dust, so the soul passed into lower stages of consciousness, as to the end of which imagination seldom explored. This conception often appears in *Job;* and one passage of this poem may be placed side by side with psalm xvi for the sake of contrast:

And thou destroyest the hope of man;
Thou prevailest for ever against him, and he passeth;
Thou changest his countenance and sendest him away;
His sons come to honour, and he knoweth it not;
And they are brought low, but he perceiveth it not of them;
Only for himself his flesh hath pain,
And for himself his soul mourneth.

With this picture of half existence and blind misery for the prevailing conception of the grave, we can appreciate the poet of the present psalm, and his faith that with God at his right hand he will descend without terror into corruption itself, confident in the paradox that even thence will be found a path of life, — nay, the presence of God in that region is itself sufficient to make pleasures for evermore. — Compare Job's struggles at times for a similar faith (Introduction, page 1494).

xvii

This Prayer [in quatrains] combines personal consecration to the cause of righteousness with a cry for the vindication of this cause against its enemies, the connecting link being a purifying visitation of God, in virtue of which the psalmist dares to appeal on the ground of equity for his vindication. — *I shall be satisfied, when I awake, with thy likeness.* A modern reader must be very cautious not to put into such expressions as this the New Testament conception of the resurrection from death. (On the general subject compare note to the previous psalm.) I understand the clause *when I awake* as an example of Direct Metaphor, though of a kind less distinct than those enumerated in the note on that subject (page 1534). It may be compared with another phrase of frequent occurrence in biblical poetry, *in the morning:* both rest upon the concealed imagery of night changing to day to express a sense of trouble and its passing away in deliverance. In its fullest expression the image may be seen in such passages as these:

Weeping may tarry for the night, but joy cometh in the morning (*Psalm* xxx. 5)
At eventide behold terror, and before the morning they are not: this is the portion of them that spoil us, etc. (*Isaiah,* chapter xvii. 14)

and the whole spirit of *Isaiah,* chapters viii, ix: the people who walked in darkness seeing great light. In the more subdued form of metaphor, it may be traced in these passages:

The upright shall have dominion over them in the morning — (*i.e.* when the doom is fallen, and the crisis is past: *Psalm* xlix. 14)
I will sing aloud of thy mercy in the morning — cause me to hear thy lovingkindness in the morning (*Psalms* lix. 16 and cxliii. 8). Compare psalm xc. 14.

How entirely the idea of night and morning can be identified with the crisis of doom is seen in such passages as these:

At daybreak shall the king of Israel be utterly cut off (*Hosea,* chapter x. 15)
If they speak not according to this word, surely there is no morning for them (*Isaiah,* chapter viii. 20)
The morning is come on thee (A.V. rendering of *Ezekiel,* chapter vii. 7).

With this accepted metaphor of morning for the interposition of providence and assertion of the cause of right, we may paraphrase the last two lines of psalm xvi: *I shall yet again trace the hand of God in the vindication of right; I shall be satisfied, when I have passed*

through the cloud of trouble, with a resemblance of Divine order in the course of events. The antithesis of the last stanza is not between the end of the wicked and the end of the righteous; but between the secular ideals of the enemy (mirth of life, and treasure to leave their children when they die), and the psalmist's spiritual ideal, the vindication of right.

xviii. This is a magnificent ode [in strophic structure : introduction, conclusion, and three unequal strophes]. After the introductory ejaculations of triumph, the first strophe pictures the deliverance: at the prayer of the afflicted one all nature is convulsed as the Almighty rushes to the rescue. The second meditates on the principle involved: with the deliverance of the speaker the whole cause of the righteous has triumphed. The third extends this triumph and the confidence it produces to the whole past and future.

xix. Antistrophic form is here applied to the antithesis (it might almost be called an apposition) between the revelation of God in the Heavens above and in the Law within. The question whether the author of this poem in its present form incorporated a lyric of an earlier age cannot affect the literary unity of the whole. The union of the two ideas has impressed the most diverse thinkers of diverse ages. Zoroaster has it (*Yasna,* xxxi. 9):

> *He who first planned that these skies should be clothed with lights,*
> *He by his wisdom is creator of Righteousness, wherewith to support the best mind.*

It was a saying of the German Kant that the starry heavens above and the moral law within him were the perpetual wonders to his soul. So Wordsworth, addressing Duty:

> *Thou dost preserve the stars from wrong;*
> *And the most ancient heavens through thee are fresh and strong.*

In a modified form the same combination inspires the companion psalms ciii, civ, which celebrate the God of the world within and the world without. For the device of setting two contrasted thoughts side by side without any connecting words, compare psalms xxxvi and cxxvii. — More in detail: we have first the general revelation of the heavens, wordless but extending their sphere (image of the measuring line) over the whole earth; then this specialises to the sun as the chief figure in this world-wide revelation; again, there is general celebration of the Law of the Lord, and recognition of its special function to warn against sin: a conclusion dedicates the whole meditation to God. [Antistrophic interlacing (in lines): *8, 6; 8, 6:* with conclusion.]

xx–xxi. An Antiphonal War Anthem: compare psalms lx and cviii. The first part gives the prayers of King and People before the battle [Strophic structure in strains]: the second the thanksgivings after the victory [Antistrophic in couplets: *7, 7*].

xxii. One of the most magnificent of the dramatic psalms: compare note to **iii.** [Three stanzas of eleven strains each.] 'Forsaken of God' is the starting point: the first stanza contrasts the holy God, enthroned upon the praises of past deliverances, and the sufferer, a mere worm, whose forsaken lot increases the scorn of his foes; yet the same God has been his protector from his helpless infancy. — With the second stanza the trouble intensifies: the thought alternates between external foes (with a massing of imagery from wild beasts and robbers) and internal trouble (all expressions of bodily collapse massed together): the stanza quickens to a cry in the very agony of crisis, and then in the middle of a sentence the shout of deliverance is heard. — The third stanza calls for universal rejoicing: from the psalmist himself, from the meek, the seekers after the Lord, the kindreds of the nations, those in the vigour of life, the dying, the very shades, and the succession of these on earth to all generations. — *They pierced my hands and my feet.* Cheyne understands of dogs biting. Or it may be of robbers binding their victim; so in cv: *his feet they hurt with fetters.*

xxiii. In this most popular of sacred lyrics the thought of Jehovah's protection is developed, first by the single image of the shepherd and his flock, expanded in detail; then by a rapid succession of images: the plentiful supply of food in spite of a blockading enemy, the hospitable feast with its wine and anointing, and (perhaps) the stream of goodness following the singer through the desert of life. [Structure: modified envelopment, see page 1523.]

xxiv

Anthems for the Inauguration of Jerusalem. Five anthems may be traced in the psalms as fitting into the historic account of the Inauguration by King David of the newly

captured fortress of Jerusalem. Compare in *II Samuel*, chapter vi, the description of the military and choral procession.

> And David went and brought up the ark of God from the house of Obed-Edom into the city of David with joy. And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed an ox and a fatling. And David danced before the LORD with all his might; and David was girded with a linen ephod.
>
> *Anthem: Psalm xxx.*
>
> So David and all the house of Israel brought UP the ark of the LORD with shouting, and with the sound of the trumpet.
>
> *Anthem at the foot of the hill: Psalm xxiv. 1–6.*
>
> *Anthem before the gates of the city: Psalm xxiv. 7–10.*
>
> . . . And they brought in the ark of the LORD, and set it in its place, in the midst of the tent that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.
>
> *Anthem: Psalm cxxxii. 1–9.*
>
> . . . So all the people departed every one to his house. Then David returned to bless his household.
>
> *Anthem: Psalm ci.*

The institution of a sacrifice and a sacred dance of unusual exuberance at the point where the procession had only moved six paces from the start is explained by the incident of Uzzah's violent death, which had made a tragic ending to the attempt three months previously to bring the ark to Jerusalem. In the interim David had made diligent inquiry as to the prescribed ritual for the escort of the ark (*I Chronicles*, chapter xiii. 12 and xv): yet commenced this second attempt with keen anxiety. The six paces were sufficient to signify that the ban was removed: hence the ritual of thanksgiving and vehement rejoicing. An exact anthem for such an occasion is afforded by psalm xxx: a sense of sudden deliverance and escape from impending death, and this just when feelings of immovable prosperity (through the capture of the impregnable Jerusalem) had been quenched by sudden withdrawal of the Divine favour (the matter of Uzzah's death). This identification finds some support in the traditional title of the psalm: *A Song at the Dedication of the House; a Psalm of David.*

The first part of psalm xxiv makes a suitable anthem to be sung on this occasion at the foot of the hill on which Jerusalem stands (compare: *brought up the ark*). The entrance of the ark was about to make the heathen stronghold the hill of Jehovah: the procession pauses to ask, Who is worthy to take part in this sacred inauguration? This identification is assisted by psalm xv, which is a variant to this second anthem. Both poems ask the same question: but psalm xv, a general meditation, phrases it in general terms, *Who shall sojourn . . . dwell?* whereas the anthem sung for this particular occasion at the foot of the hill has the natural expression, *Who shall ascend?* The independent meditation, moreover, naturally expands in fuller terms the answering description of moral purity as preparation for worship.

The central ceremony of this day of inauguration would be the anthem in front of the gates, and for this purpose the second part of psalm xxiv seems eminently suitable. The whole is a combination of military and religious ceremonial. The suggested anthem is constructed on a military basis (1) of a city summoned to receive a conqueror, and (2) of the phrase *The Lord of Hosts* as a watchword. For the latter note the prominence of the phrase in *II Samuel*, chapter vi (*the ark . . . which is called by the Name, even the Name of the LORD of Hosts . . . David blessed the people in the Name of the LORD of Hosts*). Part of the priestly host represent the Wardens within the city: the rest of the choir, with the army, call upon the ancient fortress to receive the King of Glory, and are answered from within by the challenge, *Who is the King of Glory?* They answer (avoiding the great Name) with other titles of Jehovah. The watchword has not been spoken, and the gates refuse to open. The summons is repeated, and the same challenge from within is heard: at last the watchword of *The LORD of Hosts* is shouted, and the ancient gates open, to receive the ark of Jehovah. The Jebusite city has thus become the City of Jehovah. It is sometimes urged that this anthem would suit any conquering expedition returning to Jerusalem. It would be appropriate enough for subsequent occasions as a repetition of the city's Inaugu-

ral Hymn: but for its first production no occasion could have such adequateness as this which constituted 'the City of David' as Jehovah's City.

Next, the history describes the bearing of the ark into the tabernacle temporarily provided for it by the king: here again there is an offering, and an anthem seems required. Nothing can be more suitable than the first part of psalm cxxxii: indeed it is difficult to imagine any other occasion to fit the words of that psalm. There is first the recital of David's anxious care and vows in reference to preparing a tabernacle for his God; then is suggested a search for the ark and the finding of it *in the field of the wood* (a translation of *Kiriath-jearim:* compare *I Chronicles*, chapter xiii. 5). Then follows a variant of the Levitical formula (compare *Numbers*, x. 36 and 33) for the journeys of the ark, a verse which appears in Solomon's Dedication of the Temple (*II Chronicles*, chapter vi. 41). Thus far is the anthem for David's Tabernacle: what follows is the addition made to it when the Tabernacle of David gives place to the Temple of Solomon. The second part of psalm cxxxii, like the first, consists of quatrain stanzas with a triplet lead; its matter follows *II Samuel*, chapter vii. 12–17, which associates the building of the Temple of Solomon with the promise made to him and his seed.

When the more public ceremonial is completed and the army dismissed, then, the history says, David returned to bless his household. A suitable form of blessing for the king's household on this day of inauguration is psalm ci: vows of purity are made by the king for himself, for his immediate circle, and for his administration of justice. Though the matter of the song would suit other rulers, yet the final line up to which the rest works as a climax —

To cut off all the workers of iniquity from the City of the LORD

could never have such appropriateness as for the day on which the Jebusite fortress had been inaugurated as Jehovah's own metropolis. Another link is: *Oh when wilt thou come unto me?* compare *II Samuel*, vi. 9: *David . . . said, How shall the ark of the LORD come unto me?* and *Exodus*, chapter xx. 24: *In every place where I record my name I will come unto thee and I will bless thee.* The reception of the ark had just made David's city a place where God recorded his name, in the sense of the passage of *Exodus*.

These suggested identifications mutually support one another. The objection that the matter of these psalms is in advance of the spiritual character of David's age seems to me an argument of very uncertain force. We have first to assign to David's age its literary products before we can determine its spiritual tone; and in received methods of such historical inquiry there has been, in the opinion of the present editor, far too little attention given to arguments based on literary form and structure.

xxiv. The two Anthems which make up this psalm have just been fully discussed. It may be added that those who object to the identification with the Inauguration of Jerusalem are burdened with the difficulty of explaining how such different lyrics come to be included in the same poem. Blunders of copyists must not be made the scapegoat too often. [The structure of I is antiphonal and antistrophic in strains: 3, 3. That of II is also antiphonal, and has antistrophic interlacing: summons, challenge and answer; summons, challenge and answer; each a single strain.]

xxv

Liturgies. A large number of the psalms are 'liturgical,' that is, associated with 'Divine Service': but four may be classified as complete Liturgies (xxv, xl, lxv, lxxxvi). The essence of a liturgy is that it combines different moods of devotion. In a modern religious service of the simplest kind a congregation of worshippers will stand to sing praise, will kneel in prayer, will sit to hear exhortation: three different moods of worship, reflected in different postures of the worshippers, succeed one another without connecting links, and the whole is considered to constitute a single act of worship. In the same way the psalms enumerated above lack the unity of thought which runs through other poems; but are found to convey in succession supplication, praise, confession of faith, and similar devotional acts: each psalm is a complete liturgy in itself.

The great type of the class is lxv. Here we find brief ejaculations of praise, of prayer, of penitence, in successive couplets. Then there is a larger space given to devout aspiration: the devotion which, in the middle ages, found satisfaction in a monastic life, expresses itself in the psalter in longing to dwell in the house of God. A larger group of verses meditates

upon the *answer in righteousness:* one expression for the Hebrew 'judgment,' our providence: the rule of God over the universe and its peoples. This constitutes an act of faith: counterpart to the creed of a modern liturgy. The psalm passes then into its final mood of adoration, celebrating the work of God in nature and the changing year, from the preparing of the soil to the crowning harvest and rejoicing pastures.

Psalm lxxxvi presents four moods of devotion: supplication with penitence, faith, praise, and again supplication. — Psalm xl has the three divisions of thanksgiving, faith, and supplication. (See note to this psalm for further discussion.) — Psalm xxv has the four divisions of supplication, penitence, confession of faith, and again supplication.

xxv. An Acrostic Liturgy, as described above. [Strophic structure in strains: *5, 6, 7,* and a final strain which may be a postscript.] — For Acrostic psalms, see note to **ix–x.**

xxvi. In interpreting this psalm account must be taken of the envelope figure (see page 1523) on which it is constructed: thus the three stanzas must be read in the light of the opening and close. The psalmist appeals to the Searcher of hearts: not in spiritual vainglory, but (as the last line makes clear) by way of preparation for public worship. Before the Divine examiner he is able to claim in the past and present his standing aside from evil, and he prays for the future. This makes a *washing of the hands in innocency*, by which he feels prepared for the service of God's altar. — Compare psalms xv, xvii, and cxxxix. [Structure: modified envelopment and three sextets.]

xxvii. This has been discussed in the note on **ix–x** and Dramatic Anthems. [Structure: the Triumph, antistrophic in couplets (*6, 6*) — the Trouble recalled, quatrains with couplet lead — the Triumph resumed in a brief echo of the first rhythm.]

xxviii. A simple example of the dramatic psalm: see note on **iii.** Personal trouble with cries for judgment on the wicked finds sudden relief. [Quatrains.]

xxix. This Song of the Thunderstorm is constructed upon the envelope figure: the opening and closing quatrains are subjective, conveying the feelings of the poet observer, first, as the signs of the coming storm move him to thoughts of the grandeur of God; then at the close, when he feels himself enveloped in the peace of God's protection. The intervening triplets are objective, and realise a thunderstorm, rising out of the waters, sweeping through the forests, dying away over the wilderness, and leaving a freshness which makes nature seem like a temple where all things are crying Glory. *The voice of the LORD* has made a crashing refrain for this body of the poem, seven times repeated. — *The LORD sat as king at the flood:* although the expression in the original is peculiar to the *Genesis* account of the Deluge, yet it seems impossible to see in this place an allusion to an historic event. The *flood* is either the *waters* from which the tempest arose; or it is an expression suggesting the *fountains of the deep broken up*, and the *opening of the windows of heaven*, which were an element in the description of the Deluge, and which threaten to recur in every furious tempest.

xxx. This has been discussed as one among the Anthems for the Inauguration of Jerusalem: see note on **xxiv.** [Structure: antistrophic alternation (in lines): *6, 6; 3, 3; 4, 4.*]

xxxi. This has been noted amongst the dramatic psalms (see on **iii**) as a variation by which the usual transition from trouble to relief is twice presented. It is thus a 'Twice-told Deliverance'; and there is a pendulum-like swaying between two thoughts which is a marked characteristic of Hebrew poetry. At first [in three quatrains] we have reiterated expressions of trust in trouble, with imagery from the rock, the house of defence, the fortress, the net; the relief [a single quatrain] appears as a *setting in a large place.* The rhythm then changes to triplets, and the trouble is expressed in an intensified form; the pendulum spirit of the whole extends to the swaying to and fro between suggestions of internal wasting and of external foes. With the burst of relief there is a return to quatrain rhythm [varied: *aabb* instead of *abbb*]; the imagery is that of the pavilion of peace and the strong city.

xxxii. Simple form [quatrains] conveys a simple experience of sin, confession, forgiveness. The close is a joyous trust: a Divine word of guidance is heard, and the psalmist bids listen submissively.

xxxiii

Festal Hymns. The distinctiveness of the hymn as a lyric type may be expressed by this formula: Given a certain mood of devotion, to find for it matter. Festal Hymns voice

the mood proper to any high feast day; I have so classified xxxiii, xlvii; with these may be read the Festal Anthems xcv–c, cxlv–cl, and the Festal Response lxvii. The characteristic form running through these is some alternation between words of praise and matter upon which the praise is to be founded. Thus in the present case there is an opening and closing stanza of praise; the intervening parts are antistrophic — the strophe celebrating Jehovah as God of the whole world, the antistrophe Israel as his chosen people. [Opening and closing sextets, enveloping a strophe and antistrophe of four quatrains each.]

xxxiv

Votive Hymns. The Votive Hymns of the Bible have all the same character: a personal is merged in a general thanksgiving. This is the character of the traditional Votive Hymns preserved in the historical books (*e.g.* of Hannah, *I Samuel*, chapter ii; of Mary and Zacharias, *Luke*, chapter i); the amount of matter these contain irrelevant to the special circumstances, which is often made an objection against their genuineness, is thus a regular feature of Hebrew thanksgiving. In the Book of Psalms the Votive Hymns are xxxiv, lxvi, xcii; and the succession (cxiii–cxviii) which makes the so called Egyptian Hallel, a sort of Votive Hymn-book. — In xxxiv the union of personal and general is effected in the simplest manner, by an antiphony between Solo and Chorus. After an introduction, the Solo leads off with personal mercies (*I sought the Lord, this and that man cried*, etc.): the Chorus generalises to *them that fear* the Lord. Then the individual experience is widened by the Solo into a lesson for the whole of life; this is generalised by the Chorus. More briefly then personal and general thanksgiving conclude the hymn. [Antiphonal and antistrophic (couplets): *8, 8; 8, 8; 4, 4:* with introduction. The psalm is acrostic (see on **ix–x**) and has the same acrostic peculiarity as xxv; viz. that one letter is omitted, and one repeated at the end.]

xxxv

Litanies. The term 'litany,' which I have used in the titles to psalms xxxv, lv, lxx, cxxix, is not to be pressed as denoting a distinct literary form; but the four poems have a suggestion of liturgical character in the combination of tones they successively exhibit. In all of them there is an interchange between humble prayer and fierce execration of the foe: this is, on the whole, more suggestive of public ceremonial than of private meditation. The movement of xxxv is especially well marked. It has three lengthy stanzas: in each there is a combination of prayer, execration, and vows. The first stanza starts in military imagery with a cry for succour from oppressive foes. This is succeeded by a burst of execration against the oppressor, military imagery blending with that of the wind and chaff, of the hunter caught in his own net. There is then a vow of praise. In the second stanza execration is modified into a picture of the enemy, and how they rewarded evil for good; there is again a brief cry for succour and vow of praise. The third stanza resumes the prayer for succour in oppression, military imagery now blending with ideas of mockery (all this change of imagery assisting the general character of the poem); there is an appeal for a judgment that will clothe the oppressor with shame and set the righteous shouting; another vow of praise makes the conclusion. It will be felt that this recurrent interchange between prayer, execration, and vow favours the description of the psalm as a public litany rather than a private meditation. [Structure: three stanzas of nine strains each.]

xxxvi. Here, as in psalm xix, antistrophic form is applied to an antithesis or apposition: in this case between the supreme realisation of evil in the wicked life, and the infinite good of Jehovah. First we have the wicked as he is in essence, and as he realises himself in a life of iniquity. Similarly, the antistrophe celebrates God in his essential attributes, and as the beneficent power of the whole created world. For conclusion, the psalmist looks to God as the source of all, and places himself under his lovingkindness; he separates himself from the wicked, and their judgment. [Antistrophic (in lines): *4 a, 5 b; 4 a, 5 b:* with conclusion.] — *The transgression of the wicked uttereth its oracle within his heart:* a powerful expression, turning of course on the idea of *oracles* as the utterances of God. There are three stages of moral decline: at first the sinner has to sin in the teeth of the remonstrances of conscience; then conscience is dead and he sins peaceably; there is a lower depth when conscience takes the side of evil, and its secret promptings replace the 'oracles' of God: evil has now become the sinner's good.

xxxvii–xli

There is plausibility in the suggestion that this group of consecutive psalms forms one of the psalters within the psalter: a collection of notable Psalms of Affliction and Deliverance, with the usual acrostic meditation by way of preface — in this case a meditation on the ways of providence in apparently granting prosperity to the wicked, and afflicting the righteous.

xxxvii. A gnomic Meditation, with acrostic structure. [For the latter, see on ix–x.] The doctrine of the insecure prosperity of the wicked, so difficult to faith in view of the facts of life, is supported by a *tour de force* of gnomic sayings woven together; the meditative poise of mind is kept even by reiteration of similar expressions — images of peace and a quiet mind, the wicked *cut down like a tree*, uprooted *that its place knows it no more*, *his day is coming*, *I have seen* . . . Where enumeration is so large a part of the thought, the acrostic structure is a distinct assistance: it suggests supporting truths recurring with the regularity of the alphabet. [Acrostic quatrains.]

xxxviii. In this prayer of distress antistrophic form is applied to present separately what in the psalms of trouble are usually mingled together: internal trouble — wounds, corruption, iniquity, burning, groans, throbs, a plague from which all flee — and external foes, before which the speaker is passive from consciousness of sin. He repents of his sin, but the foes pursue him because he is a follower of good. [Antistrophic (in strains): *10, 10*.]

xxxix. A struggle with despair. What in the first strophe the psalmist has been struggling to keep down is despair of life, which in a follower of God is equivalent to sin; in the antistrophe the trouble is too strong, and he breaks out: Let me know the worst. (Compare Job's wife: Renounce God and die.) — With a slight change in rhythm and thought, a second strophe places hope in God: the psalmist acknowledges God's righteous stroke, but it is consuming him (his punishment is greater than he can bear). The antistrophe pleads how at best man is but a sojourner, and for a respite before the end. (A very close parallel in *Job*, section 10.) [Antistrophic alternation (in strains): *4, 4; 3, 3*.]

xl. A Liturgy (see on **xxv**) in three moods: thanksgiving, confession of faith, supplication. In the first strophe deliverance from trouble has put a new song in the psalmist's mouth; the antistrophe contains the new song, which, like the votive hymns, mingles personal and general praise. — We then pass to a confession of faith. Here form becomes very important for interpretation. Antistrophic structure is modified by parenthetic enlargement, which plays so prominent a part in Hezekiah's Song of Thanksgiving (see page 1574). The creed so announced is the supremacy of praise over sacrifice and offering; it is a new faith, generated out of this experience of affliction and relief. Accordingly, while the antistrophic lines are putting the doctrine, the parenthetic clauses are bringing out the newness of the thought: how (by the affliction) the psalmist's ears were opened to a new conception, how he finds it in the law itself, how it has passed as a law into his very heart, how, finally, he cannot refrain his lips from this meed of praise. — The transition into the mood of perfectly general supplication indicates how entirely liturgical is the whole psalm. Here external and internal trouble are combined; a strophe of pleading is balanced by an antistrophe of execration; a refrain (enlarged as repeated) keeps the whole to the tone of supplication. [Antistrophic alternation (in lines): *6, 6; 4, 4* with parenthetic enlargements; *5, 5* with refrain, enlarging.]

xli. The common topic of trouble and relief appears in a new light: integrity of life, shown, for example, in goodness to the poor, brings deliverance even in the midst of punishment for actual transgressions. [Strophic structure (in strains); *3, 7, 2*.]

Book II

xlii–iii. I have already, in the note on Direct Metaphor (above, page 1535), discussed this poem, and expressed, not without doubt, the opinion that the local expressions at the commencement of the second stanza need not mean the actual exile of the speaker, but may be exile used as an image. The one positive element in the situation is exile from the house of God: the usual Hebrew thought of the devout life here appears on its elegiac side. The poem is made up of three stanzas, with a refrain: the words of the refrain are unaltered, but with the movement of the poem its thought seems to change. [Compare lvii.] The first stanza breathes unbroken despondency: we have trouble and longing, panting, thirst-

ing, tears, and taunts, with memories as a climax. With the opening of the second stanza the despondency deepens: when he would remember his God the psalmist feels himself, as it were, thrust away to an outermost distance; plunged deeper and deeper by some cataract, as the echo of its fall goes down. Just in the centre of the poem there is a faint break in the despondency: we hear of songs in the night, reproaches to the God who forgets the foe that is equally his own foe. From such reproach the third stanza rises to an appeal for judgment against the foes, who are then a *nation* opposed to God: the nascent hope has strengthened from songs in the night to the breaking out of light, and we regain the *leading* and pictured procession to the altar of God. The refrain can now be indued with a sense of pure hope. [Three stanzas of five strains each, with refrain.]

xliv. A National Elegy. I have already noted (page 1523) the beautiful effect of Diminution, by which the antistrophic stanzas of this poem diminish from five to four, to three, to two couplets, as a mode of conveying elegiac tone. National trouble is seen in the light of past glory:

The works of our fathers' days.
The song of the fathers.
Present humiliation, from our own side.
The same, as seen by the foes.
Protest that we have not been false to the covenant.
Appeal to the Searcher of hearts.
Awake against the oppressor!
Awake for the afflicted!

[Antistrophic alternation (in couplets): *5, 5; 4, 4; 3, 3; 2, 2.*]

xlv. A Royal Marriage Hymn. Antistrophic form is appropriately applied to bridegroom and bride. First, we have the royal bridegroom described: the grace of the warrior and his majestic career in the cause of equity. His procession fills up the rest of the strophe, with suggestions of perfume and music, and, as chief of the suite, the queen-mother and her attendants. (So I understand *the Queen in gold of Ophir:* compare the prominence of the king's mother in the technical enumerations of *Kings;* compare also *Judges*, chapter v. 28.) The antistrophe similarly presents the bride in her wedding apparel, with her suite of virgins, and adds thoughts of wifely submission and offspring. [Antistrophic (in strains): *8, 8:* with introduction.]

xlvi

Occasional Hymns, or Hymns for Special Occasions. Besides the Anthems for the Inauguration of Jerusalem (see on **xxiv**), there is a group of psalms, the whole tenor and form of which suggest the celebration of a special event — the overthrow of Sennacherib's army, and sudden deliverance of Jerusalem.. These psalms are xlvi, xlviii, lxxvi: Professor Kirkpatrick would add xlvii, especially in view of its position; but this last follows so exactly the model of the general Festal Hymns (see on **xxxiii**) that I do not see how it can be specialised to any one occasion. The form of xlvi is a shout of refrain, to which successive stanzas supply matter. [The refrain has been omitted in ordinary versions after the third verse: there have been similar omissions in lxvii and xcix.] The first refrain is parenthetic, the thought of the first stanza running over into the second. We have rocking mountains and swelling seas: in contrast, the quiet of a river, that embraces a city with God in its midst. Again, we have nations and kingdoms rising in storm: a word from God, and the very ground melts under their feet. The third stanza opens with a bold change of thought: Behold God as the desolator: war is desolation, but Jehovah is the destroyer of war! As a climax, God speaks his own exaltation over the nations. [Three stanzas of three strains each, with refrain.]

xlvii. A Festal Hymn (see on **xxxiii**). Its general purpose will thus be to glorify the God of the whole earth; more specifically, it celebrates him as if ascending from the conquest of the whole world. Ejaculations of praise and triumph alternate with matter for praise: a world subdued, and princes of peoples added to the people of Abraham. [Pendulum structure: see page 1523.]

xlviii. One of the Sennacherib psalms: see on **xlvi**. Simple joy over the delivered city — description of the enemy's panic — thanksgiving in the temple — sense of freedom in again walking about outside the city, counting the towers, as if to see that all were really safe. [Sextets.]

xlix. An introduction to this poem calls deep attention to a *parable* and *dark saying:* the dark saying is then expounded in strophe and antistrophe emphasised by (varying) refrain, which are to be read, not as mystery and solution, but as two stages in the complete development of a truth. The whole thought is, the Vanity of Splendour in the light of inevitable death. Why fear the wicked? there is no redeeming with all his wealth a single soul: wisdom, folly, wealth, all perish. In the antistrophe there is an emphasis of contrast: but it is not the contrast between the destiny of the wicked and the righteous, nor does it bring this and a future life into antithesis. It is difficult for a modern reader not to understand this last in the lines:

> *But God will redeem my soul from the power of Sheol:*
> *For he shall receive me.*

Yet such interpretation is impossible: the conception of a future existence redressing the inequalities of this life is certainly not such a tenet of old Hebrew poets that it could be alluded to here, without statement or discussion. Moreover, if such were the thought, it must surely continue to dominate the rest of the psalm, which on the contrary finds its final climax in the loss by the wicked of their earthly glory. (Compare on **xvi**; and contrast the elaborate pictures of the wicked and the righteous in *The Wisdom of Solomon*, where the doctrine of immortality has come in.) The antithesis, as Professor Cheyne points out, is between *God redeeming* the righteous from death, and the *none can redeem himself* applied to the wicked. While the prosperous are living in their confidence, they are all the while a flock of sheep being led forward by the shepherd Death; when the crisis of visitation is passed it is the upright who will be seen in exaltation, and the prosperous wicked as their fallen foes [this is the effect of *in the morning:* compare above, note to **xvii**]; they will be consuming to nothing in the abyss, while God has redeemed the righteous from the fatal visitation, and left him in life and favour. Hence the variation in the refrain: the strophe puts the inevitable dispensation of death (*man in honour abideth not*), the antistrophe, by contrast of the righteous saved when the wicked are overtaken, puts meaning into the Divine dispensation (*man that is in honour and understandeth not*, etc.). [Antistrophic (in lines): *16, 16* with (varying) refrain and introduction. A parenthetic couplet marks strophe and antistrophe, appearing (by 'variation': page 1519) at different places in each.]

l. This magnificent Vision has been fully discussed above, page 1522.

li. This is an appeal for deliverance, not as in most psalms from trouble, but from sense of sin. There is a progression of thought through successive stanzas, if, as in the text, an arrangement in sextets be followed, instead of the usual division into quatrains. The appeal is only to God's mercy: the sin is wholly acknowledged — God is only just; the penitent is nothing but iniquity — purification is claimed to the inward depths — more than this, a restoration that will blot out the past and create new power for the future — restoration will bring joy, and an energy overflowing in bringing back others — summary: it must be God who shall do it all, there is no sacrifice, but the sacrifice of the spirit. — A postscript (in different rhythm) makes fresh application to national ruin and restoration. [Sextet stanzas: postscript, a quatrain; or possibly this should be divided as two strains.]

lii. A typical Song of Judgment: antistrophic form presents the oppressor, and the oppressor overthrown. A doxology concludes. [Antistrophic (in strains): *4, 4:* with conclusion.]

liii. This is a duplicate of **xiv**, with *God* substituted for *The LORD*. There is a considerable change in stanza five.

liv. A dramatic psalm (see on **iii**), presenting trouble and relief. [Strophic structure (in strains): *5, 2.*]

lv. This litany (see on **xxxv**) has been already analysed in the note on Interruption (pages 1523–4). [Stanzas of sextets (the last varied) interrupted by antistrophic structure in couplets): *8, 8.*]

lvi. A simple dramatic psalm (see on **iii**), presenting trouble and relief. In the first strophe the phraseology suggests war, in the second persecution: this may be understood by making the whole a national monologue, or (what is usual in such psalms) the idealising of the trouble. [Strophic structure (in strains): *3* and refrain, *5* and refrain; and, after the dramatic break, *2.*]

lvii. A very striking example of the antistrophic form applied to the presentation of trouble and relief. As with **xlii–iii**, there is a refrain which, though unaltered in words,

takes a different spirit from the two strophes to which it is attached. The trouble is generalised; and the break comes suddenly (compare **xxii**), in the middle of the first stanza of the antistrophe. [Antistrophic (in stanzas): *3, 3:* with refrain.]

lviii. This Song of Judgment is a vehement remonstrance addressed to 'judges' — a vague O.T. term for ruling powers in general. The form is antistrophic. The strophe apostrophises indignantly the delinquent 'judges' themselves, and then elaborates a picture of moral disorder, with four striking images: exact measurement applied to iniquity, monstrosity (creatures born lying), the serpent whose venom is natural, the adder deaf to softening influences. The antistrophe balances this with a passionate execration, followed by an extended picture of destruction in four images: melting snows, a snail melting into slime as it crawls, an abortion, a boiling pot swept away, fire and all, by the desert whirlwind before the sticks have had time to catch. A conclusion expresses the rejoicing of the righteous. [Antistrophic (in lines): *2a, 7b; 2a, 7b:* with conclusion.]

lix. A vigorous War Ballad, somewhat obscure from our want of knowledge of the circumstances referred to. Probably, although the language is not quite clear, it is to be reckoned as a dramatic psalm (see on **iii**), the dramatic break commencing with the last two stanzas of page 793. The picture is apparently that of a rabble foe: not only do we find the word *heathen*, but there are suggestions of a barbarous tongue [*belch out with their mouth — make a noise like a dog — swords are in their lips:* compare **cxx**], and nomad ways:

They return at evening,
They make a noise like a dog,
And go round about the city.

The recurrence of this stanza is suggestive of swarming by night. — The first strophe [of quatrains] treats the whole as a visitation of God; protests innocence, and invokes God against the heathen. A second strophe, in a rapid triplet metre, pictures the night swarming and the barbarous jargon. The first antistrophe is an imprecation: not death is desired, but that the rabble foe may go swarming on for ever. The second antistrophe is apparently resuming the former picture, when it appears to change, and suggest a deliverance: the enemy seen swarming on, hungry and unsatisfied, while the psalmist rejoices in his Strength, now the crisis has passed away (*in the morning*, compare note on **xvii**). [Antistrophic interlacing (in stanzas): four quatrains, four triplets; four quatrains, four triplets.]

lx, cviii

It is clear that psalms **lx** and **cviii** are companion poems: they come under the general head of War Anthems (compare **xx**, **xxi**). One is a hymn of defeat, the other of victory. There is antiphony as between People and King. Apparently **lx** is to be considered a dramatic psalm (see on **iii**), the final couplet of the people implying deliverance, so far as recovered confidence in God. On the other hand, **cviii** has the more extended form of the Dramatic Anthem (see on **ix–x**): the opening triumph, the trouble recalled in the King's solo, and the resumption of triumph in the People's chorus. [**lx** has quatrains, and half quatrain at close, enveloping sextets with couplet lead: antiphonal. — **cviii** has two quatrains and a half at the commencement, the remaining half quatrain at the close, enveloping sextets with couplet lead: antiphonal.]

lxi, **lxiii** have been already discussed in the note (page 1536) on Direct Metaphor. [**lxi** is in quatrains. — **lxiii** is in triplets and sextets: apparently an example of Duplication (page 1521).]

lxii. This song of Trust is antistrophic in form, with the peculiarity of initial refrains. The refrain opens the chief image of the song, God as a rock: the strophe pictures persecution, using the contrasting image of a tottering wall. The antistrophe reiterates the idea of God as a rock of refuge, adding the image of a balance for the weighing of the foe. The conclusion makes a grand formula of judgment, on its two sides, of power as against the persecutor, and mercy for the oppressed. [Antistrophic (in stanzas), including initial refrains: *3, 3:* with gnomic conclusion.]

lxiv. A Conspiracy of Iniquity is pictured: treacherous foes, who fight with words and snares and secret schemes. There is a suggestion of the sudden arrow of God, with the triumph transferred to the righteous. [Quatrains.]

lxv. See analysis in note to **xxv**, on **Liturgies**.

lxvi. A Votive Hymn: compare on **xxxiv**. This is, like xxxiv, a typical example; in this case it is antistrophic form which is used to distinguish the two elements — Israel's blessings, the individual worshipper's vow. [Antistrophic (in strains): *8, 8:* with introduction.]

lxvii. This is plainly the Response of the Congregation to the High Priest's blessing (*Numbers*, vi. 24). It is a 'Festal Response,' in being suitable for any high ceremonial, and it cannot be specialised to harvest or any other particular occasion. [Sextet stanzas, including refrain. This has to be restored for the last stanza: compare xlvi and xcix.]

lxviii

This magnificent lyric is a Processional Hymn. Though no doubt originally composed for some specific occasion, it has nothing to limit it as such; but might be used by the Hebrews in the same way as Christians celebrate triumphs by singing *Te Deum*. Not only does this ode at one point picture the actual procession of the day, but the idea of procession as concealed imagery is made to run through the whole; until the past, present, and future of Israel's history have appeared as a series of vast processions. — The introduction starts from the traditional formula of procession: the song of the Levites starting with the ark. — Then section I reviews the past. First, the wilderness life of Israel is suggested as a procession of *him that rideth through the deserts:* the oppressed and solitary prisoners of Egypt have been multiplied into the families of a prosperous land. The people marched through the wilderness, with their God before them, Sinai itself trembling at the presence: a plentiful rain [of manna: compare the prominence of this in the Wilderness Anthem, cxxxvi] was prepared by the good God to strengthen his weary inheritance while they must dwell in the desert. So far strophe: the antistrophe proceeds to the conquest of the land of promise. It is presented with such compressed force, that it becomes a victorious procession from Bashan to Mount Zion. The conquest appears as but two notes: Jehovah giving the word of advance, the women publishing the tidings of victories. What follows is intelligible and forceful as disconnected snatches of war ballads (lines printed in italics): on any other view the words are barely intelligible. The compressed brevity appears again in bringing together Bashan (first stage of conquest) and Zion (the final metropolis): all between vanishes. Here again are snatches of conquest songs, each caught up in triumphant assertion. The whole past of Israel becomes one procession: *Sinai is in the sanctuary.* — With section II we pass to the present, the rhythm partly changing. God is a God of daily deliverances: he who brought from the Red Sea and from Bashan brought us that we might go on to conquer. Another strophe realises the actual procession of the day: singers, dancers, minstrels, and the tribes in their order. Its antistrophe turns to the future, and again the dominant image appears: the future of Israel is a procession of the peoples (compare lxxxvii), flocking to the temple at Jerusalem [the various peoples are described by symbolic names: *the wild beast of the reeds* is no doubt Egypt, the rest can only be guessed at], distant Ethiopia bringing up the rear. The antistrophe that remains is a final ascription of praise, but (in an echo from the Blessing of Moses: compare *Deuteronomy*, chapter xxxiii. 26) is able to keep up the processional imagery: God *rideth upon the heavens of heavens.* [Structure: compound antistrophe. After the introduction, Section I is antistrophic (in quatrain stanzas): *4, 4.* — Section II has antistrophic inversion (in lines): *10, 9; 9, 10.*]

lxix. This has been analysed above (page 1524) in the note on Interruption. [Structure: stanzas of four strains each, interrupted (before the close of the sixth stanza) by strophe (seven couplets); after the conclusion of the sixth stanza the antistrophe (seven couplets) is added.]

lxx. A litany (see on **xxxv**) taken from the liturgy, psalm **xl**. [As it stands by itself, it has the form of modified envelopment (page 1523), being made up of the two refrains of xl verbally varied, with the antistrophe standing between them.]

lxxi. A dramatic psalm (see on **iii**): presenting the usual change from trouble to relief. The trouble is generalised to external foes, with the added circumstance of old age that leaves less strength to meet them. The two long stanzas each consist of appeal founded on the past, with the idea of old age at the close; the shorter stanzas are commencing a more hopeful appeal when the change comes. [Stanzas (of strains): *9, 9; 3, 3.*]

lxxii. See on **ii.** This psalm has usually been interpreted as an encomium on Solomon, founded on the oracle of his kingship in *II Samuel*, chapter vii. 16. But (in spite of the court formula, *O king live for ever*) the words, *They shall fear thee while the sun endureth . . . throughout all generations*, are against a personal interpretation; and the suggestions of universal dominion rather favour an application to the ideal Messianic king of psalms ii and cx. Against this last, however, the opening couplet has force: *Give the king thy judgements . . . and thy righteousness unto the king's son.* The title I have affixed to the psalm suggests the idea of a *dynasty of righteousness*, as a conception intermediate between the original idea of a king, glorious, but ruling Israel only (*e.g.* xx, xxi, etc.), and the mystic king over the whole world. [Antistrophic (in strains): *9, 9.*

Book III

lxxiii. This psalm, though fascinating to the reader, is difficult of interpretation, with the same difficulty that has been already noted in connection with xvi and xlix. The topic is the great mystery of prosperous wickedness; and into the language of the closing verses it is only too easy to read the modern doctrine of a future world in which are redressed the inequalities of this life. Yet it appears to me certain that no such interpretation is possible in the present case. The general consideration applies: this conception of a future life is so revolutionising that, if held at all, it must make itself prominent, and not appear merely as an allusion. Such is found to be the case, not only in (late) works like *The Wisdom of Solomon*, where immortality is firmly held as a doctrine; but even in *Job* (see Introduction, page 1494), where the idea is caught at and dismissed: even this brief touch of the doctrine makes itself unmistakable. In the present case we have, not (as might at first appear) a mystery and its sudden solution; but rather a failure of faith in a received doctrine which at the last moment is suddenly strengthened. The psalmist contemplates the prosperity of the wicked, and the scepticism as to a God of judgment which this tends to engender, until he is almost caught in the mist of doubt himself: nothing but loyalty to his faithful brethren hinders him from yielding. In this painful conflict he goes into the sanctuary of God: in a moment his failing faith is confirmed. Faith in what? That this prosperity of the wicked is only a dream: when God awakes he will overthrow them, but keep the pious by his side. *Thou shalt guide me with thy counsel* all through the night of trouble, *and afterward receive me with glory* when the visitation is passed, and the righteous are found triumphant. The other view has been much assisted by the next line: *Whom have I in heaven but thee?* But that this can have no reference to heaven as the sphere of immortal life is sufficiently shown by the parallel line: *And there is none upon earth that I desire beside thee.* Note again the threefold *surely*, as a guide to the critical points in the thought of the psalm: the first emphasises the conclusion, *God is good to Israel*, whatever appearances may suggest; the second marks the nadir point of the psalmist's scepticism, that piety was all vain; the third marks the healing thought, the *slippery* prosperity of the wicked. — One passage is difficult in its phraseology:

Therefore his people return hither;
And waters of a full cup are wrung out by them.

Assuming the correctness of the text it is best to interpret: God's people from this spectacle of the untouched prosperity of evil men turn round to their own hard life, and wring out bitter tears at the contrast. [The structure has been pointed out above (page 1522): antistrophic inversion: strophe, four sextets (of doubt) with a quatrain climax (of almost yielding) — antistrophe, quatrain (this yielding checked) and four sextets (of restored faith).]

lxxiv. Elegy on the Ruined Sanctuary. Antistrophic inversion makes the first part:

Remonstrance with God
  Picture of the process of Destruction
  Destruction extended to the whole land
Appeal: How long?

Then, in simple antistrophy: God's wonders of old time, balanced by an appeal to execute judgment. — *We see not our signs:* either (1) sacred symbols, which have been destroyed,

and heathen symbols (standards) put in their place (compare: *the abomination of desolation standing in the holy place*); or (2) signs of prophecy or miracle (compare *Ecclesiasticus*, chapter xxxvi. 6). [Structure: (1) Antistrophic inversion (in lines): *5, 6; 6, 5.* — (2) Antistrophic (in couplets): *6, 6.*]

lxxv. A simple Song of Judgment. After an introductory couplet, celebrating the near approach of judgment, we have in a strophe the brief trenchant words of Deity; in antistrophe, flowing language of delighted recognition. [Structure: antistrophic (in strains): *4, 4:* with introduction.]

lxxvi. One of the Sennacherib psalms: see on **xlvi.** It simply celebrates the glorious deliverance, using the bold image of the lion leaping out of his lair (compare *lion of the tribe of Judah*): the overpowering wonder of the destruction of Sennacherib may explain this. — *The residue of wrath shalt thou gird upon thee; i.e.* shalt thou use as a weapon for achieving thy purpose. The whole couplet implies: Man's rage is forced to work God's praise. Does he yet resist? his resistance shall be a fresh weapon against him.

lxxvii. For the difference between this and the dramatic psalms see note on **iii.** Trouble is brought forward, and there is relief: not the dramatic relief of the trouble there and then removed, but the psalmist comforts himself with God's wonders in the past. The wonder thus recalled is the passage of the Red Sea: here again God's people were wedged in impassable trouble. Waters gather in tempest, there is lightning and earthquake: all rolls away, and the obstructed path of God is seen stretching through the sea itself, over which Moses and Aaron lead the people as simply as a flock of sheep. [Sextet stanzas of strains.]

lxxviii

National Hymns. Four psalms (**lxxviii, cv, cvi, cxxxvi**) may be set down as the National Hymns of Israel, corresponding to the 'National Anthems' of modern nations. They are devoted to the history of the relationship between Jehovah and his chosen people: that they are four, and not one, is due to the changes in that relationship.

cxxxvi is the National Hymn of the Wilderness. It has the primitive structure of a Solo and refrain Chorus in alternate lines. The history here goes no further than the history of the wilderness, and never crosses the Jordan. — *He giveth food to all flesh:* note the prominent position of this line as a reference to the manna; compare opening strophe of lxviii. [Each couplet is made up of antiphonal halves: these aggregate into stanzas of couplets: *4, 5, 6, 7, 4:* an example (page 1523) of Augmenting.]

cv. This is the National Hymn of the Promised Land. The history is carried forward just so far as the conquest: *He gave them the lands of the nations,* etc. Joseph is made prominent as the link between Egypt and Canaan. The hymn is in the simplest style of joyous couplets. [Strophic structure (in couplets): *4, 11, 9, 14, 3, 4.*]

lxxviii. Very different is the third of these anthems: the National Hymn of the Kingdom of Judah. It celebrates the rejection of the northern tribes, and the fresh call of a chosen people for Jehovah, viz. the house of David and tribe of Judah. The form under which this matter is developed is a magnificent specimen of the pendulum rhythm: swaying of alternate strophes between opposite thoughts — between the Divine energy on behalf of Israel on the one hand, and on the other hand, the human frailty which defeats the Divine purposes. An elaborate introduction prepares the way, and when it reaches the words *not stedfast,* the pendulum structure begins.

Human frailty: the defection of Ephraim like armed warriors deserting on the field of battle. [See page 1535.]

Divine energy: the wonder of the deliverance from Egypt.

Human frailty in the wilderness: distrust of God and lust after flesh.

Divine energy of punishment: their lust satisfied and turned to a plague.

Human frailty: a long course of sinning and repenting and sinning yet again.

Divine energy of judgment: the marvels of plagues on the Egyptians side by side with marvels of protection for Israel.

Human frailty in the promised land itself: worship in the high places — withering of the people as their God forsakes them.

Final burst of Divine energy: a fresh call: northern Israel rejected, Judah and the house of David become the people of God.

[Pendulum structure, in unequal strophes, with introduction.]

cvi. Finally, we have this Hymn of Judah recast to make a National Hymn of the Captivity. The introduction, though in form an ascription of praise, yet implies the Captivity in the petition to be included in the salvation of the chosen. Then the pendulum structure obtains, but with the history differently distributed.

Frailty of the people in Egypt, and even at the Red Sea.

Divine Energy: the glorious deliverance of the Red Sea.

Frailty: the lusts and envyings of the wilderness.

Divine Energy: the wonder-worker of Egypt turns destruction upon his people, but Moses stands in the breach.

Frailty in faith as to the promised land: with the sin of Baal-peor.

Divine energy shown in punishment: the plague — but Phinehas interposes.

Frailty at Meribah, even Moses giving way — frailty in yielding to the idolatries of Canaan itself.

Divine energy of abhorrence: their God gives them into captivity, yet causes them to be pitied of their captors.

A conclusion briefly prays for deliverance from captivity. [Pendulum structure, in unequal strophes, with introduction and conclusion.]

lxxix. An elegy on fallen Jerusalem, in the form of antistrophic inversion:

A picture of overthrow and desolation, with scorn of bystanders.
How long thine anger on us and not on our destroyers?
Forgive and deliver us.
Let the picture appeal to God: change woe to triumph.

[Antistrophic inversion (in strains): *4, 3; 3, 4.*]

lxxx. An elegiac celebration of the desolated land, under a parable of a broken vine. [The vine is the national emblem of Israel.] The form has been explained under the head of Interruption (above, page 1524). [Stanzas (of three strains) with refrains, interrupted by antistrophy (in couplets): *4, 4:* the refrain (in modified form) interrupting the antistrophic matter.]

lxxxi. This may be compared with the Festal Hymns (see on **xxxiii**), as being suitable for any high occasion; it is also a *testimony:* a sort of lyrical 'covenant.' An introduction is in keeping with the festal occasion, like a flourish of trumpets. The rest is in the words of God: he recites (strophe) his deliverance of his people and his law against strange gods; then (antistrophe) laments the stubborn indifference that hinders the prosperity he longs to send. Compare psalm xcv. [Antistrophic (in couplets): *6, 6:* with introduction.]

lxxxii. A brief yet vigorous Vision of Judgment. Professor Cheyne has well suggested that this is directed against high spiritual powers, the 'Sons of God' of the *Book of Job:* these are held responsible for the wickedness in the world which their rule has failed to prevent. A couplet of introduction calls up the scene of God judging among the 'gods'; a strophe contains the Divine remonstrance with these superhuman world rulers;

the antistrophe pictures their indifference, and the threat of God to reduce them to the ranks of mortal men. The conclusion is equivalent to Amen. [Antistrophic (in strains): *3, 3:* with introduction and conclusion.]

lxxxiii. This is a national Song of Judgment. The longer stanzas appeal against hostile races by name, praying that they may be like the foes of ancient times in their fate. The shorter stanzas intensify the appeal, with imagery crowded together of the dust storm, the wind and the chaff, the forest fire, volcanic eruption, tempest; producing confusion, dismay, and a recognition that Jehovah alone is God. [I. Stanzas of four couplets. — II. Stanzas of three couplets.]

lxxxiv. The interpretation of this exquisite lyric has already been discussed, in the note on Interruption (page 1524), and again in the note on Direct Metaphor (page 1535). It is inspired by devotion to the House of God, and by the thought of the sacred pilgrimages to Jerusalem at the festive seasons. The triplet stanzas are subjective, conveying the longings of the psalmist; the antistrophic portion paints an objective picture. The point of the second stanza is that the approach of the seasons of the pilgrimages stirs in the poet's heart longings like those of the birds when the nesting season draws nigh. Then breaks in the picturing of the pilgrimages. Most blest of all, the man who dwells for ever in God's house: next blest is the faithful pilgrim — the way to Zion goes through his heart. Dreary spots on the route are converted for the season into gaiety by the flocking pilgrims, like dry places covered for a while with blessings by the brief spring rains. From stage to stage of the ascent to Zion the pilgrims go on, until all have presented themselves before God. An antistrophe breaks into the Song of the Pilgrims in Zion. It is interrupted in the middle by an interjected triplet stanza, parenthetically repeating the poet's longing: one day of such sacred joy outweighs a thousand days of ordinary life. Then the Song of the Pilgrims is continued to its conclusion. [Structure: mutual interruption. Stanzas of triplets are interrupted by antistrophy (in couplets): *4, 4:* the antistrophic part being further interrupted by a triplet stanza.]

lxxxv. This has been treated in the note on **ix–x: Dramatic Anthems.**

lxxxvi. See note on **xxv: Liturgies.**

lxxxvii. See note on **ii.** Zion pictured as the mother of nations: they crowd to be enrolled as her citizens. It seems best to make Zion the speaker throughout: the *thee* of line 3 merely implies that she is addressing herself. (Compare xci.) The final couplet is difficult through its abruptness. It may be interpreted (1) to suggest a procession of the nations (compare psalm lxviii); or (2) that not nations only but all forms of human excellence have their fount in Zion: no origin is boasted of, except origin out of Zion. [Sextet stanzas.]

lxxxviii. The gloomiest of all the elegies: trouble without the least break or shadow of relief. The picture seems to be of a lifelong severance from human intercourse by incurable disease. I am compelled to agree with Bishop Perowne, as against Professor Cheyne, that the psalm is certainly personal and not national. It is true that the expression sometimes made an objection to the national interpretation, *I am ready to die from my youth up*, can be paralleled in application to Israel from psalm cxxix; but the total impression is of personal woe, and there seems no reason for interpreting this metaphorically. [Stanzas (of couplets): *10, 10.*]

lxxxix. This has been fully discussed in the note on Interruption (page 1524).

Book IV

xc, xci

The traditional title to **xc**, *A Prayer of Moses the man of God*, is sufficiently explained by the fact that this psalm and the one that follows it seem to be expansions of two lines in the Blessing of Moses (*Deuteronomy*, chapter xxxiii. 27):

The Eternal God is thy dwelling place,
And underneath are the everlasting arms.

Psalm **xc**, in its first section, starts with the expression of the first line of that couplet, and expands the contrast between the eternal dwelling place and the passing generations. The second section, still on the gloomy side of the topic, leads with the further thought

that the passage of life's moments is the wrath of God upon man's iniquities. Then comes a change in the spirit of the meditation. The third leading couplet connects the numbering of our days with the bringing of wisdom: the past of affliction is as night, let the present moment be the morning of blessing, which shall extend to the whole day of remaining life, a day of established works and reflection of Divine beauty. — **xci** develops the other line of the couplet, the protection of the everlasting arms. Each strophe starts from the main idea of dwelling place (or its synonym), crowds together expressions of protection, and finds a climax, the first in the reward of the wicked, the second in God's own word of protection for the good. — *He shall deliver thee*, etc. The psalmist is addressing himself: compare lxxxvii. [Structure: **xc** has stanzas of five strains, each with a couplet lead. — **xci** is antistrophic (in strains): *8, 8.*]

xcii. A Votive Hymn: see on **xxxiv**. As in the case of lxvi, the antistrophic form separates the two elements of a Votive hymn — general and personal: the strophe celebrates the 'work' of God in the overthrow of the wicked: the antistrophe tells how the righteous singer has been exalted, and will continue to flourish. [Antistrophic (in couplets): *6, 6:* with introduction.]

xciii. This has been analysed as an example of Suspension: page 1524.

xciv. A Song of Judgment, in the form (see page 1521) of leads and stanzas. After a general introduction, there are three leads of interrogative appeal, each followed by one or more stanzas. The first asks, How long shall the wicked triumph: three stanzas support this, developing the thought (1) of persecution without regard to God; (2) that the Creator must be cognizant of his creation; (3) that the persecution is God's chastening to prepare for the coming triumph. — Another lead asks, Who will be champion for us? the reply is that without God's championship we must have perished. — The third lead is a protest: Shall organised wrong have God on its side? The stanza proceeds, that the wicked are acting in that spirit, but judgment is near. [Three couplet leads, followed, the first by three octet stanzas, the other two by single sextets.]

xcv–c

This is an elaborate Festal Anthem: an approach to the modern oratorio. The separate psalms have been called Accession Hymns: they celebrate Jehovah as creator and ruler of the whole earth, as well as the special God of his people Israel. The working together of the five into a single festal composition is clear. The whole falls into five parts: I, III, and V (that is, the beginning, middle, and end) are of the same pendulum structure, that alternates between praise to Jehovah and motives for that praise. Separating these (II, IV) are songs in other rhythm, dwelling more composedly on the greatness and goodness of God.

I (= psalms xcv–xcvi) alternates ejaculations of praise with such motives as the supremacy of Jehovah over the earth and all gods, Israel the sheep of his pasture (here the tender voice of the Shepherd is heard; compare lxxxi), the coming of judgment.

II (= psalm xcvii), changing from this ecstatic alternating rhythm to the more measured joy of antistrophic structure, puts side by side Jehovah in his own glory and attributes, and the shame of idols and their worshippers.

III Again at the centre (psalm xcviii) we have a *new song*, and as before the swaying between praise and matter for praise.

IV (= psalm xcix) has the more measured rhythm of antistrophic effect. Jehovah is adored as great and terrible (awe inspires the refrain, *Holy is he*); Jehovah establishes equity for Israel (refrain of exultation). — In antistrophic balance to these: the faithful among the fathers called and found God an answerer of prayer (refrain of awe); they found him a God of vengeance and forgiveness (refrain of exultation).

V (= psalm c) briefly alternates praise with the leading motives: we are the people of his pasture — his mercy endureth for ever.

[Structure: antiphonal throughout. — I, III, V have pendulum structure. — II is antistrophic (in strains): *6, 6.* — IV has antistrophic interlacing in sextets, differentiated by varying refrains.]

ci. See on **xxiv**; **Anthems for the Inauguration of Jerusalem.** [Structure: couplet lead and quatrains.]

cii. This has been treated in the note on Interruption (page 1524). [Structure: stanzas of three strains (personal) interrupted in the middle of the elegy by stanzas of four couplets (national).]

ciii–civ

Unified by the ejaculation, *Bless the LORD, O my soul*, at the beginning, middle, and end, these two psalms make up a glorious ode, celebrating God as the God of the personal, individual life, or the World Within (ciii), and of the external universe, or the World Without (civ). As already pointed out (page 1520), the same rhythmic form obtains in each: stanzas of five strains, changing in the middle of each psalm, with a certain change of thought, into stanzas of four strains.

ciii

[Stanzas of five strains.] Blessings from Jehovah for the personal, individual life: the reference to Israel is a suggestion how Israel from among the nations was brought into a personal relation with God.

[Third and fourth stanzas: of four strains.] The frailty and brief life of man: God's tenderness and contrasting everlastingness.

[Final stanza: of five strains.] From the personal life there is a rise to a climax in the higher personalities of angels and superhuman ministers, all serving Jehovah.

civ

[Stanzas of five strains.] God and the external universe: it constitutes his dwelling place and attendant pomp — his creation — the sphere of his government, and exhibition of his glory and order in all living things.

[Sixth and seventh stanzas: of four strains.] The dependence of all these creatures on Jehovah: as he sends forth or withholds his spirit they flourish or droop.

[Final stanza: of five strains.] The eternal glory of God in nature.

cv, cvi. See on **lxxviii.**

Book V

cvii. This great Ode of the Redeemed falls in its structure into two parts. 1. Stanzas with double refrains: see page 1521. — 2. Pendulum structure, swaying between the ideas of bringing low and building up. — A wisdom couplet concludes.

cviii. See on **lx.**

cix. The combination in this psalm of execration with prayerful appeal brings it into connection with the psalms I have called 'litanies.' (See on **xxxv.**) The expressions of execration are more extended here than anywhere else in the Book of Psalms; it is to be observed, however, that this is a curse denounced upon one who loves cursing. The rhythm changes for these words of execration. [Structure: stanzas of four strains (of appeal), interrupted in the middle of the psalm by stanzas of five strains (of execration).]

cx. A Song of the Ideal or Messianic King, made a conqueror by Jehovah, and made a Priest after the order of Melchizedek. (Compare on **ii.**) The form of antistrophic interlacing brings out with great force and clearness the two oracles and their glorious fulfilment. — *On the mountains of holiness:* compare lxxxvii. 1. — *From the womb of the morning, thy youth are to thee as the dew.* The dew as simile for irresistible numbers is used in Hushai's speech (*II Samuel*, chapter xvii. 12). *From the womb of the morning* may either attach itself to this image, or may suggest the dawn of the day of victory. — *He shall drink*, etc.: continued pursuit, that does not stop for refreshment. Compare Saul and Jonathan. [Antistrophic interlacing (in lines): *3, 4; 3, 4:* or, oracle, fulfilment; oracle, fulfilment.]

cxi–cxviii

Psalms cxiii–cxviii constitute in Jewish tradition 'the Hallel,' or 'The Egyptian Hallel' (the latter probably from psalm cxiv), and were the proper anthem for the three Great Feasts, for the Feast of Dedication, and at the New Moons. Whatever subsequent usage may have made it, the structure of this Hallel reveals it as a Votive Anthem: as the Votive Hymn on a smaller scale (see on **xxxiv**), so this on a larger scale merges a personal thanksgiving for deliverance in a general thanksgiving of the nation. Its various parts combine into a general movement, like the sections of a modern oratorio. The final section up to

which the whole leads (psalm cxviii) most clearly presents an individual Worshipper, accompanied by an escort or Chorus of the People, approaching the temple; in the centre of the psalm the temple gates seem to open and reveal a Chorus of Priests. Thus three parties are necessary for this anthem: the individual Worshipper, a Chorus of the People, and a Chorus of Priests. The whole of the Hallel lends itself to antiphony between these three officiants. It may be added that, as in the case of the Festal Hymns, the seven parts of this Hallel alternate between matter for praise and the praise itself.

I (psalms cxi–cxii). By way of Preface to the Hallel we find an Acrostic Meditation, as in the case of other elaborate anthems (see note to psalm i). It is double, both parts having the same structure [quatrains with a final sextet]. The Preface takes the votive colour of the whole, the division between general and individual: the first part celebrating the attributes and works of God, the second part the blessedness of the God-fearing man.

II (psalm cxiii). We here have a General Doxology, but of a kind suitable to the votive spirit: the Chorus of Priests sing the exaltation of Jehovah, the People his condescension in deliverance of the lowly. [Antistrophic (in lines): *8, 8.*]

III (psalm cxiv). Matter of praise of a national character is brought forward, and the great deliverance of the Exodus from Egypt is sung. In contrast to the old conception of local deity a God is seen whose dwelling place is his people, He moving as they move: at this marvel all nature is convulsed with excitement. [For the interesting example of antistrophic inversion, see page 1522.]

IV (psalm cxv). Another Doxology: this time the Doxology of Israel. Priests and People answer one another in exalting God above the idols of the nations, and proclaiming his goodness to Israel. [Antiphonal in quintet and couplet stanzas.]

V (psalm cxvi). Matter of praise is now brought forward in the Votive Song of the individual Worshipper, and his personal deliverance is narrated. There are refrains, which no doubt would be joined in or repeated by a Chorus. [Triplet lead, and stanzas of three strains: with refrain, enlarging.]

VI (psalm cxvii). The General Doxology and the Doxology of Israel are here supplemented with a brief Doxology of the Nations, in which they are called upon to laud the God of Israel. [A single quatrain.]

VII (psalm cxviii). We thus reach the climax: already described as a Processional Hymn, in which the Worshipper whose vow is being performed, the Chorus of the People, and (later) a chorus of Priests take part. [Antiphonal: strophic structure.]

cxix. This is a *tour de force* of artificial structure: (1) gnomic sayings on the subject of the Law of God are strung together with alphabetical connection; and (2) every verse contains some synonym for the word *Law*. The apparent exception in the ℵ section is explained by regarding the first four lines as a single sentence with the double equivalent, *Judgement* and *Justice*. [Stanzas of eight couplets: acrostic.]

cxx–cxxxiv

Fifteen psalms stand together, with the title affixed to each of *A Song of Ascents:* evidently we have a psalter within the psalter. The significance of the title is a question of great interest. The literal translation of the title is *Songs of the goings up*. One interpretation of this (by Armfield in his *Gradual Psalms*) is founded on a Talmudic passage describing a portion of the second temple:

> *and there were 15 steps corresponding to the 15 steps in the psalms upon which the Levites said the song:*

the suggestion is thus Orchestral Psalms, or Hymns of High Ritual. This, however, has no special relevancy to the matter of the poems. Two other theories have obtained wider acceptance; one connecting these poems with the Pilgrimages to Jerusalem at the Great Feasts, the other with the Return, or going up to Jerusalem from Babylon. There is no difficulty in combining those two theories, especially as some of the psalms are obviously connected with the Captivity and Return, while others with equal clearness associate themselves with the Festal Pilgrimages. And under this last head may be included the family songs (cxxvii, cxxviii, and perhaps cxxxi), such pilgrimages being great family gatherings, as the incident in *St. Luke* reminds us; also the temple hymns (cxxxii and cxxxiv). It is a

striking and beautiful idea to present the return from Babylon as the greatest of pilgrimages to Jerusalem; nothing could be more probable than that, in the festal journeys to the second temple, this mighty deliverance would take its place side by side with the traditional pilgrim songs. A slight confirmation of this combination may be found in the order of the fifteen psalms, though this is not a point on which I should desire to lay much stress. At first the order seems puzzling: the depressed songs of exile are not separated from the joyous pilgrim hymns. But it must be remembered that the compilers of our Book of Psalms are influenced by fivefold structure (compare page 1463): the whole collection is divided by doxologies into five books; the great Anthems xcv–c and cxlvi–cl are really in five divisions, and the Hallel (cxiii–cxviii) admits of such arrangement. If the collection of Songs of Ascents be divided into five divisions of three psalms each, it will be seen that each section combines celebration of the pilgrimage from captivity and the pilgrimages to the feasts in an interesting manner.

cxx. The Exile's Cry
cxxi. A Traveller's Hymn: The LORD thy keeper
cxxii. Salutation on arrival at Jerusalem

cxxiii. Prayer of the Despised Exile
cxxiv. The Exile's Song of Deliverance
cxxv. The Pilgrim's Song to Mount Zion

cxxvi. Seedtime or the first glimpse of Deliverance
cxxvii. } Family Songs
cxxviii. }

cxxix. Litany of Afflicted Israel
cxxx. A Cry from the Depths, ending with Hope
cxxxi. The Quiet Soul: perhaps a family song

cxxxii. Temple Dedication Hymn
cxxxiii. Song of Unity: the gathering on Zion
cxxxiv. A Recession Hymn from the Temple

Though the point is not to be pressed, there is a suggestion in the order of the several sections of festal pilgrimages contemplated with the Captivity as a starting-point.

cxx. An Exile's Cry for deliverance: the *Meshech* and *Kedar* need not be understood literally, but as expressions for infinite distance. — What is the point of *lying lips, deceitful tongue?* These are not specially relevant to the oppression of an exile's lot. Is it possible that the idea is of foreign language heard all around as an aggravation of exile? This is made a feature of similar circumstances in *Isaiah*, chapter xxxiii. 19, and *Deuteronomy*, chapter xxviii. 49. [Quatrains: *aabb*.]

cxxi. A Traveller's or Pilgrim's Hymn, its effect turning upon reiteration of the word *keep*. [Quatrains.]

cxxii. Hymn of the Festal Pilgrimages, saluting Jerusalem on arrival. [Quatrains: *aabb*.]

cxxiii. A Prayer of the Despised, with local colour from exile in regions of oriental slavery. Bishop Perowne quotes from Savary's *Letters on Egypt: The slaves stand silent at the bottom of the rooms with their hands crossed over their breasts. With their eyes fixed upon their master, they seek to anticipate every one of his wishes.* He also quotes Latin phrases of slaves: *oculos in oculis heri habere, oculos nunquam ab oculis dimovere.* [Quatrains.]

cxxiv. Antistrophic form applied in the simplest manner to express a sense of deliverance. For the parenthesis outside the rhythm, *Now let Israel say*, compare Hezekiah's Song (page 510), and above, on **xl**.

cxxv. The sight of the Holy City on its mountain elevation suggests the foundation principles of God's providence. Compare the antistrophe of psalm **xxxvi**. [Strophic structure in strains.]

cxxvi. The deliverance from captivity in Babylon came in instalments. The present

song expresses the point of view of those left behind when the first company of returning pilgrims has set out: laughter and tears have met for them. But this is but the seedtime of the Return, a glorious harvest will come; and the rivulet of pilgrims will swell like the rivers of the dry south when the winter snows melt. [Antistrophic in stanzas of double quatrains: 2(*aabb*).]

cxxvii. The exact exegesis of this lyric morsel is difficult: the difficulty centring upon the relation to the context of the words, *He giveth unto his beloved sleep.* The view I have adopted makes a simple antithesis (compare xix, xxxvi) between the life of anxious toil and the peaceful home life with quiet growth of family. [Antistrophic inversion (in lines): *4, 3; 3, 4:* the structure of psalm cx inverted.]

cxxviii. A lyric of the simple life: daily bread, family joys, prosperity of the native city. [Quatrains.]

cxxix. This is a litany (compare on **xxxv**) in the sense that it combines the mood of denunciation with that of prayer. The psalm is of course national. The foes seem to be factions rather than external foes: the curse denounced compares them to the neglected and withered grass of the housetops that is never garnered: they are to be in Israel, yet no part of its community. [Quatrains: *aabb.*]

cxxx. This is either (1) personal experience, with a postscript adapting it to the Israel of the exile; or (2) a national prayer, the nation addressing itself in the last stanza. The change of metre for the last stanza favours the former alternative. [Triplet stanzas, with a final quatrain, which is perhaps a postscript.]

cxxxi. This, like the last, can either be personal, with a postscript making it national, or national throughout. Again the change of metre favours the former view. [Triplets, with a final couplet, perhaps a postscript.]

cxxxii. See on **xxiv**: **Inaugural Anthems of Jerusalem.**

cxxxiii. A Song of Unity in view of the gatherings from all over the land at the sacred feast; the dew (for this as an image of assembling multitudes compare **cx**) of Hermon has descended upon Mount Zion. [Couplet lead, and two stanzas of one strain each.]

cxxxiv. A natural close for this collection of pilgrim hymns: the retiring Congregation and the Night-Watch bid one another Good Night. [Antiphonal and strophic.]

cxxxv. This Festal Hallelujah reproduces on a smaller scale the alternating structure of the Festal Anthems (xcv–c, cxlv–cl) and the Votive Hymn (cxi–cxviii); but the alternation is rather between choral and semichoral celebration than between praise and matter for praise.

Full Chorus. General exaltation of Jehovah.
Semichoral Antiphony. His rule over nature and Israel (compare psalm cxxxvi).
Full Chorus. Jehovah exalted above the idols.
Semichoral Antiphony. All ranks unite in his praise.
Full Chorus. Final ejaculation of praise.

[The structure can only be classified under the head of antiphonal: three quatrains, four antiphonal triplets, three quatrains, four antiphonal lines, concluding couplet.]

cxxxvi. A National Hymn: see on **lxxviii.**

cxxxvii. An Elegy. — 1. Plaintive memories of Zion in Babylon. 2. Passionate recollection of Babylon in restored Jerusalem. [Structure antistrophic (compare page 1522): 1. *aabaa, aabaa;* 2. *aabbb, aabbb.*]

cxxxviii. A Song of Thanksgiving in general terms: the cause has triumphed in the individual. [Quatrain introduction and triplet stanzas.]

cxxxix. A dramatic psalm, see on **iii**: its movement and dramatic change in the middle are most impressive. At the opening the sense of Divine omniscience and omnipresence is realised as an oppressive burden; in space there is no escaping it, in time it stretches back to birth itself. This climax is also the turning-point: as the poem passes into its antistrophe the thought of birth has suggested the omnipresence of God watching the helplessness of the unformed body. The new current of ideas gathers strength, until God's countless thoughts on behalf of the psalmist have become to him a joy; in a burst of purity he takes sides against the enemies of God; and finally (by an effect resembling the envelope figure) changes the opening burden into an aspiration. The title, *The Searcher of Hearts*

is thy Maker, gives the proper emphasis to the thought which proved the turning-point. [Antistrophic (in strains): *12, 12.* Modified envelopment, page 1523.]

cxl. A Cry for Deliverance, with the usual liturgical denunciation (see on **xxxv**). [Quatrains, with initial refrains.]

cxli. A prayer of Consecration, not only to God, but also to the cause of the righteous (compare opening of xvi). The psalm is very obscure, and the text is generally believed to be corrupt. As it stands, the best arrangement seems to be to understand triplet stanzas, one of which is duplicated (page 1521): this sextet (as the indenting in this edition shows) being an interweaving of two triplets which separately would read as follows:

For even in their calamities shall my prayers continue,
And they shall hear my words,
For they are sweet.

Their judges are thrown down by the sides of the rock:
As when one ploweth and cleaveth the earth,
Their bones are scattered at the grave's mouth.

(*Their judges* — the champions of the righteous, who thus unsuccessfully defend them.) The effect of the interweaving of these triplets is to make a vivid picture of the calamities of the saints interrupt the speaker's professions of fidelity to them amid their troubles. It is an effect akin to interruption: the nearest parallel I can find is the mutual interruption of images in Bildad's speech (page 1046–7, compare note on page 1526), by which the image of the rush is in its development interrupted by another image of the spider's web, and then completed. [Quatrain introduction, and triplet stanzas, one duplicated.]

cxlii. A beautiful though simple song of trouble and relief: the four lines of each stanza present trouble, the last two relief. [Sextets.]

cxliii. A general prayer of distress, with no specialisation of the trouble. [Quatrains, varying between *aabb*, *abab*, *abba*.]

cxliv. See note on **ix–x: Dramatic Anthems.**

cxlv–cl

A Festal Anthem: compare on **xcv–c** and on **cxxxv**. There is first the prefatory meditation with acrostic structure: see note on **i**. Then we have alternation between two choruses, the first calling for praise, the second dealing with matter for praise. At the beginning the first chorus speaks little more than ejaculations, while the second chorus has the place of prominence: from about the middle (bottom of page 873) the first chorus, with its calls to all orders of being to unite in doxology, begins to gain upon the first: at the close they answer in equal antiphony, until both unite in the climax —

LET EVERYTHING THAT HATH BREATH PRAISE THE LORD.

[Pendulum structure: antiphonal.]

Notes on Lamentations

The spirit of these poems, and the analysis of their movement, have been conveyed by the Introduction (page 1440) and the arrangement of the text.

ii. 22. *Terrors on every side.* Mr. Streane (*Cambridge Bible for Schools*) has this note: "Jeremiah here alludes, as is shown by the Heb. for *terrors* (wrongly translated *neighbouring villages* by the Septuagint) to the word *Magor-missabib*, which had been so constantly in his mouth." Compare *Jeremiah*, chapter vi. 25; xx. 3.

Notes to the Song of Songs

For the book as a whole, see Introduction (page 1442). For its metrical system see page 1527.

Title

The title here adopted is that of the Revised Version: *The Song of Songs which is Solomon's.* This is a literal translation of the title in the Vulgate. In the Septuagint it stands: *The Song of Songs which is Solomon.* However it be read, there is no need to interpret it as implying that Solomon is the author; in the usage of Scripture titles the words might equally refer to the fact that he is the hero of the poem. It is a tempting interpretation to understand *Song of Songs* as equivalent to *liederkräntz:* but the phrase is probably a translation of the title in the Hebrew version: *The most lovely Song of Solomon.*

i. 9. *I have compared thee, O my love, to a steed,* etc. See Introduction, page 1449.

ii. 17. *Be thou like a roe,* etc. For this symbol, see Introduction, page 1448.

iii. 10. *The midst thereof being inlaid with love from the daughters of Jerusalem.* The meaning of this obscure phrase is probably love gifts, draperies worked by the women.

iv. 1. *Thy hair is as a flock of goats.* For this and the following symbols, see the Introduction, page 1449.

iv. 12. *A garden shut up is my sister,* etc. Solomon uses this symbol of maidenhood in making his formal proposal of marriage, and the Shulammite keeps it up in her reply.

v. 1. *Eat, O friends.* Here the poet apostrophises his hero and heroine. See Introduction, page 1445.

v. 11. *His head is as the most fine gold.* For this and the expressions that follow, see Introduction, page 1448.

vi. 4. *Terrible as an army with banners.* A symbol expressing the awe which supreme beauty will create in the beholder. It is one of the many symptoms of the purity of the love celebrated in this poem.

vi. 10. *Who is she that looketh forth.* For the whole of this important passage, see Introduction, pages 1446–7.

vii. 4. *Thine eyes as the pools in Heshbon.* For all the symbols of this passage, see Introduction, page 1448.

viii. 5. *Under the apple tree I awakened thee.* The reference is to the royal party coming by surprise upon the maiden, who supposed herself alone in her own family vineyard, as brought out in Idyl V. *Awakened* need not be taken literally: it may mean, startled out of her reverie.

viii. 8. *We have a little sister,* etc. The Shulammite is quoting words of her brothers spoken in her hearing when she was a child and unable to comprehend the *double entendre. Wall* is a symbol for chastity, as contrasted with *door* for facility or incontinence. She has lived now to understand what it all means. It is hardly necessary to point out how natural such reminiscence is to the occasion, — the visit of a bride to home scenes with her husband.

viii. 11. *Solomon had a vineyard,* etc. This is a quaint and beautiful figure in which the Shulammite expresses, amid the home surroundings, her loving surrender of herself to her royal husband. Solomon had been the 'landlord' — to use modern phraseology — of her ancestral vineyard, whereas her own family had simply been the vinedressers who rented it from him; Solomon had taken the thousand pieces of silver, where her brothers had only had the labourers' two hundred. So, she says, Solomon is the real owner of her heart; her family's share is like the mere labourer's pittance.

Notes to Proverbs

See Introduction to this book (page 1452), and to Wisdom literature in general (page 1450). See also General Note on Metrical System of Scripture (especially pages 1519–24).

Book I

i. 8. For the structure of this and other epigrams, see Introduction, page 1457.

i. 10. Pendulum structure (*1, 1; 9, 9*): temptation (left) and resistance (right).

i. 20. Introduction and Monologue, combining antistrophic and stanza structure. Three triplet stanzas (at beginning and end) contain appeal, while the intervening antistrophic mass is made up of threatening. This last has the pendulum structure (*5, 5; 1, 1; 1, 1; 4, 4*), swaying between the obstinate sinners (right lines) and the retributive wisdom (left lines).

ii. 1. Antistrophic structure in two rhetoric masses. The first, a simple strophe and antistrophe (*8, 8*), contains the general position that Wisdom delivers from evil; the second mass is an antistrophic inversion (*6, 8; 8, 6*) enlarging upon this theme.

iii. 1. Free pendulum structure (*i.e.* not exactly antistrophic): the left hand lines emphasise the commandments, the right hand lines the reward. Compare vi. 1 and xxvii. 23.

iii. 11. Antistrophic inversion (*4, 6; 6, 4*). The unity of the sonnet is the conception of Wisdom as a prize. The middle strophe and antistrophe describe the richness of this prize; the opening strophe makes 'chastening' the cost at which it is obtained by the individual from the Lord; and the corresponding antistrophe (at the end) explains the reason for this costliness — wisdom was the instrument by which the whole universe was created.

iii. 21. Stanza structure: three similar quatrains.

iii. 27. Strophe and antistrophe, precepts; conclusion, their sanction. The strophe and antistrophe exhibit 'variation' (see above, page 1519).

iv. 1. Introduction, and antistrophic interlacing (*a b a'b'*). The short lines make a theme, characterising the first strophe and its antistrophe (though, by 'variation,' appearing at different places in the two stanzas). The other strophe and antistrophe emphasise the theme.

iv. 10. Strophe, the way of wisdom: antistrophe, the path of the wicked; conclusion, union of the two in a common image. The emphatic short lines appear, by 'variation,' at different parts of the strophe and antistrophe.

iv. 20. Introduction and couplet stanzas, the last duplicated.

v. 1. Stanza structure. Introduction and conclusion, quatrains; body of the sonnet, four octet stanzas, of which the second is duplicated. (See above, page 1521.)

vi. 1. Free pendulum structure (*i.e.* not antistrophic): left hand lines describe the negotiation with the neighbour, right hand lines put the idea of suretiship as a snare. Compare iii. 1 and xxvii. 23.

vi. 6. Strophe, the example; antistrophe, the appeal.

vi. 12. A pair of sonnets on the same theme, a further bond being the figure seven common to both. The first is an example of 'interruption' (see above, page 1526). The second is a number sonnet. (Introduction, page 1458.)

vi. 20. A combination of antistrophic and stanza structure. Two masses of antistrophic inversion (*4, 3; 3, 4* and *2a, 2b; 2b, 2a*) denounce adultery in general terms. Then three similar quatrain stanzas compare this with other forms of sin. The thought is that dishonesty, though it must be severely punished, is at least an intelligible temptation, but adultery is the act of a man void of understanding.

vii–viii

This and the following are the most elaborate and splendid poems in all Wisdom literature; and they illustrate in the highest form the stanza structure and the antistrophic structure respectively.

A characteristic feature of the present poem is the device of Interruption described above (page 1526). The regular flow of stanzas is broken at critical points by single couplets; this has the effect of musical rhythm interrupted by recitative. Or, from section V, these couplets might be compared to words given out by the voice of the priest, which are caught up and carried on by the choir. Again, in the picture of temptation, which makes the second section, the actual speech of the temptress is an irregular mass outside the stanza structure (compare the *apolelumena* of Greek lyrics), and this has a fine effect.

The whole falls into seven sections. I. General introduction, in a ten line stanza of alternate parallelism; a similar stanza appears at the close. II. The picture of temptation, in sextets (varied), with effects of interruption as described in the last paragraph. III. An octet of alternate lines, putting the general moral. IV. The octet, but with varied parallelism, extends into the first part of Wisdom's monologue. V. But where Wisdom begins to describe the attractions she has to offer, the stanzas lighten into quatrains (broken, as already said, by recitative). VI. As the climax of creative wisdom is reached the metre catches the crescendo, and the stanzas successively augment from 4 to 5, 6, and 7 lines. VII. The poem settles down to a calm conclusion in the metre of its introduction.

ix. 1. This is a supreme example of antistrophic structure. It is an antistrophic inversion (*a b b a*), of which each strophe is a sonnet complete in itself. I have thus described it as a Sonnet of Sonnets. The opening strophe, and its antistrophe at the end, are complete sonnets, in which *Wisdom* and *Folly* are heard to *proclaim their blessings* under the common image of hospitality. Between these come two other short sonnets, antistrophic to one another, the one dealing with *proclaiming* (or reproving), the other with *blessings*, in application to *wise* and *fools*. [These short sonnets might also be classed as epigrams, in which case the germ couplet of each (see Introduction, page 1457) would be the lines indented to the extreme right.] Not only is the form of the whole based upon antistrophic inversion, but the middle sonnets repeat the figure, each having two triplets inverted.

Book II

This book contains 375 unit proverbs entirely disconnected. With a very few exceptions they are couplets. Such however as xvii. 15, xix. 23, xxi. 6 can best be arranged as triplets. Others, like x. 26, xi. 22, xvii. 3, hover on the boundary between couplet and triplet, since it is clear that two of the lines (as given in the text) might be made one. But they seem to constitute a special gnomic figure, which appears repeatedly in Book IV as a clear triplet (compare xxv. 11, 12; xxvi. 1, 2; and others).

xix. 7. Many critics have regarded this as corrupt, apparently on the ground that all proverbs in this book should be independent couplets. The previous note has expressed a different view; and the sense of this proverb is clear and valuable.

Book III

The preface seems clearly to constitute this third collection a Wisdom Epistle, entrusted to a messenger to convey to distant correspondents. Solomon is traditionally said to have carried on such correspondence in riddles and dark sayings, with Hiram of Tyre and with the Queen of Sheba.

xxiii. 1, 4, etc. For the metre of these and other Epigrams the reader is referred to the Introduction, page 1457.

xxiii. 29. The structure of this Riddle Sonnet is antistrophic, with inversion and duplication (*6, 2; 4, 12*). The first strophe (of six) puts the question — the symptoms of intoxication, and the second strophe (of two) gives the answering cause — wine. Then, in reversed order, an antistrophe on wine is duplicated into a quatrain, and the antistrophe on the symptoms of the malady into a stanza of 12 lines (or 6 couplets).

xxiv. 30. Antistrophic structure: strophe, the mystery; antistrophe, the explanation. This sonnet and that commencing vi. 6 are constructed out of the same epigram germ (last five lines).

Book IV

Title. It is best to understand the term 'Proverbs of Solomon' here, and in the title to Book II, and in the General Title page, to be the description of a kind of proverb: viz. the unit proverb (couplet or triplet), and the simpler epigrams, as distinguished from the sonnets and elaborate poems.

Comparing this book with Book II, we find the former to be an anthology from various sources of which the collection constituting Book II is one: a large number of proverbs are common to the two collections. In this later anthology there is an approach to arrangement, in the 'Proverb Cluster,' by which separate aphorisms (some of them epigrams) are gathered together round a common theme. Compare xxv. 2; xxvi. 3; xxvi. 13; xxvi. 17; xxvii. 23. This poem stands out by itself from all the rest of Wisdom literature. The first four lines would make an ordinary epigram; but the rest is of an entirely different character. It is best to classify the whole, or at all events the latter part, as a Folk Song, embodying the traditional principles of primitive farming. Such a song is the prototype, not so much of literary 'Georgics,' as of practical verse manuals like honest Thomas Tusser's *Five Hundred Points of Good Husbandry*. This accounts for its appearance in a collection of Wisdom literature. — Considered as a single poem it has the free pendulum structure (compare iii. 1 and vi. 1,) swaying between farming operations (left lines) and the profit of these (right lines).

Book V

This portion of *Proverbs*, like the other portions, I have arranged as a collection of sayings. The old idea that the contents of Book I constituted a continuous poem has been abandoned by most authorities, but some commentators of great weight still look upon the sayings of Agur as constituting a unity, or hold that some of them are rebukes by orthodox scribes to the sceptical tone of Agur's own words. In my own opinion the whole of Book V reads quite naturally as an anthology of disconnected sayings; and the burden of proof must lie with those who would dissociate this portion of *Proverbs* from the miscellaneous character of all the rest.

xxx. 1. For the spirit of this poem, see Introduction (page 1455). In metre it is an antistrophic inversion (*3. 4: 4. 3*). If it seems straining to divide the final lines as I have done, I would support my arrangement by psalm viii. 4.

xxx. 7, 15, 18, 21, 24, 29. For the metre of these 'Number Sonnets,' see Introduction, page 1458.

xxx. 7. The Revised Version (and also the Authorised) read: —

Two things have I asked of thee;
Deny me them *not before I die.*

Though there is no textual authority for the change, I have not hesitated to alter 'them' into 'three.' Without this the sonnet would announce two things in its text, and enumerate three in its explanation. The form —

Two things have I asked of thee;
Deny me not three before I die.

brings the whole into conformity with the form of other Number Sonnets; compare verses 15, 18, 21, 24, 29 of this same chapter.

xxx. 11. A Sonnet in stanza structure, with refrain. The last stanza is duplicated: compare sonnet on page 908.

xxx. 20. This triplet proverb might also be arranged as an epigram: —

So is the way of an adulterous woman:
She eateth,
And wipeth her mouth,
And saith, I have done no wickedness.

xxxi. 1. The title in R.V. xxxi. 1 seems to constitute what follows (2–9) as a single composition: an 'Oracle' for King Lemuel composed by his mother. In form it consists of (1) an introductory exclamation (three lines), (2) a unit proverb, (3) an epigram. The last is the most elaborate in structure of all Biblical epigrams. The germ couplet (see Introduction, page 1457) is made up of the first and third lines; each of these is buttressed by an additional line; then follow two quatrains, the first supporting the first line of the germ proverb, the second supporting the other line of the germ proverb.

xxxi. 10. In the original this is an acrostic: the 22 verses begin with the 22 letters of the Hebrew alphabet.

Notes to Ecclesiasticus

For the book as a whole, see Introduction, page 1458. See also General Note on Quotations and Buried Verses (page 1538), which relates almost entirely to this book.

Title: Ecclesiasticus

This is the title in the Vulgate, and seems to have come into use in the fourth century. It is antithetic to 'canonical'; and is thus a book 'for reading in church,' as distinguished from a book of authority in matters of faith. But in long usage the title has been so much identified with the 'Wisdom of Jesus the son of Sirach' as to have become the usual name for it.

Preface by the Translator

This is self-explaining. The materials it affords for determining the date of the original composition are not as decisive as they at first appear, inasmuch as there are two kings bearing the name Euergetes. But there is a fair consensus in favour of a date about 200 B.C.

Textual questions are excluded from this work, which accepts the text of the Revised Version, or its marginal alternatives. A remark, however, may be permitted on the peculiarity of *Ecclesiasticus* as the representative of a lost Hebrew work through a Greek translation. There are other versions, especially a Syriac Version; and experts are divided on the question whether this Syriac Version is made from the Greek translation or independently from the original Hebrew. The Revisers appear from their results not to have given independent weight to this Syriac Version. I point out in the notes a few passages where difficulties in the English text are simplified if suggestions based on the Syriac Version be accepted.

Author's Preface

On this compare Introduction, page 1462. *I called upon the Lord, the father of my Lord,* etc. For the suggestion of a verse quotation, see above, page 1539. The expression *the father of my Lord* seems impossible in a work of this date. The parallel sometimes cited (psalm cx. 1) gives it but little support. The Revised Version has followed the unanimous authority of the Greek manuscripts. But it is pointed out (by Edersheim, in Wace's *Commentary*, and others) that the Syriac Version would give *unto the Lord, my Father, O Lord:* suggesting a slight misreading of the Hebrew by the Greek translator. As pointed out above (page 1540), the reading in the English text is slightly less difficult if the passage be part of a hymn than if it be the words of Ben-Sirach.

With regard to the autobiographical matter of this preface, a question arises in connection with the words: *Out of the manifold afflictions which I had.* Is the author reciting the mercies of a lifetime — deliverance from imprisonment, from fire, from dangerous disease, and the like? Or is he indicating a single terrible crisis from political danger threatening his life, all the other expressions of danger being metaphorical applications to the one? My own impression is that the latter is the true interpretation, and that a single crisis is being suggested with the reserve that characterises this writer in his references to himself. The whole reads exactly like the style of the psalms of deliverance, where the same question arises: see note to psalm xxii (page 1438). If my interpretation is correct, this is another striking example of Metaphor Direct (see page 1534).

Book I

i. 1. This sonnet combines antistrophic and stanza structure (compare *Proverbs* i. 20 and vi. 20). In the series of stanzas there is the further effect of augmenting (see note, page 1521): from three lines to five lines, six lines; finally there is a return to three lines.

i. 22. For these and other 'maxims,' compare Introduction, page 1460.

i. 28. This passage is variously translated. As rendered by Revised Version, the point of the comment seems to be that hypocritical worship is equivalent to rebellion against the authority of God.

ii. 7. Sonnet with stanza structure: intermixture of two kinds of stanza: triple triplets (strengthened by refrains) and simple quatrains. The triplet stanzas convey exhortation and expostulation; the quatrains, confidence.

iii. 1. Essay in two paragraphs: Honour in general to parents — special consideration for parents in old age.

iv. 20. *Be not ashamed concerning thy soul.* The context shews the meaning of this to be: do not let shame hinder thee in a matter in which thy soul is concerned.

v. 2. An Epigram. I understand this literary form (compare page 1457) to indicate a unit proverb expanded: two lines of an epigram (not necessarily consecutive) contain the proverb germ, and the rest are for exegesis or emphasis. The germ lines stand out to the left in the printing adopted in this work. In the present case, the first and third lines together would make a proverb couplet.

v. 9. For the Proverb Cluster, compare page 1461; and for examples, *Proverbs* xxv. 2; xxvi. 3, 13, 17.

The last epigram of this cluster is of a form that occurs only in two other cases (*Prov-*

erbs xxv. 4–5; and below, xxxvi. 18). The comment precedes the text and prepares for it. The present case is difficult, but the last two lines must be the germ proverb. The 'evil name' is the 'great matter,' which incurs hostility; the point of the proverb is that the double tongue is only a smaller case of the same evil.

vi. 2. Assuming the translation of the Revised Version, we must suppose the comment of this maxim to be an enlargement: one image is supported by another. But it must be confessed that the first image — of the bull — is very difficult to catch. Edersheim understands of a bull straying alone. It would be more to the point to compare the blind rush of a bull against a wall to his own destruction. Most commentators emend the Greek: by the smallest of changes (*hōs stauros* instead of *hōs tauros*) the reading becomes "as a palm": this directly connects with what follows, and one image is preserved throughout the whole maxim.

vi. 18. An Essay in three paragraphs: Pursuit of wisdom without understanding must fail — with understanding it will be a glorious success — if the means be applied the end must follow.

Stone of trial: compare *Zechariah* xii. 3. An athletic test: the unwise man will soon drop it. — *Wisdom is according to her name:* this is one of the recognised difficulties of the book. The natural explanation seems to be a play upon words in the original Hebrew, which, however, no Hebrew experts are now able to discover. Fritzsche, as an alternative possible explanation, understands reputation by 'name': wisdom is as inaccessible as the high reputation in which it is held would lead us to expect.

vii. 4. This difficult passage is best arranged as a maxim. The point of the exegetical comment is that pharisaism is a sort of spiritual ambition.

vii. 19. and **viii. 1.** Here we find precepts of behaviour so grouped as to make two essays. The second, on adaptation of behaviour to various sorts of men, becomes slightly organic by the middle portion dealing with behaviour to woman.

ix. 17. An Essay. The point of the first sentence, and so of the whole, is that it is wise speech (or instruction) that makes the artist in the art of government.

x. 6. An Essay in three paragraphs: Pride is a disease and source of Divine visitations — no greatness is greater than the fear of the Lord — not outer things but inner qualities make true greatness.

xi. 29. An Essay on the Choice of Company, in five paragraphs: The danger of unknown company in a house — the good only are proper objects of charity — friendship not trustworthy until tested by adversity — the humble can only be defiled by contact with the proud — like will to like, and riches cannot consort with poverty.

xiv. 3. An Essay in two paragraphs: Niggardliness violates duty to self — duty to self emphasised by the shortness of life.

xiv. 20. An Essay in two paragraphs: The pursuit and winning of wisdom — the successful in this are the fearers of the Lord. — *Praise is not comely in the mouth of a sinner:* compare Introduction, page 1464.

xvi. 1. An Essay in two paragraphs: No safety for sinners in their numbers — as little in their insignificance.

The giants of old time: compare *Genesis* vi. 1–4 — *the people of perdition:* as the illustrations follow in chronological order this would seem to refer to the Egyptian army drowned in the Red Sea — *the six hundred thousand footmen:* compare xlvi. 8 (page 1004). — *And there is a tempest which no man shall see: i.e.* till it is upon them. — "*Who shall declare,*" etc.: the words in quotation marks are supposed to be spoken by the man *wanting in understanding* of the following sentence.

xvi. 24. Compare Introduction, page 1465; and for the quotations, see above, page 1540. This is an Essay, amounting to a formal rhetoric creed: a few words of solemn introduction, and four paragraphs: God the Creator of nature — God the Creator of responsible man — responsibility involves frailty and repentance, and the Creator is merciful — the Creator's omnipotence is a measure of his mercy. — The last paragraph is strikingly close to *Wisdom* xi. 21–6.

He set his eye upon their hearts: i.e. the Creator has given man a portion of the Divine insight into the wonders of nature. Compare *Ecclesiastes* iii. 11. — *For every nation he appointed a ruler:* there are two possible interpretations of this passage. (1) It may refer to angelic overseers, such as are recognised in the prologue to *Job*, and (according to Cheyne) in *Psalm* lxxxii. Or (2) it may be an assertion

of the theocracy of Israel (compare *Deuteronomy* xxxii. 8, 9). From the small prominence of angelology in this work (if indeed it appears at all), I prefer the latter explanation. — *He looketh upon the power*, etc.: *he* is the Sun.

xix. 20. An Essay on Wisdom and its Counterfeits, in six clearly marked paragraphs: Counterfeit knowledge, the knowledge of wickedness — counterfeit subtlety, hypocrisy — counterfeit reproof, violence — counterfeit wise speech, as contrasted with wise silence — counterfeit prosperity and adversity — counterfeit wit.

xxi. 8. *Like one that gathereth himself stones against winter.* The image is a difficult one, but I can offer no better explanation than that of stones instead of wood. Or perhaps 'stone' is used (as in *Luke* iv. 3; xi. 11) as antithetic to 'bread.' This passage and *Ecclesiastes* iii. 5 suggest that 'gathering stones' may have been a proverbial expression, of which the point is now lost. Edersheim (in Wace's *Commentary*), assuming a misreading of the Hebrew, translates: "stones for the tomb of his burial."

xxi. 25. *The lips of strangers will be grieved at these things:* the R.V. gives it thus, adding that the Greek text is probably corrupt. If so translated, the words must be part of the preceding maxim; the 'these things' will be the gossip gathered by such eavesdropping.

xxi. 27. *Satan:* the only reference to Satan in this work. The proverb is too general to throw any light on the conception of this being.

xxii. 16. I have felt considerable difficulty about the division of the text here; on the whole it seems best to make the whole passage an Essay on the Stedfast Friend and the Uncertain. First we have three images of unstedfastness; then two images of irritable behaviour, the last bringing the first mention of friendship as that to which the images are applied. The rest continues the theme of friendship and nagging behaviour. — For the quotation, compare page 1539.

xxii. 27. A Prayer in Sonnet form. It furnishes an interesting application of duplication to antistrophic structure (see page 1521); a quatrain question (strophe 1) has a couplet answer (strophe 2); then the question is duplicated into an octet (antistrophe 1), and the answer is duplicated into a quatrain (antistrophe 2). Strophe and antistrophe 2 have a line of invocation outside their structure.

It is worth while to note how blind to anything like literary structure were those who were originally responsible for the division of chapters. Chapter xxii ends with a question of which the answer belongs to the first verse of the chapter following; although the form of question and answer are emphasised by being repeated. Other examples may be noted at the beginning of chapters vi, xix, xxvii.

xxiii. 16. An Essay in two paragraphs: Uncleanness and adultery in man — in woman. For the number sonnet buried in this essay, see page 1539.

Book II

Preface. On this Preface, with the Monologue it contains, see Introduction, page 1462. The Monologue is in alternate parallelism, with a middle climax in stanzas (three sextets varied: for variation, see page 1519).

That maketh instruction to shine forth as the light, as Gihon in the days of vintage. Most commentators hold that the Greek word translated 'light' was a misreading for another Hebrew word signifying 'the River,' namely the Nile. So 'Gihon,' besides being the name of a place in the vicinity of Jerusalem, is also used for the Nile in the LXX of *Jeremiah* ii. 18. The run of the whole passage suggests the name of a river in this place; and the Syriac version so interprets it.

xxv. 7. In the last line but one of this number sonnet the R.V. (with the greater part of the Greek MSS.) reads *The fear of the Lord.* But this leaves the number sonnet without the tenth item promised by its introductory words: which is impossible. The Syriac version introduces (after the tenth line) the clause: *Happy is he who is not cast down in poverty, And who in misfortune does not lose courage.* But this is evidently the conjecture of one who has not caught the form of the sonnet, in which the nine items are being enumerated in nine lines, and a longer expression is reserved for the climax. The reading *The Love of the Lord* has the support of one important MS., and makes the form of the sonnet exact.

xxv. 15. *The head of a serpent.* So the Greek. But it has been pointed out that a Hebrew word has the two meanings of 'head' and 'venom': this was probably the word in the original, and it has been misinterpreted.

xxvii. 25. An Essay in two paragraphs: Vengeance and its retribution — forgiveness.

xxix. 1. An Essay in four paragraphs: Lending and repaying — the ways of debtors — charity as a motive for lending — risks of lending.

xxx. 14. An Essay in two paragraphs: Health the supreme good — cheerfulness a promoter of health.

xxxi. 1. For the verse quotation, see page 1539.

xxxi. 12. An Essay in five paragraphs: Greedy eating — moderate eating and health — hospitality — temperance in wine — behaviour at a feast.

xxxiii. 7. An Essay tracing an analogy, in three paragraphs: One sunshine, yet God has made days sacred and days secular — one origin of man, yet God has exalted some and overthrown others — Good and Life, Evil and Death, these make one of the oppositions that are traced through all nature.

The last paragraph is not an assertion of predestination of individuals (compare xv. 11), but an answer to the question, Why has not God made all men good?

Book III

Preface. See Introduction, page 1462.

xxxiii. 24. An Essay on Servants, in two paragraphs: Work — good treatment.

xxxiv. 13. The structure of this Sonnet gives four similar triplet stanzas, the last 'interrupted' (compare page 1526).

xxxiv. 18. An Essay in five paragraphs: Sacrifice with wrongdoing — sacrifice without rightdoing — liberality in offerings — sacrifice is not bribery — the power of humble prayer.

xxxvi. See above, note to v. 9.

xxxvii. 7. An Essay in two paragraphs: Counsel — different kinds of counsellors.

The second paragraph is obscure; I have elsewhere interpreted it as follows. Man's whole experience for good or evil depends upon the direction of his purposes; and a force continually influencing these purposes is the speech of his fellow-men. Hence the importance of marking the characters of those who counsel. One type has the power of imparting instruction, but no morale to make the instruction worth having: for all his wisdom, he is unprofitable to his own soul. One is false in speech, and so wholly hateful. A third has his wisdom bounded by selfishness; but what he is willing to speak will be worth marking. The truly wise will have not only wisdom, but also the desire to impart it to his fellow-countrymen; his blessedness will be as much beyond that of the other as a nation is wider and more lasting than an individual.

xxxvii. 27. An Essay in three paragraphs: Regimen in health — the physician — regimen in disease.

xxxviii. 16. For the poetic quotation, see page 1540.

xxxviii. 24. An Essay in two paragraphs: Wisdom of the busy — of the man of leisure.

Book IV

Preface with Encomium. It is not without great hesitation that I present this as a rhetoric encomium, and not a hymn. It must be remembered that the simple parallelism (of adjacent lines), as distinguished from high parallelism (between clauses widely separate), is as thoroughly within the scope of rhetoric as of Hebrew versification. On the other hand, there are clauses in this passage which suit prose literature better than verse. The introductory words — *Give utterance to his praise with the songs of your lips, and with harps; and thus shall ye say when ye utter his praise* — at first, no doubt, suggest a hymn to follow. But a careful study of the whole leaves on me the impression that what is added is intended as the philosophical theory on which praise is to be founded, not the praise itself. Again, the position of this composition in the whole work, in which rhetoric style can be seen to be steadily gaining ground as against poetic and strictly gnomic, favours the classification as an encomium.

The argument is in two paragraphs: All things are good in their seasons — all things (even evil) have their uses. — The whole makes up the Philosophy of Times and Seasons cited and attacked in *Ecclesiastes*, chapter iii.

xl. 11. A pair of Sonnets: each an enumeration working to a climax in the phrase

'Garden of Blessings.' The first has couplets of alternate parallelism, climaxing in a couplet of similar parallelism; the second has similar triplets climaxing in a quatrain.

xli. 1. Sonnet in antistrophic structure with a conclusion (page 1522).

xli. 14. An Essay in two paragraphs: What to be ashamed of — what not to be ashamed of.

xlii. 9. An Essay in two paragraphs: Trouble from a daughter — from women in general.

Book V

xlii. 15. For the verse quotations, see page 1540.

xliv. 1. On the general matter of this encomium compare Introduction, page 1467. For the verse quotations, see page 1540.

xlvii. 20. *And I was grieved for thy folly:* see page 1541.

xlviii. 11. *Blessed are they that saw thee . . . for we also shall surely live:* this important passage is fully discussed above, page 1541.

xlix. 9. *He remembered the enemies in storm:* for this, and the difficulties of the sentences that follow, see page 1542.

Page 1008 or Epilogue

They that sit upon the mountain of Samaria. So the R.V. and all Greek MSS. The difficulty is that the fifth line, *And that foolish people that dwelleth in Sichem,* can refer to nothing but the Samaritans. The Syriac and other versions give in the first line, *Mount Seir:* suggesting that the original Hebrew word was a term for 'mountain country,' which was traditionally used of a region of Edom. — If the R.V. translation be maintained, the only explanation can be a surprise saying, something like the familiar quotation: "The first thing in oratory is action, the second is action, and the third is action." But there is no case resembling this in the biblical epigrams or sonnets.

Syllabus to Ecclesiastes

*** Each paragraph in this Syllabus represents a paragraph in the text.*

Prologue

All is Vanity

The totality of things is incomprehensible, and the effort to interpret it is lost labour.
In things of nature there is no movement which is not movement in a circle.
In human inquiry there is no attainment.
In the succession of events there is no advance.
In the succession of human generations there is no continuity.

Essay I

in the form of a Dramatic Monologue

Solomon's Search for Wisdom

The Preacher identifies himself for the moment with King Solomon, as supreme in wealth and wisdom, in order to trace a fancy experiment: the turning reflection on to all kinds of human effort, only to find that they yield nothing to analysis.

1. The accumulation without limit of all pleasures, including follies (but the 'wisdom,' or analysing power, being retained all through): the survey presents nothing that is not illusory.

2. Analysis turned on to wisdom itself [the reflective faculty and its appropriate expression in conduct]: this infinitely superior to its opposite, yet both are involved in the same death.

3. Reflection turned on to 'labour' [i.e. production of goods as distinguished from

consumption]: this made hateful by the necessity of leaving to a successor who may be a fool.

4. Is wisdom to be found in appreciating the process [as distinguished from the result] whether of pleasure-making or labour? But such appreciation of life is a gift of God, and is not in the power of the seeker. The survey ends in illusion.

Essay II

The Philosophy of Times and Seasons

A Theory. — The sphere of wisdom does not lie in the Whole, but in the separate Parts: all things have an interest of their own [have their 'seasons']. — This having been stated (in sonnet form) is met with four objections.

1. The Parts have an inherent interest of their own — but equally inherent in man is the questioning of the universal, which can never be satisfied.

2. The appreciation of this interest of the Parts is a God-given thing — and God acts on fixed principles which the individual cannot influence.

3. The 'seasons' of things are seen reversed: wickedness in place of judgment.
Objection. — Such facts argue an hereafter for rectification.
Rejoinder. — The facts fit equally with the view that man is not different in his end from the beasts.

4. There are things to which no 'season' can give an interest: suffering under oppression — skill attained at the price of bitter competition — effort recognising its own purposelessness.

Essay III

The Vanity of Desire

Attainment without satisfaction.
Attainment attended by hurt.
Attainment attended by hurt and followed by failure.
Side by side, a real good: God-given wealth with God-given satisfaction in it — and the worst of evils: God-given wealth and the satisfaction withheld.
Desire prompts effort, only to encounter limitations inherent in humanity.
Knowledge of what to desire belongs to a future which the short life never reaches.

Essay IV

The Search for Wisdom with Notes by the Way

Wisdom [interpretation of the Whole] is unattainable: but tentative approaches may be made, notes on the analysis of things.
Feminine temptation is worse than death.
A wise man is a rarity; a wise woman not yet found.
The Creator's design in man was moral: his own bent is utilitarian.
The wise man's spirit is reflected in his countenance.
Non-resistance a religious duty and a point of wisdom: within its limits there is safety; whereas the wisdom of resistance could only be proved in a future the individual will not live to see.
Sin is encouraged by the spectacle of the oppressor and his innocent victim coming to the same end of death and oblivion: but in spite of such impunity it is not well with the wicked.
The spectacle of the righteous unfortunate and the wicked prosperous brings despair of wisdom: there seems nothing better than enjoyment.
The vastness of the survey of things makes wisdom unattainable. — This alone is more than any can solve: that the fate of the righteous for good or ill is a secret of God; the same death comes to all, and for the dead there is no portion in any thing.
Happiness in life is the sign of God's acceptance: cultivate it before the grave cuts the life short.

Capacity does not secure attainment: time and chance happen to all.
Wisdom achieving where strength failed is yet forgotten because united with poverty.

Essay V

Life as a Joy shadowed by Vanity

Life is a thing of joy — tempered with responsibility — the coming days of vanity a reason for cherishing life while it lasts — the coming years of feebleness a reason for an early recognition of the Creator.

Epilogue

All is Vanity — Fear God

The totality of things is incomprehensible.
The function of wisdom [analytic] is limited: detailed reflections and the working up of these, for the purpose of stimulus [goads] and securing steps of advance [nails] — anything beyond this is lost labour.
The summary of wisdom [practical]: human works within the limits of Divine commandments.

Notes to Ecclesiastes

For the book as a whole, compare Introduction, page 1469. Compare also General Note on Literary Formulæ, page 1536.

Title

Ecclesiastes, or the Preacher. — The Greek word 'Ecclesiastes' was used by the translators of the Septuagint to express a Hebrew word *Qoheleth*. As the Hebrew word does not occur elsewhere, all that we can learn as to the original title may be summed up under two heads: (1) that it is connected etymologically with the general idea of 'collecting' or 'gathering': (2) that the Seventy thought it represented by the Greek word they used for it. This word, in Classical Greek, means simply a 'Member of Assembly,' and I see no reason why the title of this book need do more than suggest 'One of the Wise'; the word 'Counsellor' is often used in this sense (e.g. *Job*, chapter xii. 17). The Vulgate, however, interpreted it as the *caller* of an assembly, and expressed this by the Latin word *Concionator;* which Luther further altered into *Preacher*, and this title has unfortunately survived. It is impossible now to alter it; but there is nothing in the book that fits in with it.

The words of the Preacher, the son of David, king in Jerusalem. These words are found in the R.V., but such editorial sub-titles are omitted in the present edition. There is no evidence to show that such titles were part of the original works, or to indicate what authority of tradition they bring. On the other hand they are often out of keeping with the matter to which they are prefixed (e.g. *Psalms* xxxiv, lii); or at least describe correctly only the beginning, and not the whole, of what they introduce (compare page 1462). In the present case they seem to be based on the opening words of Essay I, the addition of an editor who did not perceive that such words would apply only to that essay. It may be pointed out, moreover, that it was a tendency of antiquity to describe loosely a whole work by what was a prominent part of it. Thus the biblical title to *Proverbs* uses the expression "The Proverbs of Solomon," etc., although other authorship is recognised in the book itself, and further, the title "The Proverbs of Solomon" is repeated at the point (chapter x) where these actually begin. The title is further explained by the tendency (see page 1471) to speak of all proverb literature by the name of the Solomon who was regarded as its founder. To such an extent does this prevail in ecclesiastical tradition that Clement (of Alexandria) and Cyprian use 'Solomon' even for *Ecclesiasticus*, although that collection of wisdom has an author who names himself, and is named at the outset by his translator. — It is hardly necessary to add that the words are of no force in the question of the authorship of the book.

Prologue

For the general argument of the prologue, see the Syllabus.

i. 1. *Vanity of vanities:* for this formula, see page 1536. — *Saith the Preacher:* for the word *Preacher*, see above, page 1636. These or similar words constitute a formula that partly takes the place of the *My son* of other wisdom books. It is significant that the latter is only used in the epilogue. The older type of Men of Wisdom held a firmly established system, and so spoke down to their readers; the present writer has failed to solve life's mystery, and so speaks only as 'One of the Wise' to others his equals. But when he, in the epilogue, is proclaiming this negative attitude as the true wisdom, he falls naturally into the authoritative *My son.*

i. 7. *All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again.* So far as a circle can be said to have a starting-point, this passage makes the sea the fountain for the round of waters: from the sea rises vapour which falls in rain on the land, percolates into rivers, and so runs back to the sea. Similarly Homer:

> *The mighty strength of Ocean's fathomless flow,*
> *Forth out of whom all rivers and all the sea-waves go,*
> *And all deep-slumbering wells and fountains sunlight plashing.**

The same thought (with a slight difference in the process) is the foundation of one of the most beautiful similes in English poetry (in Sir John Davies's *Nosce teipsum*).

> *And as the moisture, which the thirsty earth*
> *Sucks from the sea, to fill her empty veins,*
> *From out her womb at last doth take a birth,*
> *And runs a lymph along the grassy plains:*
>
> *Long doth she stay, as loth to leave the land,*
> *From whose soft side she first did issue make;*
> *She tastes all places, turns to every hand,*
> *Her flowery banks unwilling to forsake:*
>
> *Yet nature so her streams doth lead and carry,*
> *As that her course doth make no final stay,*
> *Till she herself unto the ocean marry,*
> *Within whose watery bosom first she lay:*
>
> *E'en so the soul, which in this earthly mould*
> *The spirit of God doth secretly infuse,*
> *Because at first she doth the earth behold,*
> *And only this material world she views:*
>
> *At first her mother earth she holdeth dear,*
> *And doth embrace the world, and worldly things;*
> *She flies close by the ground, and hovers here,*
> *And mounts not up with her celestial wings.*
>
> *Yet under heaven she cannot light on aught*
> *That with her heavenly nature doth agree:*
> *She cannot rest, she cannot fix her thought,*
> *She cannot in this world contented be.*

I have thought it worth while to support this conception at full length, because so omniscient a writer as Lord Macaulay blundered over it, and fastened his own blunder on the author he was reviewing. In the celebrated essay on Robert Montgomery occurs the following passage.

* *Iliad*, xxi. 19 (Way's translation).

We would not be understood, however, to say, that Mr. Robert Montgomery cannot make similitudes for himself. A very few lines further on, we find one which has every mark of originality, and on which, we will be bound, none of the poets whom he has plundered will ever think of making reprisals:

"The soul, aspiring, pants its source to mount,
As streams meander level with their fount."

We take this to be, on the whole, the worst similitude in the world. In the first place, no stream meanders, or can possibly meander, level with its fount. In the next place, if streams did meander level with their founts, no two motions can be less like each other than that of meandering level and that of mounting upwards.

It is plain that Macaulay thought only of the prosaic fountain of a stream, which must be its highest point; Montgomery, with Homer, and Ecclesiastes and poetry, conceives the sea to be the true and ultimate fountain of the moving water. Again, the reviewer parsed the sentence wrongly, in not seeing that *level* was 'proleptic': when a maid "scrubs a floor clean" she scrubs it *till* it is clean, not *when* it is clean; so streams meander *till* they are level with their fount, the sea. So far from being original with Robert Montgomery the couplet is a legitimate echo of the much praised simile of Davies; and the whole verse about "tasting all places" and "turning to every hand" is summed up in the suggestive "meander" of the later poet. A poetic conception that trips up Lord Macaulay is one as to which the readers of the present volume will not object to be cautioned.

Essay I

For the argument of the essay, see the Syllabus.

i. 12. *I the Preacher was king*, etc. The author is here identifying himself with Solomon, for the purpose of describing, in his person, an imaginary experiment. (See Introduction, pages 1471, 1473.)

ii. 3, 9. *Mine heart yet guiding me with wisdom . . . also my wisdom remained with me.* The experiment included the pleasures that are called follies: he will give himself freely to them, but retain the wise reflecting power that can analyse them. (Compare above, page 1538.) On the idea of thus experimenting in folly see a note on *Wisdom* Discourse I (below, page 1650).

ii. 10. *For my heart rejoiced because of all my labour; and this was my portion from all my labour.* The point of this sentence is that the imaginary experiment is successful considered as an experiment, that the goods accumulated do bring their impression of pleasure: but when reflection is turned upon them there is no satisfaction. This element of the argument is necessitated by the fixed idea of the author, which recurs again and again; that a man may possess all objects of happiness, and yet may lack the happiness they ought to bring. (See Introduction, page 1475.)

ii. 18. *And I hated all my labour*, etc. The Syllabus suggests the difference between this and the second paragraph: in both there is accumulation of good things, but the first experiment was accumulating only to consume: this is the interest of production itself, *e.g.* moneymaking, as distinct from spending a fortune. (See above, page 1473.) Both are distinct from the following paragraph, which deals with the *process* (of pleasure or labour) as distinct from the final result: appreciation of life as it flows along, not the achievement of great results in enjoyment.

ii. 24. *There is nothing better for a man than that he should eat and drink:* for these and similar expressions see above, pages 1537, 1475.

ii. 24. *This also I saw, that it is from the hand of God.* This is the first appearance of what is one of the two positive ideas of the book — that appreciation of life (or natural happiness) is the gift of God. (See Introduction, page 1473, etc.)

Essay II

For the general argument of this essay see the Syllabus.

In a sonnet a certain theory of life is stated, and in prose this theory is discussed and rejected. The form of the sonnet is combination of stanza and pendulum structure. The

latter sways between one side and the other of a number of antitheses or 'oppositions' (see *Ecclesiasticus* xxxiii. 7–15, and note on page 1633) which are regarded as identical or related:

positive and negative
production and destruction
joy and sorrow
collection and dispersion
speech and silence
love and hate.

iii. 1. *To everything there is a season, and a time to every purpose under the heaven.* These important words contain the gist of the theory of life which this essay is to review. Caution is required to prevent the misunderstanding of this epigrammatic statement of it. It is natural to associate, as Plumptre and others have done, the expression 'time and season' with the Greek word *kairos*, which in a particular phase of ancient thought was as prominent as perhaps the word 'evolution' is in our own day. But I wish to show that 'time and season' in the present passage represent a totally different set of ideas from 'time' associated with other terms in other parts of *Ecclesiastes*.

The idea underlying the special usage of the Greek word *kairos* is precisely that embodied in Shakespeare's familiar saying:

There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the remnant of their lives
Is bound in shallows and in miseries.

It is part of the fatalism of Greek thought, but represents a favourable aspect of fate; the drift of things is irresistible, but an individual, by watching and adapting himself to it, can make irresistible destiny achieve his purpose. Hence the maxim of Pittacus: "Know the *kairos*," the opportunity. Hence, at the opening of Sophocles' *Electra*, Orestes says:

The true, right time is come,
The mightiest master of all works of men.

The idea (in limited sense) has been allegorised by Spenser in his Occasio (*Faerie Queene*, II. iv): the lame Hag:

Her lockes, that loathly were, and hoarie gray,
Grew all afore, and loosely hong unrold:
But all behinde was bald, and worne away,
That none thereof could ever taken hold. —

for of course we must "take time by the forelock."

The same idea seems to underlie the expression 'time and judgement' in one of the most difficult passages of the present work (viii 5). The whole paragraph (see the Syllabus) seems to lay down the doctrine of passive obedience or non-resistance, and this argument is used:

Whoso keepeth the commandment shall know no evil thing; and a wise man's heart discerneth time and judgement. For to every purpose there is a time and judgement; because the misery of man is great upon him, for he knoweth not that which shall be. For who can tell him how it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power over the day of death; etc.

Within the limits of obedience to authority there is safety. But (the objection seems to occur) is not resistance to evil the part of the wise man? The truly wise man (answers Ecclesiastes) knows that resistance to evil, like every other human action, is limited by its 'time'; and only the hidden future will show by the event whether the resistance is justified by success, or proves a vain struggle against the inevitable. If this interpretation is

correct, 'time' here is used in the sense of the Greek *kairos*, and this is linked with the biblical *judgement*, the good or evil of a thing demonstrated by the event.

Akin to this is another passage of this work (ix. 11–13), in which 'time' enters into another formula. The argument is that the race is not to the swift, nor the battle to the strong:

> *But time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falleth suddenly upon them.*

This 'time' is the converse of *kairos:* the moment, not when man may master his fate, but when his fate masters him.

But the 'time and season' of Essay II represent a different thought altogether, for which we have to go back to an important passage of *Ecclesiasticus*. [That is, if we assume *Ecclesiasticus* to be the earlier work; if not, the passage is none the less a clear indication of the theory of life which both authors notice, the one to accept and the other to reject it.] In the Preface to Book IV the son of Sirach undertakes to give the principles upon which Divine praise is to be based.

> *All the works of the Lord are exceeding good, and every command shall be accomplished in his season. None can say, What is this? wherefore is that? for in his season they shall all be sought out. . . . He beholdeth from everlasting to everlasting, and there is nothing wonderful before him. None can say, What is this? wherefore is that? for all things are created for their uses. . . . His ways are plain unto the holy; so are they stumblingblocks unto the wicked.*

Details follow of things — water, fire, iron, salt, etc. — good for the godly, for sinners turned into evil; winds and terrors that shall be ready for vengeance in their 'seasons.'

> *Therefore from the beginning I was resolved, and I thought this, and left it in writing: All the works of the Lord are good; and he will supply every need in its season. And none can say, This is worse than that: for they shall all be well approved in their season.*

The writer is making a formal reconciliation between the traditional adoration of the works of the Lord, and the growing difficulty of the recognition of evil in the world. His reconciliation is, that there is no absolute good or absolute evil, but that all things have their share of good and of evil. They are not to be looked at in themselves, but to be 'sought out' in God's 'season,' that is, when his use of them has shown them as containing good or containing evil; what he expresses in one place by 'seasons' he expresses in another place by 'uses.' So far does he carry the argument that he will not admit that one thing is 'worse' [or better] than another: it is a question of the 'season' of each.

Whether the allusion be to the work of the son of Sirach or not, this is clearly the theory which Ecclesiastes here reviews: that all things are by their 'seasons' demonstrated to have their part in good. The notion of an absolute good (or *summum bonum*) has been the thought of Essay I; now he deals with the other view, that good is to be looked for in the 'Parts'; that there are *multa bona;* that everything has a share of good, and that appreciation of life is to be adjusted to this. The expression 'time and season' is a temporal one; the meaning is not temporal, but is what we should express by the metaphor of *place:* "there is a *place* for all things in our estimate of good." Hence the total divergence from the idea of the Greek *kairos*. The latter implies a 'season' which alone *makes* a thing good. But the 'seasons' of *Ecclesiasticus* are God's seasons of approving things — seasons required only to *reveal* the relation of a thing with good and with evil, which relation belongs to it always. That this is the meaning is abundantly clear, not only from the sonnet-like statement of the theory, but also from the arguments by which it is met: that the interest of the 'Parts' does not exclude the interest of the Whole, that the places of these 'Parts' are seen reversed, that there are 'Parts' which can have no place in a scheme of good.

iii. 11. *Also he hath set the world in their hearts.* The margin offers the alternative *eternity* instead of world: either expresses what is required, the antithesis of universal and

particular. *The work that God hath done*, etc.: see above, page 1537. On the whole passage compare Bacon, *Advancement of Learning*, paragraph 3 of Book I. He quotes this verse and proceeds:

> *declaring not obscurely, that God hath framed the mind of man as a mirror or glass, capable of the image of the universal world, and joyful to receive the impression thereof, as the eye joyeth to receive light; and not only delighted in beholding the variety of things and vicissitude of times, but raised also to find out and discern the ordinances and decrees, which throughout all those changes are infallibly observed. And although he doth insinuate that the supreme or summary law of nature, which he calleth* The work which God worketh from the beginning to the end, *is not possible to be found out by man; yet that doth not derogate from the capacity of the mind, but may be referred to the impediments, as of shortness of life, ill conjunction of labours, ill tradition of knowledge over from hand to hand, and many other inconveniences, whereunto the condition of man is subject.*

The latter part of this comment would not have been admitted by Ecclesiastes; nevertheless it is a real answer to his difficulty. The failure of the Preacher to find harmony in the universe is due to his confinement of the inquiry to the short life of a single thinker; the evil of such limitation is pointed out by the literary representative of that Inductive Philosophy which is an organisation of all thinkers, from generation to generation, for the solution of what Ecclesiastes pronounced insoluble.

iii. 17. *There is a time there for every purpose:* the *there* is the indefinite future implied in the preceding *shall:* "God shall judge the righteous and the wicked." The words naturally suggest judgment beyond death. But the important point of the passage is that this is a passing thought, immediately rejected in favour of the other thought, that there is nothing to support such a future for man more than for the brutes. (See the Syllabus; and above, pages 1473–4.) No other passage recognises any future existence: the expression of the final sonnet, *And the spirit return unto God who gave it,* clearly means that by death man will become what he was before birth. On the contrary, the negative of existence after death is insisted upon in place after place of this book.

iv. 5. *The fool foldeth his hands together*, etc. I understand these words as the interposition of an imaginary objector, and the words that follow, *Better is an handful of quietness*, etc., as the rejoinder of Ecclesiastes. Such citation of objections in the words of the supposed objector occurs more than once in *Job*.

Miscellanea

iv. 13. There is no historical allusion here: it is a maxim of general experience on the Vanity of Kingship. *Out of prison he came forth to be king; yea, even in his kingdom he was born poor.* I understand by the *prison* the womb; and for *born poor* compare: "Naked came I out of my mother's womb, and naked shall I return thither." (*Job* i. 21; compare *Ecclesiastes* v. 15.) The thought of the whole is: In essence, apart from outward trappings, the king is as poor as the poor youth: at birth one was as poor as the other. And what do these outward trappings amount to? When the old king is gone, all the world flocks to his successor; but that successor will be equally forsaken in his turn. — *The youth, the second* has no necessary reference to the *poor and wise youth:* the main antithesis of *king* and *poor* was merely strengthened by the further antithesis of *old and foolish* and *youth and wise.*

v. 1. A maxim founded upon an image (compare *Ecclesiasticus* vi. 2): pious volubility no better than the talking in sleep of an overworked brain.

v. 8. A maxim with the text in the middle: compare vii. 15; x. 5. [For the maxim in general, compare page 1460.] The saying puts two conceptions of government: one looking upon the people as a field for extortion, the other upon the land as a thing to be developed.

Essay III

For the general argument of this essay see the Syllabus.

v. 20. *He shall not much remember the days of his life; because God answereth him*

in the joy of his heart. Cheyne understands: "he will not think much on the (few) days of his life," and this is a simple explanation. On the whole, however, I prefer a different interpretation. It must be remembered that it is a fixed idea of the book that natural happiness is the direct and special gift of God to the individual. Such an individual will not "take much thought for his life": the happiness comes in answer to his prayers almost before they are offered. This is confirmed by the corresponding passage in Essay IV (ix. 7); especially note the word *already:*

> *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works.*

The picture is one of simple happiness, free from the burden of thought.

vi. 7. *All the labour of man is for his mouth:* compare *Proverbs* xvi. 26. The word *mouth* is a formula for desire or natural wants: compare the similar formulæ above, page 1536. — *For what advantage hath the wise man more than the fool,* etc.: that is, they both have the same natural necessities.

vi. 10. *His name was given him long ago . . . Man.* The remark rests upon the ancient idea of a name as a formula of definition. Thus limitation is inherent in a man's humanity.

Miscellanea

vii. 1, vii. 8. These two maxims must be taken together, though the proverb separating them clearly has no connection with them. The thought rests upon a series of 'oppositions' (compare above, page 1639, and *Ecclesiasticus* xxxiii. 14):

The good name (only established at death)	Ointment, the symbol of the feast (*Psalm* xxiii. 5)
Mourning and rebuke	Laughter and song
Death (summing up the whole life)	Birth (commences opportunity for feasting)
The end	The beginning
Patience (looking to the end of things)	Anger (the impatience that does not wait to prove things)
The former days (which can be seen as wholes)	The present days (and therefore seen imperfectly)

vii. 12. *The excellency of knowledge is that wisdom preserveth the life of him that hath it.* Both wisdom and money defend against external attack, but wisdom also affects the life itself — that is *eu zēn* not *zēn* only, the life of character.

vii. 14. *God hath even made the one* [prosperity] *side by side with the other* [adversity], *to the end that man should not find out anything that shall be after him.* This is presented as the reflection which is proper for adversity. With it compare:

> *There is nothing better than that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him?* (iii. 22).
>
> *For who knoweth what is good for man in his life, . . . for who can tell a man what shall be after him under the sun?* (vi. 12).
>
> *The misery of man is great upon him, for he knoweth not that which shall be. For who can tell him how it shall be? There is no man that hath power over the spirit to retain the spirit;* etc. (viii. 6).

These passages read together bring out how the impossibility of man's reading the future is one of the fixed ideas of Ecclesiastes. This seems to give a clew to one of the sources of his intellectual despair. He belongs to a stage of philosophic development which has just grasped the crushing thought of 'law,' or invariable sequence, in nature and human events. To us, such a law seems to imply power of foreseeing the future when the laws of things have been traced. But this would conflict with a more fundamental conception of the Hebrew mind — the inscrutability of the Creator, which plays such an important part in the earlier speeches of Job in answer to the Friends. Accordingly Ecclesiastes seems to recognise an element of the incalculable in Divine providence, sufficient to defeat

all efforts to foresee: and thus man has the double 'misery' of perceiving law, and yet being powerless to secure the event by acting on law. So the sense of the present maxim is: If your [wise] action results in prosperity, be glad of it, if notwithstanding all your wisdom adversity comes, remember this is the incalculable dispensation of the Creator, without which man would be able to read into the future.

vii. 15. This is a maxim with the text in the middle (compare v. 8; x. 5): moreover, it is unique in having, not a couplet, but a sextet for text. — *Be not righteous over much . . . yea, also from that* [wickedness] *withdraw not thine hand*, etc. Some readers are shocked at this sentiment; others (like Plumptre) would explain away the words by 'gentle irony,' or otherwise. I see no difficulty. Here, as in so many other sayings, Ecclesiastes is simply reading into the form of precepts the mysteries of providential dealings. The fact of providential dispensation that the scrupulously just may yet fail, and the unscrupulous achieve good results, is here made a basis for conduct. The history of Israel has many cases in which treacherous assassination has worked the deliverance of God's people: with such a thought in his mind our author says that even from wickedness the wise man may not be able wholly to withdraw his hand. But he immediately adds the corrective: in this perplexity of providential dispensation "the fear of the Lord" for motive is the safe guide. For the reputation of the Preacher it is fair to put side by side with this the opposite principle in Essay IV (viii. 11–13): in spite of this same providential mystery he clings to the idea that it is well with the righteous and ill with the unpunished sinner.

vii. 19. *Wisdom is a strength . . . more than ten rulers which are in a city.* It is clear that the word *ruler* cannot here mean a supreme ruler; for the multiplication of such by ten would be the opposite of an advantage. The 'rulers' must be the king's officers or agents, and then the meaning of the maxim is clear: wisdom in the king is better than the multiplication of officers, for it is a mistake to punish small offences, nor is it well for the king to be informed of everything that goes on.

Essay IV

For the general argument of the essay see the Syllabus.

vii. 23. *I said, I will be wise; but it was far from me . . . I turned about, and my heart was set . . . to search out*, etc. These words contain the purpose of the essay, and make clear its difference from Essay I. The words imply two stages of thought (compare above, page 1537): the first (like Essay I) recognises the hopelessness of solving the mystery of things; then another suggests the possibility of a partial or tentative solution: and this Essay IV follows out.

vii. 29. *They have sought out many inventions:* the antithesis is between moral and utilitarian. A commentary on this saying of Ecclesiastes is the common reflection of modern writers that a man will endure insinuations against his moral character with more equanimity than suggestions of his mental incompetence.

viii. 2. *I counsel thee, keep the king's command, and that in regard of the oath of God.* The general doctrine of passive obedience or non-resistance: the same combination of thoughts as in *Romans* xiii. 1–7, though of course St. Paul is providing for a very different situation of things — a 'kingdom not of this world' in the midst of secular rule. *Whoso keepeth the commandment shall know no evil thing*, etc. For this difficult passage see above, page 1639.

viii. 10. *And withal I saw the wicked buried*, etc. This passage becomes clear when the paragraphs are arranged as in the text (see also the Syllabus). The thought is: There is a time when an individual has the power to oppress another; the wicked oppressor dies and is buried; similarly the righteous victim is taken away [by death] from the holy place and the city: both have the same end, and the sight of this 'vanity' of providence encourages sin. This is strikingly parallel to a difficult saying in *Job* (chapter xxi. 29): the two passages explain one another.

> *Have ye not asked them that go by the way?*
> *And do ye not know their tokens?*
> *That the evil man is spared in the day of calamity?*
> *That they are led away in the day of wrath?*
> *Who shall declare his way to his face?*

And who shall repay him what he hath done?
Moreover he is borne to the grave,
And they shall keep watch over his tomb;
The clods of the valley are sweet unto him,
And all men draw after him.

Both passages are concerned with the providential mystery of the oppressor and wicked man honoured in the time of their death. — *Though a sinner do evil . . . yet surely I know*, etc. A paradox: in spite of appearances, it is not so; or in spite of individual cases, the principle of judgment on the wicked is sound. The importance of the passage is the maintenance of moral principle side by side with complete scepticism as to understanding the mystery of God's ways. (Introduction, page 1475.)

viii. 15. *Then I commended mirth*, etc.: for *mirth, eat and drink*, etc., see above, page 1537. The point of *commended* is, that this seems an inevitable deduction from the facts.

viii. 16. *The business that is done upon the earth . . . all the work of God:* for these phrases see above, page 1537.

ix. 3. *Madness is in their heart while they live:* this does not apply to the wicked only, but to all; *madness* being one of the synonyms of laughter (as well as of folly) in Essay I.

ix. 7. *God hath already accepted thy works:* for the importance of this thought in the whole argument, see Introduction, page 1474. For *already* compare above, page 1642. *All the days of thy vanity*, etc.: the point of these impressive reiterations is the same as that of Essay V: the briefness of life is reason for appreciating to the full what is given.

ix. 11. *Time and chance happeneth to them all . . . for man also knoweth not his time:* see above, page 1640.

Miscellanea

x. 14. *Yet man knoweth not what shall be:* see above, page 1642.

x. 16. *Thy princes eat in the morning:* compare such passages as *Acts*, chapter ii. 15; *Isaiah*, chapter v. 11.

xi. 3. According to the structure of an epigram (page 1457) the two lines standing out to the left ought to contain a couplet proverb complete in itself. In substance this principle is carried out here; only the nouns of the preceding lines need substituting for the pronouns; thus the form would be:

Full rain clouds empty themselves upon the earth,
And the tree, where it falleth, there shall it be.

The saying puts the thought of irresistible necessity, as in the prologue.

xi. 5. For an interesting parallel compare *Psalm* cxxxix. 13–16.

Essay V

For the general argument see the Syllabus. Compare also Introduction, page 1474.

xi. 9. *But know thou that for all these things God will bring thee into judgement.* This is not (1) an ironical challenge: revel away, but the judgment will come down upon thee. (2) Nor a reference to any 'day of judgment' in the far future. It is the main positive thought of the book that happiness is God's best gift; but it must be happiness with a sense of responsibility; for their enjoyment, as for everything else, men must be prepared to give account. Throughout the O.T. the word 'judgment' implies the irreconcilable antagonism of good and evil, the recognition of which makes responsibility. This passage by itself is sufficient to differentiate the 'joy' of our author from the abandon of the reveller.

Sonnet. The form of this sonnet is the pendulum structure (page 1523): the middle lines put symbolic descriptions of old age; the left hand lines drop the symbolism and speak in plain terms. [The lines indented on the extreme right are subordinate clauses.]

The matter of the sonnet is a *tour-de-force* of symbolism, under which are veiled the symptoms of senile decay followed by death. It is very likely that some of the symbols may be lost; but it is not difficult, without straining, to see a possible interpretation for each; and some of them have passed into traditional use. The poetic beauty of the passage is marvellous. It has, however, been the subject of extraordinary ingenuity in press-

ing details to too literal significance. Those who are curious are referred to the notes of Plumptre, or the elaborate edition of Dr. Ginsburg. I attempt no more than a simple suggestion for each detail.

Or ever the sun, and the light . . . be darkened: in view of the opening words of Essay V, which take the 'light' and 'sun' as symbols of the whole happiness of conscious existence, it is clear that the *darkening* of this light is the gradual failing of the joy of living. — *And the clouds return after the rain:* an exquisite symbol closely akin to the last. In youth we may overstrain and disturb our health, but we soon rally; these are storms that quickly clear up. In age the rallying power is gone: 'the clouds return after the rain.' — *The keepers of the house shall tremble:* Cheyne understands of the hands and arms, the trembling of which is a natural accompaniment of old age. Compare in the parallel below (page 1646) the withered fist knocking at death's door. — *The strong men shall bow themselves:* the stooping frame; the plural is merely by attraction to 'keepers.' — *The grinders cease because they are few:* obviously of the teeth. — *Those that look out of the windows be darkened:* the eyes becoming dim. — *The doors shall be shut in the street:* the general connection of ideas makes it inevitable that the 'folding-doors' should be the jaws; clenched jaws are so marked a feature in the skull that it is not difficult to associate them with the picture of old age. — *When the sound of the grinding is low, and one shall rise up at the voice of bird, and all the daughters of music shall be brought low:* these must be taken together: appetite, sleep, and speech are all feeble. *Grinding* must be interpreted as *grinders* in the previous part of the sonnet: the loud or low sound of such grinding may fitly typify the eagerness of appetite or the reverse. The early waking or short sleeping of the old is well known. The *daughters of music* are the tones of the voice. — *They shall be afraid of that which is high, and terrors shall be in the way:* the gait of old age is, through physical feebleness, much what the gait of a person terrified is for other reasons. Compare Sackville's lines:

Next saw we Dread, all trembling how he shook,
With foot uncertain proffered here and there.

The almond tree shall blossom, and the grasshopper shall be a burden, and the caper-berry shall burst: the three are linked together as being images from natural objects, not because of their symbolising similar things. The *blossoming* of the *almond tree* I believe to be the sparse white hairs of age. It would be unlikely that this obvious symptom should be omitted; and of the almond tree these two things are established: (1) it is the first to blossom (and its Hebrew name is founded on this), (2) though not strictly white its blossoms look white by contrast with other blossoms (see Sir W. Smith's dictionary s.v. page 97 b). The whitish blossoms solitary while all is bare around just yield the image required. The *grasshopper* is evidently a symbol for a small object, which is nevertheless heavy to feeble age. *The caper-berry shall burst:* the last stage of its decay: the failing powers at last give way. And then follows the dropping of the symbolism: "Man goeth to his long home."

So far we have had symbols for failure of powers; now for actual death and dissolution. *Or ever the silver cord be loosed, or the golden bowl be broken:* a symbol from the house-lamp of gold, suspended by a silver cord, suddenly slipping its cord and breaking, its light becoming extinguished. For *bowl* in this sense compare *Zechariah*, chapter iv. 2, 3. — *Or the pitcher be broken at the fountain, or the wheel broken at the cistern:* these are exquisite symbols for the sudden and violent cessation of every-day functions. Compare the popular proverb: "The pitcher goes to the well once too often." — *And the spirit return unto God who gave it:* this by analogy with the previous line must be interpreted to mean no more than that the man becomes just what he was before he was born.

With this symbolic picture of Old Age may be paralleled an elaborate passage of Sackville, which it may be interesting to have side by side with the text.

And next in order sad Old Age we found,
His beard all hoar, his eyes hollow and blind;
With drooping cheer still poring on the ground,
As on the place where nature him assigned
To rest, when that the sisters had untwined

His vital thread, and ended with their knife
The fleeting course of fast declining life.

There heard we him with broken and hollow plaint
Rew with himself his end approaching fast;
And all for nought his wretched mind torment
With sweet remembrance of his pleasures past,
And fresh delights of lusty youth forwaste.
Recounting which, how would he sob and shriek,
And to be young again of Jove beseek.

But and the cruel fates so fixed be
That time forpast cannot return again,
This one request of Jove yet prayed he;
That in such withered plight and wretched pain
As eld (accompanied with his loathly train)
Had brought on him, all were it woe and grief,
He might awhile yet linger forth his life,

And not so soon descend into the pit,
Where death, when he the mortal corpse hath slain,
With retchless hands in grave doth cover it,
Thereafter never to enjoy again
The gladsome light, but in the ground ylain,
In depth of darkness waste and wear to nought,
As he had never into the world been brought.

But who had seen him, sobbing how he stood
Unto himself, and how he would bemoan
His youth forpast, as though it wrought him good
To talk of youth, all were his youth foregone:
He would have mused, and marvelled much, whereon
This wretched age should life desire so fain,
And knows full well life doth but length his pain.

Crookback'd he was, tooth shaken, and blear-eyed;
Went on three feet, and sometimes crept on four;
With old lame bones that rattled by his side,
His scalp all pill'd, and he with eld forlore;
His wither'd fist still knocking at death's door;
Tumbling and drivelling as he draws his breath:
*For brief, the shape and messenger of death.**

Epilogue

See the Syllabus.

He pondered, and sought out, etc. . . . *of making many books there is no end.* For the whole of this paragraph see Introduction, page 1470. — *God shall bring every work into judgement:* see above, page 1644.

Syllabus to Wisdom of Solomon

*** *Each paragraph in this Syllabus represents a paragraph in the text.*

Discourse I

Singleness of Heart

The Lord is found by singleness of heart — crooked thoughts and murmuring words frighten wisdom away — and that which holdeth all things together hears every secret

* From the Introduction to the *Mirror for Magistrates.*

utterance. The final words, "a mouth that lieth destroyeth a soul," are the link with Discourse II.

Discourse II

Immortality and the Covenant with Death

Death no part of the Divine creation, for righteousness is immortal — it has come invited into the world by the words and life of the wicked.

1. By their Words. — Monologue of the Ungodly: despair of aught beyond this life converting into luxury and antagonism to the righteous.

2. By their Life: wickedness blinds them to the wages of holiness — and being thus of the 'portion' of the devil (whose envy was the means of death's entering into the world) they make trial of death.

The seeming death of the righteous is only a trial of them — in the time of their visitation there awaits them splendour, a position in the divine hierarchy, and Divine grace and mercy.

Digression. — The Hopes of the Ungodly [substitutes for immortality]. — (1) Life in posterity. But the brood of the ungodly is unstable and accursed: better is childlessness with virtue.

(2) Long life. But their old age is without honour; and a life cut short may be a life perfected.

The ungodly who ignore the grace and mercy vouchsafed to the chosen shall be suddenly overthrown — dishonoured carcases among the dead — in the day of reckoning amazed at the salvation of their former victims.

Monologue of the Ungodly: the derided righteous among the saints — their own great things passed away without a trace left.

The author breaks in: Vanity of the ungodly hopes — immortality of the righteous — the whole creation uniting to overwhelm the foes of God.

The personality of King Solomon is gradually assumed in a final appeal to kings, as those on whom will fall a sterner judgment because of their greater position: this makes the transition to the next discourse.

Discourse III

in the form of a Dramatic Monologue

Solomon's Winning of Wisdom

Wisdom meeteth every purpose of her seekers — from first desire of discipline to a final kingship by the side of God. Kings therefore are addressed.

The author (identifying himself with wise King Solomon) will speak of Wisdom to his brother kings — without grudging, for Wisdom desires the multiplication of the wise.

He began like all other kings, and had to pray for Wisdom — he preferred her to all other good things.

Digression. — But in reality all other good things came with her — God gave him knowledge of all human and external nature in giving him Wisdom.

For Wisdom is all-pervasive [moral and intellectual Wisdom are one] — an effulgence from everlasting light and an image of Divine goodness.

Her then he sought as a bride: for she would bring riches, understanding, experience, glory abroad and rest at home.

The mode of obtaining this Wisdom he thought to be prayer — this thought was the result of a pure nature and understanding.

Solomon's Prayer for Wisdom. — Closing with the impossibility of knowing God's will without Wisdom, it reaches the thought that, when in the past men did right, it was through Wisdom that they were saved: which is the topic of the next discourse.

Discourse IV

The World saved through Wisdom

[The history included in this discourse presents Wisdom sometimes as subjective, the character of an individual — and sometimes as objective, Divine Providence ruling events.]

Wisdom protected Adam in his loneliness;

and appeared in his self-conquest, and rise to the dominion over all things. Cain in his anger fell away from Wisdom;

Wisdom preserved the righteous from the Flood.

Wisdom called righteous Abraham;

and Wisdom kept him blameless under sharpest trial.

Wisdom found out a deliverance for righteous Lot:

Lot's wife, passing Wisdom by, perished.

Wisdom guided Jacob in his varied career.

Wisdom raised Joseph from a dungeon to a sceptre.

Wisdom delivered a holy people from their oppressors:

entering into the soul of Moses, so that he withstood kings:

guiding and protecting the people in their marvellous passage.

In the desert Wisdom marvellously supplied their wants.

[The supplying of water for the thirsty Israelites suggests the thought that becomes the text for the next discourse.]

Discourse V

Judgement on the Wicked turning to Blessings for God's People

1. Thirst. — Water turned into undrinkable blood for the Egyptians — water brought out of the solid rock for the Israelites.
2. Appetite. — For the Egyptians a plague of loathly vermin.

A. Digression. — Vermin on vermin-worshippers: men punished by that in which they sin.

AA. Digression. — Such measured punishment (admonishing to repentance) is the mercy of Omnipotence — just as again the wicked inhabitants of the holy land perished by little and little through the hornets that were forerunners of the coming people — by such sovereignty over his strength God teaches his people love of men, and hope under chastisement.

A. Digression Resumed. This mocking punishment of vermin on vermin-worshippers meet for those so far gone in the folly of idolatry as to worship what their very enemies dishonoured.

B. Digression. — For all idolatry is folly, but there are degrees in its folly. — Least blamable are those who worship the works of God in Nature — next, those who make gods out of the works of men's hands, silver, gold, painted wood: corrupting what God has created.

C. Digression. — For idolatry is a corruption, and not a thing from the beginning nor destined to last. — Origin of Idolatry in the vainglorious-ness of man: images for remembrance, gradually coming to be worshipped

— the ambition of the artist assisting — a hidden danger that culminated in imaging the incommunicable Name — all moral dissolution follows, especially perjury.

B. Digression Resumed. The worshippers of our God are saved from the folly of idolatry — like that of the potter, treating life as a fair for selling images made out of the clay into which he must soon return.

A. Digression Resumed. But the last degree of folly is that of the Egyptian oppressors: adding to all other idolatry the worship of things hateful.

2. Resumed. So the Egyptians suffered from loathly vermin: while for God's people dainty quails were sent to satisfy appetite.

3. Noxious Bites. — Locusts and flies plagued the enemy without healing — the Israelites the serpent bites but admonished, and then salvation was found.

4. Rain of fire and hail destroying the food of Egypt — rain of manna feeding the people of God — the same fire raging or slackening its power to work the Creator's will.

5. Darkness imprisoned the oppressors.

To guide the Israelites night was illuminated by the pillar of burning fire.

6. The Night of Deliverance and Song — a night of destruction to the firstborn of Egypt.

7. Death came as a trial to the righteous, but a champion was soon found.

To the ungodly in their final folly came a strange death without mercy.

Summary. — Thus, reviewing the whole deliverance, we see the elements of nature interchange like the notes of a psaltery to magnify God's people.

Notes to the Wisdom of Solomon

For the book as a whole, see Introduction, page 1476. The General Note on Footnotes (page 1532) has also special relevancy for this work.

Title

The early title is *The Wisdom of Solomon;* and in uncritical ages it was supposed to be his composition. St. Jerome and the Vulgate, throwing over this tradition, entitle it *The Book of Wisdom.* It is also often cited (in ancient and modern literature) simply as *Wisdom.*

Discourse I

For the argument see the Syllabus.

The language of *Wisdom,* especially in the full rendering of the Revised Version, is transparently clear, the difficulties of the book lie in the argument, and especially in the order of the thought. Thus, in regard to this first discourse, while the sentences are clear, the difficulty is to see any point in the whole, apart from the question of the relation between this work and *Ecclesiastes.* The denunciation of crooked thoughts and blaspheming or murmuring words seems to have little relevance to judges of the earth.

One explanation might be this: the first part of this discourse deals with improper thoughts, the rest with improper words, the opening words of the following discourse speak of 'life' and 'works': thus thoughts, words, and actions of evil are mentioned before the death they bring is contrasted with immortality and righteousness. But (1) there is no symmetry in the whole argument such as this explanation would suggest. (2) It runs counter to the division into discourses. This division is very marked. (*a*) The 'texts' of the first three discourses are the only independent sentences in the whole work; all others being bound into grammatical sequences. If the texts of the last two have particles connecting them with what precedes, yet these sentences are so unmistakable as new departures that their connection with the preceding context simply illustrates the characteristic of form next to be mentioned. — (*b*) This is that the final thought of each discourse directly leads to the commencement of the next. This is brought out in the Syllabus.

On the other hand, the matter of this discourse receives point at once, if we understand a veiled attack on *Ecclesiastes* and the fancied experiment of Solomon.

Love righteousness.
In singleness of heart seek ye him.
He is found of them that tempt him not.
Crooked thoughts separate from God.
Wisdom will not enter into a soul that deviseth evil, nor dwell in a body that is held in pledge by sin.

All these have direct relevance to the supposed experimenter's idea of "laying hold on folly" while his "wisdom remained with him."

It may be worth noting that Milton's interpretation of the temptation in Eden has the same underlying idea of experimenting in evil as the supreme sin.

Knowledge of good, bought dear by knowing ill. (iv. 222.)

Let him boast
His knowledge of good lost, and evil got,
Happier had it sufficed him to have known
Good by itself, and evil not at all. (xi. 87.)

What fear I then, rather, what know to fear,
Under this ignorance of good and evil . . .
Here grows the cure of all, the fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise. (ix. 773.)

So with regard to the latter part: the idea of *wisdom* as a *spirit that loveth man*, the denunciation of *murmuring, blaspheming lips, backbiting*, may well be called forth by the pessimism of Ecclesiastes; his passionate reduction, in the name of wisdom, of human to the level of brute life seems a 'blasphemy' on the "wisdom that loveth man"; and his reiteration of 'vanity' in regard to every department of human life is a 'murmuring' and 'backbiting.' Ecclesiastes keeps saying that "all things are vanity": the present writer insists that "that which holds the all things together" must hear such slander of his wisdom.

Discourse II

For the argument of the whole see the Syllabus.

i. 13. *God made not death . . . righteousness is immortal:* compare below (ii. 23) "God created man for incorruption, and made him an image of his own proper being." — *Ungodly men called death unto them:* there is no allusion at this point to the Fall as related in *Genesis* (which is introduced later on); the reference is to the ungodly of the monologue that immediately succeeds. — *Deeming him a friend . . . and they made a covenant with him.* It is tempting to compare Isaiah (chapter xxviii), particularly as the present writer has many echoes of Isaiah. But the 'covenant with death' in that writer is a totally different idea.

Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come unto us: . . . And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

In this passage the covenant with death is that he shall pass them by and take others. But in *Wisdom* the ungodly, instead of holding death as something hostile, accept him for a friend, that is, fall in with the fact that they must die, and make this the basis for a life of revelry.

ii. 1–20. Monologue of the Ungodly. The important point is the relationship of this with *Ecclesiastes*.

None . . . gave release from Hades	*Neither hath he power over the day of death . . . there is no discharge in that war*
The breath in our nostrils is smoke . . . the spirit shall be dispersed as thin air . . . scattered as is a mist, etc.	*The life of thy 'vanity' [metaphor of 'vapour' in repeated forms of expression]*
The body shall be turned into ashes	*The dust return to the earth as it was*
Our name shall be forgotten in time, and no man shall remember our works	*The memory of [the dead] is forgotten; as well their love, as their hatred and their envy, is now perished*

The general spirit of this first portion of the monologue is even more suggestive of *Ecclesiastes* than the parallel phrases. The monologue proceeds: *Come therefore and let us enjoy the good things that now are; and let us use the creation with all our soul as youth's possession.* This is close to the opening of Essay V in *Ecclesiastes;* and the further expansion of it suggests the Preacher's "Eat and drink," etc. So *This is our portion* echoes the Preacher's reiteration of *This is his portion.* The third part of the monologue passes on to the oppression of the righteous poor. This of course is entirely opposed to the spirit of *Ecclesiastes.* But it is noticeable that, in that book, it was the picture of oppression (Essay II) which suggested the thought of a judgment to come, though the thought was rejected. The present writer makes the rejection of such future judgment lead directly to the oppression. The general view of the whole then is that the monologue is based, not on the views of Ecclesiastes, but on the easy perversion of them which (the author thinks) may be made by the ungodly.

iii. 1–9. The true view of the Death of the Righteous. The conception includes these ideas:

The death is only apparent [*seemed to have died*].

It is a *chastening,* a *making trial of them* (compare the idea of the prologue to *Job*).

It is a sacrifice they offer to God [*as a whole burnt offering he accepted them.* Thus the death of the godly is brought into line with the whole institution of sacrificial ritual. Compare St. Paul's 'living sacrifice' in *Romans* xii. 1].

There is a *time of visitation* for the righteous, quite distinct from the *day of reckoning* [iv. 20: *They shall come when their sins are reckoned up*] for the wicked: when they attain their true position in some heavenly hierarchy [*They shall judge nations* (so *Ecclesiasticus* iv. 15: "He that giveth ear unto her shall judge the nations") *and have dominion over peoples:* the allusion may be to such "sons of God" as appear in the prologue to *Job,* or in *Psalm* lxxxii].

iii. 9. *Because grace and mercy are to his chosen:* these words should be noted as the exact point of junction with the digressions that follow: the words are caught up again as the argument is resumed (iv. 15).

iii. 10–iv. 14. This is a Digression (see the Syllabus) on the Hopes of the Ungodly, their substitutes for the Hope of Immortality. Their hopes are two: (1) Life in posterity, (2) Long life in this world; but the whole is best considered together, as the ideas attaching to the two are entangled.

1. The brood of the ungodly is accursed:

Their wives foolish: hence *the begetting accursed.*

Children of sin reach no maturity [*bastard slips,* etc.] — share the short-livedness of the wicked generally — and their hopelessness in death.

Thus the children witnesses to wickedness of the parents [compare *Ecclesiasticus* xi. 28; and on the general subject xli. 5].

Better than this is childlessness with virtue.

For the celibate and chaste *a peculiar favour* — and *a lot in the sanctuary of the Lord.* [Compare *Isaiah,* chapter lvi. 1–8; and (?) *Psalm* lxxiii. 17, where a similar phrase is used in connection with the kindred problem of prosperous wickedness.]

[If there be children]: *the root of understanding cannot fail.*

Childlessness and virtue: universal recognition of virtue and immortal memory.

2. The ungodly setting their hopes in long life.
'They shall be *requited even as they reasoned* [taken at their word: "Our life is short," etc.].
Toils, hope, works, unprofitable.
Whereas the life cut short may be the life perfected.
Good labours have fruit of great renown.
In the memory of virtue is immortality.
Honourable old age — not in *years* alone — but in *the unspotted life.*
Perfection quickly reached — snatched away for fear of spoiling.
When dead, the good are none the less a condemnation of the ungodly living.
[Second footnote to page 1023.]

Page 1023: footnote. These sentences are not necessary to the general drift of the paragraph; but are a special enlargement of the idea "accursed begetting."

Page 1023: second footnote. The only possible way of finding a place for these sentences is to understand them as a footnote exegetical of the idea in the word 'visiteth': even though dead the righteous man convicts the wicked of not understanding a visitation of God.

v. 3–23. The Overthrow of the Ungodly: partly a monologue (in quotation marks), partly the words of the author. The end of the wicked:

Sudden and hopeless overthrow [in this life].
Dishonour among the dead, and anguish.
Their memory on earth shall perish.
[A day] when *their sins are reckoned up* [different from the 'time of visitation' of the righteous in iii. 7]: they miserably recognise the triumph of their despised victims, and blindness of their own hopes.

[Their further future left untouched: see next note.]

v. 17–23. *He shall take his jealousy as complete armour,* etc. This brilliant description appears not to relate to the overthrow of the ungodly who have been presented as rising from the dead and mourning their folly. Those overthrown in this passage are represented by the general term *his enemies:* and the final words, *So shall lawlessness make all the land desolate, and their evil doing shall overturn the thrones of princes,* connect the destruction with those who are yet living on earth to be affected by it. It thus appears to be a general destruction directed against what might be called the empire of evil on earth. The necessity (according to the scheme of the book) of making the close of this discourse join on to the next has led the writer to leave the subject of the 'ungodly,' treated so far, and pass suddenly to that which affects 'princes,' such as in the next discourse King Solomon will directly address.

Thus the idea of JUDGMENT, which in Wisdom literature generally is a principle undetermined by time or place, in the present writer covers four distinct incidents: (1) The overthrow [in death] of the individual sinner; (2) His 'day of reckoning' beyond the grave [the future beyond that day left blank]; (3) The 'time of visitation' for the righteous, when their seeming death is changed for a glorious position in a Divine hierarchy; (4) A supernatural overthrow of the powers of evil on earth. The 'day of the Lord' in prophetic literature sometimes combines (1) an immediate vindication of the chosen people, the evil amongst them being sifted out; and (2) a final overthrow of 'the nations,' with the chosen people left supreme. The prophecy of Joel is a clear type.

The details of this description seem like an enlargement from the similar interposition for judgment in *Isaiah,* chapter lix. 17–20.

Discourse III

For the general argument see the Syllabus.

vi. 13. *She forestalleth them,* etc.: for the general spirit of this passage compare in *Ecclesiasticus* Essays commencing iv. 11; vi. 18; xiv. 20. — *So then desire of Wisdom promoteth to a kingdom:* this, taken with the words immediately preceding, *bringeth near to God,* seems to make *kingdom* refer to the position in the Divine hierarchy mentioned in the preceding discourse.

vi. 22. *I will not hide mysteries from you . . . envy shall have no fellowship with*

wisdom, but a multitude of wise men is salvation to the world: this (especially in a book written in Greek) must be a stroke directed at the 'Mysteries,' or confinement of doctrine to the Initiated, which was a feature of early Greek thought. Compare the use of the word throughout the New Testament (especially *Ephesians*, chapter iii. 9). There is no corresponding word in the Old Testament.

vii. 11–viii. 1. These two paragraphs constitute a digression (see the Syllabus), after which the idea of seeking 'her' as a bride is resumed. — *With her there came to me all good things . . . she was the mother of them:* compare *Proverbs* iii. 1–20; and especially sections v and vi of the poem on page 913. — *To know the constitution of the world*, etc.: for the whole of this passage compare Introduction, page 1478. The successive clauses are intended as a summary of the various branches of what we should call 'Natural History' [*thoughts of men* would mean anthropological rather than ethical science]. A foundation for the attribution of this to Solomon would be *I Kings*, chapter iv. 33. But the probable significance of this is, not natural science, but wise sayings founded on things of the animal or vegetable world: fables, apologues, riddles (compare such sayings of Agur as *Proverbs* xxx. 15, 18, 24, 29). There is no tradition, or trace in Wisdom literature, of the application of analysis to external nature for its own sake before the present passage. (Introduction, page 1478.) — *All things that are either secret or manifest:* possibly there is another reference here to the 'mysteries,' or knowledge of the initiated; but the phrase may be general, as in *Ecclesiasticus* iii. 22: "The things that have been commanded thee, think thereupon; for thou hast no need of the things that are secret." It is natural to compare *Deuteronomy*, chapter xxix. 29: but there the reference is probably confined to secret sin and visible judgment. — *For in her there is a spirit quick of understanding.* This celebration of Wisdom is the counterpart in the present book of the monologues of Wisdom in *Proverbs* (vii–viii) and *Ecclesiasticus* (Preface to Book II), and of the well-known passage in *Job*, chapter xxviii. Its position in the argument is to identify objective wisdom [*mirror of the working of God*] with subjective wisdom [*image of his goodness*]. Compare Introduction, page 1478.

viii. 2–ix. These paragraphs resume the general purpose of the discourse: to found on the historic Prayer of Gibeon (*I Kings*, chapter iii) an incident of Solomon's gaining of wisdom by prayer and the gift of God, to counterpoise the imaginary incident of Solomon's search for wisdom in Essay I of *Ecclesiastes*. — *A good soul fell to my lot; nay rather, being good, I came into a body undefiled.* This much-disputed passage is important in theology rather than in literary interest, on account of its bearing upon the question of the pre-existent soul. It may be remarked, however, that in any case it betrays rather than conveys a view on that subject: in the general argument of the passage its only force is that, good as he knew himself to be, he yet felt that he could obtain true wisdom only by prayer.

Discourse IV

For the argument, and relation to the other discourses, see the Syllabus. Compare Introduction, page 1479. — *She shewed him God's kingdom:* a reference to Jacob's Vision of God and the Angels, and his exclamation, "This is the gate of heaven" (*Genesis*, chapter xxviii). — *From those that lay in wait she kept him safe:* an allusion to the appeasing of the wrath of Esau. — *Over his sore conflict:* the mysterious 'wrestling' of Jacob (*Genesis*, chapter xxxii).

Discourse V

For the argument, and the Chain of Digressions, see the Syllabus, and compare Introduction, pages 1479–80.

xi. 7. *To rebuke the decree for the slaying of babes:* here (as in Instance II) the idea of 'nemesis' is added to the main argument: the bloody river was fit retribution on the shedders of innocent blood. — *Having shewn them by the thirst which they had suffered how thou didst punish the adversaries.* This is a corollary to the main argument. The main thought is, what punished the foe became blessings to God's people; the corollary is, that God's people experienced the punishment in question just enough to appreciate the punishing of the foe, and no more. — *Yea, and whether they were far off from the righteous or near them*, etc. The thought of this obscure passage is: The Egyptians suffered, when the Israelites were with them [the plague of water changed to blood], and when they

were far away [by the news of the rock yielding water to quench thirst]; in the latter case a double grief took hold of them, [the deliverance of their foe] and the mortifying memory of their own unrelieved thirst: when they realised that water, in which they had suffered punishment, had been made a miraculous blessing to the enemy, they felt the presence of the Lord. Even in the first case they left off mocking Moses; but in this final manifestation they could only marvel, and think how very different their own thirst had been.

xi. 16. *That they might learn*, etc. I have thought it best to represent here the abrupt commencement of a paragraph in the middle of a sentence: a solecism of style just fitting in with the unique use of digressions in this book. (See the Syllabus.) The sentences preceding this break of the paragraph are not carried sufficiently far to make the argument appear. The argument is resumed, after the Chain of Digressions, at xvi. 1 on page 1032. Before the break the author has only mentioned irrational vermin sent upon the Egyptians; after the digression he contrasts this torment with the dainty food sent to satisfy the appetite of the Israelites; only when the two are put together is the argument apparent, that appetite is the point which was made a punishment to the one and a joy to the other.

This paragraph commences digression A of the Syllabus; from which B is a further digression, and C is a digression from B; then B digression is resumed, then A is resumed, and finally the argument (Instance II of the principle of the text) is recovered. But in this digression A, which is on the topic that men are punished in that wherein they have sinned, there is a digression (AA) that such measured punishment is the mercy of Omnipotence; after which digression A is resumed and concluded. All this subordination is represented to the eye in the Syllabus; and in these notes the commencement of each section is indicated.

xi. 21. *For to be greatly strong is thine:* these words commence Digression AA. (See Syllabus.) For the sentiment compare *Ecclesiasticus* xviii. 8–14.

xii. 23. *Wherefore also the unrighteous . . . thou didst torment through their own abominations:* at this point is resumed Digression A: the vermin coming as nemesis upon vermin-worshipping Egyptians. — *As unto unreasoning children*, etc.: this is a thought added to the main thought of the digression: the vermin plague on vermin-worshippers was a childlike correction, but when this was slighted there came real destruction on the Egyptians.

xiii. 1. *For verily all men by nature were but vain who had no perception of God:* here commences Digression B. (See the Syllabus.) It is occupied with the degrees in the folly of idolatry. — *Let them know how much better than these is their Sovereign Lord:* the whole passage is founded on the widely diffused tradition of Abraham, which is thus given in the *Qur'an* vi. 75.

> *Thus did we show Abraham the kingdom of heaven and of the earth, that he should be of those who are sure. And when the night overshadowed him he saw a star and said, "This is my Lord"; but when it set he said, "I love not those that set." And when he saw the moon beginning to rise he said, "This is my Lord"; but when it set he said, "If God my Lord guides me not I shall surely be of the people who err." And when he saw the sun beginning to rise he said, "This is my Lord, this is greatest of all"; but when it set he said, "O my people! verily, I am clear of what ye associate with God; verily, I have turned my face to him who originated the heaven and the earth."*

xiii. 11. *Yea, and if some woodcutter*, etc. Though such idolatry is a common topic of Hebrew literature, yet this passage seems inspired by *Isaiah*, chapter xliv. 12–20: besides the emphasis on using the residue to make the god, there is the noticeable phrase (xv. 10): *his heart is ashes* (Isaiah's: "he feedeth on ashes, a deceived heart hath turned him aside").

Page 1031: footnote. This is clearly a digression of the nature of a modern footnote, on the words *more rotten than the vessel that carrieth him.* Two points are conceived as differentiating the wood of the ship from the wood of the idol: (1) the design implied in a ship is an element of wisdom; (2) the ship in its navigation is a subject of providential guidance. From this last the thought widens to the providential guidance of a helpless raft, and of the ark.

xiv. 7. *For blessed hath been wood through which cometh righteousness.* The word *righteousness* may here be used in the sense of setting right, vindication, salvation (compare *Isaiah*, chapter li. 5, lvi. 1), in allusion to the "raging waves": but it is not so used elsewhere in this book, unless perhaps in the close of Essay II (v. 18): "he shall put on

righteousness as a breastplate." Or it may simply imply right doing; wood used for the righteous purpose of carrying travellers in safety.

xiv. 12. *For the devising of idols was the beginning of fornication:* here begins Digression C, on the Origin of Idolatry. (See the Syllabus.) *Fornication* or adultery is a regular image in the O.T. for departure from God.

xv. 1. *But thou, our God, art gracious and true:* at these words we resume Digression B, on the Folly of Idolatry. (See the Syllabus.)

xv. 14. *But most foolish were they all:* here we pass back to Digression A: the main point in which is the monstrous idea of vermin-worship — and almost immediately the main argument is recovered, at the words *For which cause were these men worthily punished.* The contrast of dainty quails with loathly vermin makes Instance II of the text of Discourse V.

Page 1032: footnote. This is clearly a parenthesis of the nature of a footnote to the idea: "a man made them."

xvi. 5. *For even when terrible raging of wild beasts:* Instance III of the text. (See the Syllabus.)

xvi. 15: *But thy hand it is not possible to escape:* and **page 1033: footnote.** The difficulties of this passage (which I would call subtle rather than obscure) are considerably reduced by the recognition of certain sentences as a footnote. Read without the footnote the paragraph is regular in its order of thought. First: the writer contrasts the destruction by fire fierce enough to burn amid water with the bounty of food wrought by fire [*tempered*] into every variety of taste. This last rests upon the tradition that the manna was cooked food. Then he repeats the contrast: the unmelting snow and hail were evidence that the fire was a destructive force sent against God's enemies; on the other side, fire slackened to act according to the desire of each eater. The footnote adds a distinct marvel; this fire so fiercely destructive must have restrained itself so as not to destroy the lice and similar creatures still plaguing the Egyptians. Compare the same circumstance noted in the peroration (xix. 21). — *For that which was not marred by fire:* this is a further contrast brought out of the account of the manna: while the tempering fire harmed not [but improved] the miraculous food, yet a faint sunbeam destroyed it (*Exodus,* chapter xvi. 21): a miracle designed to teach early rising to offer praise.

xvii. 1. *For great are thy judgements:* here begins a fifth Instance: the Plague of Darkness contrasted with the Miraculous Light of the Israelites. There is a slight shifting of the point here: a contrasted curse and blessing rather than the same thing acting as curse and blessing. But the spirit of the text is illustrated. The whole is a magnificent filling in, by 'analytic imagination,' of details into the phrase of *Exodus:* "darkness that might be felt." — *All sleeping the same sleep now were haunted by monstrous apparitions.* The writer's difficulty is: the darkness being absolute, how can he enrich his picture with visible terrors? He evades this by the thought that sleep belongs to darkness, and yet sees terrors in dreams. The same idea is utilised below (xviii. 17) for the deaths of the firstborn.

Page 1034: first footnote. This reflection (breaking a sustained passage of imaginative picturing) is best treated as a footnote commenting on the terror painted in the sentence to which it is attached. The final words of the note are difficult, but seem to mean this: the brave man has the rational plan of escape to divert his mind from the terror; whereas the coward, having less expectation [of escape] gives his whole attention to the unknown terror.

Page 1034: second footnote. It seems to me that these words are an elaborate parenthesis. The contrast to the Plague of Darkness clearly begins with the words *Whereas thou didst provide for thy people a burning pillar of fire;* the *whereas* cannot connect with anything but the preceding paragraph. The words I have relegated to a footnote are exegetical of *yet heavier than darkness were they unto themselves;* they express the uncomfortable thoughts suggested to the Egyptians as they heard through the darkness the sound of Israelite voices.

xviii. 4. *For well did the Egyptians deserve:* once more the idea of nemesis is added to the main argument.

xviii. 5. *After they had taken counsel:* here commences Instance VI: the same night brought deliverance to the Israelites and death to the firstborn of the Egyptians. Again the thought of nemesis is added to the main argument: the slaying of the firstborn fitly punished the Egyptians for slaying the males of the Israelites.

xviii. 20. *But it befell the righteous also to make trial of death.* Here begins the final Instance of the text: Death as a form of mercy to the Israelites in the incident of Phinehas: Death as utter destruction to the Egyptians in the Red Sea.

xix. 6. *For the whole creation, each part in its several kind, was fashioned again anew:* here commences the peroration, or summary. (See the Syllabus.) It draws into one view the past [*they still remembered the things that came to pass in the time of their sojourning:* and plagues of Egypt are enumerated], and the present [*then was beheld the cloud . . . and dry land rising up out of what before was water*, etc.], and the future [*but afterwards they saw also a new race of birds*]: in order to make a basis for the climax that the elements of nature interchanged like the notes of a psaltery.

Page 1036: footnote. This lengthy passage is clearly an elaborate parenthesis or note exegetical of the word *tokens*. The Egyptians did not perish so suddenly but that the thunders reminded them that it was for their sins that they were going to be destroyed. The footnote enlarges upon these sins, making an elaborate parallel between the inhospitality of the men of Sodom (punished by an overwhelming of fire) and the greater inhospitality of the Egyptians towards the Israelites. The parallel is carried to the degree of making the plague of darkness a counterpart of the sudden blinding of the men of Sodom by the angels (*Genesis*, chapter xix. 11).

Notes to Job

For the book as a whole see Introduction (page 1480); also Introduction to Wisdom Literature, page 1450. — For the Metrical System of the poem see page 1524.

*** *Unless otherwise indicated, the References in these notes are to the Metrical Sections* (i–l) *into which the text of this edition is divided.*

The Rearrangement of speeches in the Third Round

It will be seen that in the third round of speeches I have varied from the division between the three speakers as it appears in A.V. and R.V. No alteration from the language of the R.V. is made: but verses 2–4 of chapter xxvi are transferred to the commencement of chapter xxvii, and a corresponding change is supposed in the headings of speeches.

Then answered Eliphaz the Temanite, and said —
Chapter xxii.
Then Job answered and said —
Chapters xxiii, xxiv.
Then answered Bildad the Shuhite, and said —
Chapter xxv, continued in xxvi. 5–14.
Then Job answered and said —
Chapter xxvi. 2–4, continued in xxvii. 2–6.
Then answered Zophar the Naamathite, and said —
From chapter xxvii. 7 to end of chapter xxviii.
Then Job answered and said —
Chapters xxix, xxx, xxxi.

In the present edition these headings are replaced by the speakers' names, as is usual in dramatic works.

The reasons on which this arrangement is based are as follows.

1. The utmost caution should be used in accepting conjectural emendation affecting the sense of individual sentences; but the principle does not apply to changes in points of form, such as the arrangement of speeches, especially as the sacred books have passed through centuries in which the principles of parallelism were lost.

2. All critics recognise the difficulty of the text as it stands between chapters xxvi and xxviii (inclusive), which has the effect of making Job take up a position antagonistic to his former contention and to his subsequent words; and some commentators resort to violent explanations, such as prolonged irony, etc.

3. The most marked feature of literary style in the book is its extreme parallelism; this makes it most improbable that the third colloquy should be imperfect, by the omission of a speech from Zophar, and a reply to him from Job. Moreover, the change in the introductory formulas when chapters xxvii and xxix are reached — viz.: *And Job again took up his parable and said* instead of the usual *Job answered and said* — is very suspicious.

4. The conjecture here adopted is substantially that of Grätz, which is to a large extent the same as Cheyne's. Some eminent critics (e.g. Davidson, Driver) are deterred from seeking a third speech for Zophar by the shortness of Bildad's third speech (chapter xxv), which they take as an indication that the controversy is becoming exhausted. But the present conjecture lengthens Bildad's speech and removes this objection.

5. This rearrangement satisfies the important canon that emendations should explain how the distortions arose: otherwise, *optima lectio pessima*. Zophar (in the present arrangement) says (chapter xxvii. 11):

I will teach you concerning the hand of God;
That which is with the Almighty will I not conceal.

Then, turning to his companions, to include them in his protest against Job, he continues:

Behold, all ye yourselves have seen it;
Why then are ye become altogether vain?

(The *all* is explained by the presence of an audience; Elihu, for example, being one. The second line means: why are ye treated as of no consequence?) This is a perfectly natural remark. But in a traditional age, which thought more of sentences than the poetic scene, the plural *all ye* led the reciter or copyist to connect the speech with Job addressing the Friends. So the mistake crept in.

The Question of Interruptions

In addition to the change in the division of speeches discussed in the last note, the question arises whether certain passages in what appear as speeches of Job in the received text are not to be understood as interruptions by the other speakers. Five passages are affected by this question: the commencement of section **xiii**, the first half of section **xxix**, and three short passages in section **xxiii**. In all these cases the words must be understood either as actually spoken by the other speakers, or as imaginary objections of theirs cited by Job for the purpose of answering them.

The absence of any break in the received text has little weight: the considerations adduced in the last note show that the headings of speeches have not the same authority as the speeches themselves. The evidences on this question seem to me uncertain; on the whole, I have been led to different conclusions in respect to the different passages.

The clearest case seems to be section **xxiii**: and I have here assigned the three passages to the three Friends respectively. (1) The fact that there are three is significant: the sense of symmetry running through the whole poem is so distinct that it is easier to understand a triple interruption than the intervention of a single objector. (2) It comes as a confirmation that the three passages fit in with the individual speakers in the order in which they always speak. The words falling in this arrangement to Eliphaz are:

Lo, their prosperity is not in their hand:
The counsel of the wicked is far from me.

Now the first of these lines is an echo of the picture painted by Eliphaz in his speech of this cycle (chapter xv. 20), and the second line occurs in his next speech (chapter xxii. 18). Bildad's interruption is:

God layeth up his iniquity for his children.

It will be remembered that Bildad is the only one to allude (in his first speech, section **vi**) to the overthrow of Job's children; and though he suggests guilt on their part, yet he evi-

dently treats this as part of the general judgment in which Job himself is involved. And Zophar's interruption —

Shall any teach God knowledge, etc.,

is in tune with the opening of his first speech (page 1050). Too much stress, however, must not be laid on this consideration, as the arguments of the three Friends all through have much in common. (3) A further confirmation comes a few lines further on:

Behold, I know your thoughts, etc.,

as if more interruptions were coming, and Job anticipates them. (4) It is another strong confirmation of this arrangement that these interruptions occur in just that part of the poem where they might most naturally be expected. Sections **xxii**, **xxiii** may be considered the turning-point of the debate: hitherto Job had only resisted the doctrine of judgment; here he proceeds, not without trembling at his own boldness, to suggest that the reverse of judgment appears as one of the regular ways of providence. Such a bold turn would naturally call out immediate protest.

The case is very different in section **xxix**. The whole rhythmic form of this is against the idea of interruption. Job recites a popular view of the end of the prosperous wicked in a figure of *8, 2,* and puts his own reading of providence in a figure of *2, 8.* Such antistrophic inversion is precisely in keeping with the matter, on the view that Job speaks the whole. In section **xxiii**, on the contrary, the rhythmic form is that of interruption; the objections making irregular breaks, and the answers advancing by augmentation (*5, 5, 8, 11*).

The most difficult case is the first four lines of section **xiii**. Here the rhythmic form is interruption, as in **xxiii**. The words would suit Zophar, who seems to admit interrupting at the commencement of his speech in section **xxi**. But it is a solitary break, and can perfectly well be read as a citing of objection by Job. The evidence here seems equally balanced, and I have left the arrangement to stand as in the received text.

A kindred question, but much more difficult, — indeed, to me the most perplexing question of form in the whole poem, — arises in the last section (**1**). Job's speech of submission is interrupted by the words:

Who is this that hideth counsel without knowledge?

and again, later, by the words:

I will demand of thee, and declare thou unto me.

Are we to understand these words to be spoken at the time by the Voice out of the Whirlwind: or are they echoes by Job of the Divine words spoken before? It seems to me that the considerations on both sides of the question are very evenly balanced.

It will be noted that these sentences are the opening words of the Divine Intervention, the first slightly, and the second considerably abridged; the second also commences the Divine speech following Job's former submission, and the word 'declare' has come as a challenge to Job more than once in the course of the speech out of the storm. If the first of these interrupting lines stood alone, it might be preferable to assign it to Job: it would fit easily with its context. The second, though possible, is yet difficult to understand in Job's mouth; coming after Job's

Hear, I beseech thee, and I will speak —

it makes a very abrupt break in the drift of the speech, without any special point to compensate for this. On the other hand, the dramatic gain is very great if the other view be taken. From Job's first words the tempest begins to retreat, in harmony with Job's submission; and such retreat of the storm can be powerfully indicated by the breaking out of the characteristic words, which each time sound more in the distance. It is as if two more Divine remonstrances were commencing with the opening formula of the other two,

but each is arrested by Job's words of submission. This need not seem too mechanical a mode of dealing with the Divine utterances, seeing that the crash of thunder is throughout suggested by the abrupt interrogatories which make the substance of the speech out of the storm. When again it is considered how very elaborately the approach of the whirlwind was indicated in the words of Elihu, it will seem not unreasonable to expect that some dramatic effect should be connected with its retreat: the broken echoes of the first crash make just the effect required, and it fits in with this suggestion that the lines in question are the former sentences abridged.

Brief Conspectus of the Argument

A dramatic debate may have all the force, but will certainly not have the logical order of a philosophic discussion; irruptions of personal feeling, and glancings at details of attack and defence, will sway the main argument out of its regular course. It will be well then for the reader, before he enters upon the detailed analysis of the poem, to fix in his mind the leading lines of thought, which, with whatever interruptions, are followed from the beginning to the end.

The starting-point is the position taken up by Job in his Curse: his misery, and claim for a speedy end. To this position Job is continually subsiding after outbursts of passionate argument. The Friends treat this as ignoring a visitation of God.

First Round of Speeches

The Friends	Job
The Doctrine: All calamity is judgment upon sin.	Opposition of facts to the Doctrine: impunity of the wicked exists.
Basis of the Doctrine: The infinite distance between God and man.	Helplessness of short-lived man to bring his cause before Omnipotence — momentary thought: a Vindication beyond death (dismissed).
Personal bearing of the Doctrine: Job a sinner, with a sinner's hope of restoration upon submission.	Wavering courage for Appeal to the inflicting God against the Friends' misinterpretation of the infliction.

Second Round

All three lines of argument maintained.	Job's opposition of facts against the Doctrine enhanced to a doubt whether impunity of the wicked is not a general thing. His helpless position enhanced, his cause is actually subverted — thought of a Vindication beyond death enhanced to a glorious certainty. Appeal to God from the Friends now passionately made, and the Friends treated with contempt.

Third Round

All three lines of argument advanced to a climax.	Job rises to corresponding climaxes.

The Doctrine [Zophar] made identical with all wisdom.

Basis of the Doctrine [Bildad:] distance between God and man in a climax of eloquence.

Personal bearing [Eliphaz]: suggestions of actual sins are made.

The visible impunity of the wicked formulated as one of the laws of providence.

The heavenly Vindicator not to be found: but the vindication will come.

The Oath of Clearing.

[The subsidence into misery which appears in Job at intervals throughout rises to a formal climax just before the Oath of Clearing in the contrast of what he was and what he is.]

Elihu

Elihu modifies the Doctrine of the Friends: Affliction is not so much a judgment, as a warning against judgment to come. Provoked by the silence, first of Job and then of the Friends, he advances to threats of coming judgment — the first appearance of the storm leads to the idea that the threatened judgment is now impending.

Divine Intervention

An outburst emphasising the infinite mystery of all nature, of good as well as of bad — when Job attempts a word of submission, a further outburst proclaims him unequal even to the mysteries of human government, how much more to the climax mysteries of nature — Job makes complete submission; and

Epilogue

justifies him as against the Friends.

The Story Prologue

The dramatic poem of *Job* rests upon a basis or frame of narrated story, which appears at the beginning, the end, and briefly at the passage from the Debate to the Interposition of Elihu. Dramas regularly contain (or imply) a trace of story element in the 'stage directions,' which in modern literature there is a growing tendency to expand (compare Wagner, Ibsen). This story frame to *Job* is partly an enlargement of such stage directions.

[The Story Prologue is in prose. The only exceptions are: (1) The Messengers' Speeches exhibit a form intermediate between verse and prose, external without internal parallelism; the lines correspond not with others in the same speech, but with similar lines in other speeches. (2) Job's first words of submission make two recitative couplets; a form which suggests a pause between the two. The same form is taken by his first submission at the end of the poem (section **xlvii**); his later submission (l) enlarges from this by augmentation, with interruptions. The same form (interrupted) underlies the Curse (**i**).]

The greatest of all the children of the east. The name *children of the east* seems to be given in Scripture to the Arabian nomad peoples to the east of Palestine. Their present successors claim descent from Abraham. (*Genesis*, chapter xxix. 1; *Jeremiah*, chapter xlix. 28.) — *It may be that my sons have . . . renounced God in their hearts.* The word *renounce* is founded on the gesture of salutation, and (like the double meaning of the Greek *chairete*) may be used for welcoming or departure. The feeling underlying this expression may be illustrated by a later passage in the Oath of Clearing:

If I beheld the sun when it shined,
Or the moon walking in brightness;

And my heart hath been secretly enticed,
And my mouth hath kissed my hand:
This also were an iniquity to be punished by the judges:
For I should have lied to God that is above.

This (and a somewhat similar passage in *Deuteronomy*, chapter iv. 19) brings before us the conception of the worship of Jehovah as a sense of sanctity and restraint, in contra-distinction to competing religions of revel and excitement; the gesture of an excited moment might violate plighted troth to Jehovah.

Now there was a day when the sons of God came to present themselves before the LORD. With this incident should be read Psalm lviii (margins of R. V.), and especially Psalm lxxxii (Cheyne's comment valuable). Other single passages may be compared, such as Psalms xxix. 1; lxxxix. 6, 7; xcvii. 7; *Job*, chapter v. 1, and *Exodus*, chapter xv. 11. Without going into difficult questions as to the phrase *sons of God* or *of the gods*, or the identification of these with seraphim of Isaiah, three main ideas may be kept distinct. (1) The sons of God are supernatural powers conceived to attend upon God as a council of officers upon a king. (2) They are conceived to be functionaries through whom God's government is carried on. (3) In Psalms lxxxii and lviii the sphere of government of these sons of God would seem to be the different peoples of the earth. They are in these poems regarded as neglecting their duties, and (in Psalm lxxxii) threatened with degradation from their rank of immortals. But in *Job* the suggestion is rather that the various parts of the universe, of which our earth is only one, are under their charge; and that 'Satan,' or 'the Adversary,' has the oversight of 'the earth.' In support of this view, compare the regular association of angels with stars (implied in such a phrase as 'the host of heaven,' and in such passages as *Deuteronomy*, chapter iv. 19; *Isaiah*, chapter xxxiv. 4; *Psalm* cxlviii. 3) with the picture later in this poem of the rejoicings over creation:

When the morning stars sang together,
And all the sons of God shouted for joy.

And the Adversary came also among them. *The Adversary* is the marginal alternative of R.V. for 'Satan' in the text. Either 'the Adversary' or 'the Satan' will convey the right impression. The essential points are: (1) The word is not a proper name, but a common noun, the name of an office. (2) This officer is represented as coming amongst the other sons of God, and there is nothing in his reception to suggest any difference between him and the rest. (3) His office is that of Inspector or Guardian of the earth: the words *From going to and fro in the earth, and from walking up and down in it*, besides being in themselves just descriptive of such an officer, are close to the words ("walk to and fro through the earth," five times repeated) in the vision of Zechariah (chapters i. 7 to vi. 8), which undoubtedly are a formula expressing spirits of ministration of God on the earth. (4) When associations with the other use of the word 'Satan' are dismissed, it is easy to see that there is no malignity or sin in the Adversary's action in the present incident. To be suspicious is the function of an inspector; and he only does his duty in suggesting a possible flaw in the apparent integrity of Job. The Lord is not represented as showing any displeasure. The position of the Adversary is exactly that of the *Advocatus Diaboli* in the usages of the Roman Church, who has the function of making opposition to the canonisation of a saint, lest any flaw should be passed over. He is an 'adversary' only in the sense in which any inspector or examiner is opposed to those on whom he exercises his office. The same title of an officer of heaven, and the same functions, appear in other passages of Scripture: compare *Zechariah*, iii. 1; *I Chron.* xxi. 1, and *I Kings*, xxii. 19. Finally (5) it is intelligible how the name of an office should in time come to be applied as the name of an individual: the Adversary of God, and so champion of evil.

With regard to the whole incident, it may be remarked that the views presented abov are assisted by the ritualistic character of the narrative. The exact repetition of question and formularies in the description of the two days suggests that these are to be regarded as periodical gatherings, with formularies of ritual, as each son of God presents himself. It may be added, that the popular notions of 'Satan,' and his connection with the early stages of the world history presented in the Bible, are derived from Milton's working up of Scripture into *Paradise Lost*, rather than from the Bible itself. Bishop Bickersteth, in his *Yesterday, To-day, and Forever*, has reconstructed the biblical story of Milton, and

harmonised the conception of Satan in *Job* with the conception in the N.T. It is unnecessary to point out that the prologue to Goethe's *Faust* is wholly founded on the ideas of this incident of *Job*.

Skin for skin, yea, all that a man hath will he give for his life. The general sense is clear enough; but the exact force of the proverb is difficult to catch. Cox quotes a Jewish proverb which is helpful: "One gives one's skin to save one's skin, and all to save one's life." — *And he sat among the ashes.* Davidson quotes from Wetzstein a passage which brings this clearly before our imagination.

> *The dung which is heaped upon the* Mezbele *of the Hauran villages is not mixed with straw, which in that warm and dry land is not needed for litter, and it comes mostly from solid-hoofed animals, as the flocks and oxen are left over-night in the grazing places. It is carried in baskets in a dry state to this place before the village, and usually burnt once a month. . . . The ashes remain. . . . If the village has been inhabited for centuries the Mezbele reaches a height for overtopping it. The winter rains reduce it into a compact mass, and it becomes by and by a solid hill of earth. . . . The Mezbele serves the inhabitants for a watchtower, and in the sultry evenings for a place of concourse, because there is a current of air on the height. There all day long the children play about it: and there the outcast, who has been stricken with some loathsome malady, and is not allowed to enter the dwellings of men, lays himself down, begging an alms of the passers-by by day, and by night sheltering himself among the ashes which the heat of the sun has warmed. There, too, lie the village dogs, perhaps gnawing a fallen carcase, which is often flung there.*

After this Job . . . cursed his day. The word *curse* is quite distinct from the *renounce* (God) of previous passages. It simply implies execration. There is not here any approach to the renunciation of God, which the Adversary suggested as probable, and which Job feared for his children, while his wife in a moment of distraction bade him do it. On the contrary, Job accepts his loss of all without resistance; only he insists now upon recognising that all is lost, and he claims permission to die. There is no suggestion of rebellion against God, until the Friends contend that his doom is deserved.

The Curse

i, ii

i. Job, in an outburst of sustained passion, execrates the time that brought him into existence.

[The form of **i** is antistrophic couplets interrupted: an exact counterpart to *Proverbs*, vi. 12; see note on page 1526. The interruption is a *tour-de-force* of terms for darkening, applied, six of them to the day of his birth, nine to the night of his conception.]

Who are ready to rouse up leviathan. Davidson's explanation of this passage is lucid and interesting. It must be read with two other passages. One is in section **xxx**:

> *By his spirit the heavens are garnished;*
> *His hand hath pierced the swift serpent.*

The other is from *Isaiah*, chapter xxvii. 1:

> *In that day the LORD with his sore and great and strong sword shall punish leviathan the swift serpent, and leviathan the winding serpent; and he shall slay the dragon that is in the sea.*

The latter passage identifies *the swift serpent* with *leviathan*, or the dragon of the sea; the former passage identifies the piercing of this *swift serpent* with the act of clearing or

garnishing the heavens. The idea is of the dragon or monster supposed to produce eclipses of the sun: those referred to in the Curse are magicians professing to rouse this dragon and so darken the sun. — It may be convenient to anticipate an expression used by Job (vii. 12).

Am I a sea or a sea-monster,
That thou settest a watch over me?

As the sea-monster in the one passage is a danger to the heavenly bodies, so is it here to the land. And the wording seems to identify the conception of sea-monster (*winding*, or *swift*, in the quotation from *Isaiah*) with the sea itself, twisting round the land, and at times invading and destroying.

ii. The feeling expressed in the first section is carried forward: If he was doomed to be born, why was the luxury of immediate death denied him? Why now is life forced upon the miserable?

[After a transitional quatrain the metre is antistrophic: each of the thoughts, death denied, life forced on him, has a strophe of the form *2, 4, 2, 6*.]

The Debate

iii Eliphaz

Eliphaz opens the Doctrine of the Friends: that all calamity is a judgment on sin — but this is made a source of hope for Job through submission. — A climax passage makes a Basis for the Doctrine by a supernatural vision setting forth the infinite distance between God and man: there can be no human plea against a visitation of God. — The strain of hope yields another climax passage in the picture of Job's restoration.

[Stanza system, with duplication and climax passages. (It is unnecessary to mention recitative couplets, which may occur anywhere.) The doctrine (with its hope) appears in quatrains; the enlargement in stanzas of *2, 6* duplicating into *4, 12*. The climax vision is antistrophic (*2, 9*); the other climax passage is a number sonnet (see page 1458) on the base 7, worked out in couplets.]

Is not thy fear of God thy confidence, etc. The tenderness and grace of Eliphaz must be noted. He has the delicate task of suggesting to this pattern of the world that he has been secretly a sinner. His first hint of this is conveyed under the form of a hope for Job: if this overwhelming disaster were a capricious accident, the sufferer would indeed be hopeless. But now his confidence in God's justice shows him penitence as a way of escape. — *To which of the holy ones wilt thou turn:* see above, page 1661. — *Man is born unto trouble as the sparks fly upward:* that is, the visitation of calamity is no accident, but is as much a law of nature (viz. its connection with sin) as that of the upward tendency of fire.

iv, v Job

iv. Job [in antistrophic interlacing: *7, 6; 7, 6*], as if speaking to himself, justifies the position taken up in the Curse: his sufferings give him a right to complain and ask for a speedy end.

v. Speaking aloud, Job now expresses disappointment at the Friends who have given him rebuke instead of comfort — then, after a transitional passage challenging them to look him in the face and accuse him, Job turns to God, and justifies the position taken in the Curse: man's life is that of one hired for a period of service — after another transitional passage of misery, Job rises to a climax of bitter appeal against what he presents as God's persecution of the helpless — finally he subsides into a cry for pardon of whatever transgression he may have committed, in view of the near end.

[The transitional passages, as always, are of alternate parallelism. The rest is in stanzas with extreme duplication (*1, 6; 2, 12; 3, 18*). The protests against the

Friends and the first appeal to God make three stanzas of *2, 12;* then the climax intensifies to *3, 18*, and the final subsidence is in *1, 6*.]

Am I a sea or a sea-monster: see above, page 1663.

vi Bildad

The doctrine of the Friends reasserted, with appeals to nature and tradition. Hope of restoration not omitted.

[Stanzas of *2, 4;* with very curious examples of interruption. The first stanza, which is a conditional sentence (If *thou* wert pure and holy, etc.), has the interruption of conditional sentences more remote (*If thy children*, etc.). Similarly, the fourth stanza, which is to work out the previously suggested illustration of the rush, is interrupted (at the beginning) with a further illustration of the spider's web.]

vii–x Job

vii. Job [in antistrophic introversion: *4, 6; 6, 4* and *4, 3; 3, 4 bis*] dwells on the hopelessness of submitting his cause to Overpowering Strength.

viii. The strain is continued [changing to antistrophic interlacing]: the further ground of hopelessness in his short life.

ix. Job appeals to God against a persecution which is a persecution of God's own workmanship, and of unrelenting severity against helplessness.

[This is an introduction and irregular pendulum figure. The pendulum figure is repeated: the first has lines swaying between the idea of God's workmanship (left) and harsh judgment (right); the second, between Job's conduct (left) and watchful judgment (right).]

x. Finally Job subsides [in quatrain stanzas] to the position taken in the Curse: his right to beg a speedy end.

xi Zophar

Zophar enlarges upon the basis of the Friends' doctrine: the distance between God and man: the only hope is submission.

[Stanza system. Three stanzas (of *4, 2*) describe Job resisting and Job repenting —then two (of *2, 12*) dwell on the immeasurable greatness of God, and the hope of restoration.]

xii–xv Job

xii. Job commences with blunt opposition of facts to the Friends' doctrine: impunity of the wicked is to be seen, as well as their punishment.

[The figure is antistrophic inversion: *2, 3; 3, 2; 3, 2; 2, 3*. This is a curious example, almost amounting to introverted introversion.]

Who knoweth not in all these that "the hand of the LORD hath wrought this?" Delitzsch makes the excellent suggestion that there is a proverb quoted here (comparing *Isaiah*, chapter xli. 20); this turns what seems a vague weakness (in the *this*) into a fine stroke of argument. This line must be connected with the previous line, *Who knoweth not such things as these?* They have offered Job commonplaces of Divine judgment; he retorts with commonplaces of impunity, bringing out their commonplaceness by the phrase of a current proverb.

xiii. Continuing, Job confronts the 'wisdom of the aged,' which has been cited to him, with another wisdom seen in the actions of Irresistible Strength (as it were, the logic of events).

[The form may be called Augmenting Interruption. An objection (as if in the objector's words) interrupts the speaker: his reply makes two rhetoric masses, augmenting from *2, 8* to *2, 20*. Compare sections **xxiii** and **l**.]

xiv. The idea is gathering strength of an appeal to God against God's own visitation as interpreted by the Friends — Job sways between longing to make the appeal, and awe of the Power to be appealed to.

[Two pendulum figures. In the first the swaying is between the idea of appealing to God against God himself (left) and the Friends making false pleas out of subservience to God (right) — in the second the swaying is between the appeal to God (left) and awe of God (right).]

xv. The feeling of awe has prevailed, and Job sinks back to despair of short-lived man — this leads to a momentary glimpse of the idea of a vindication beyond the grave — which is instantly rejected, and the most miserable despair follows.

[Antistrophic interlacing and then inversion: *4, 2; 4, 2 3, 4; 4, 3 7, 4; 4, 7.*]

Only for himself his flesh hath pain, and for himself his soul mourneth. This is one of the strongest passages depicting the semi-existence of the soul after death has transported it to Sheol or the Grave. Other passages may be read with this (*Job*, chapter iii. 13–19; x. 21, 22; xvii. 13–15) to support the idea of Sheol as a habitation of more or less conscious existence, with worms and corruption for companions. The flesh wastes away and the persons become 'Rephaim' or Shades (*Job*, chapter xxvi. 5, 6). Only an occasional burst of faith pictures a deliverance from Sheol (*Job*, chapter xix. 25–27).

xvi, xvii Eliphaz

xvi. Eliphaz exclaims against Job, as resisting alike the united wisdom of his friends, and the visitation of God.

[Stanza system: quatrains contain the resistance to the Friends; stanzas of *2, 4* the resistance to God.]

With us are both the grayheaded and the very aged men, much elder than thy father. It is tempting to understand these words as relating to some one present, though, of course, they need not have this meaning. Zophar seems to speak with the tone of extreme age; and it would be in accordance with this idea that to him is given the peroration (so to speak) of the Friends' case, as Eliphaz has its formal opening. But of course this whole idea rests on very slender foundation.

xvii. Doctrine of the Friends emphasised: Judgment is descending on the impious, while all appearances are to the contrary.

[Pendulum figure, with quintet opening and conclusion. The pendulum sways between the secret or open misery of the wicked (left) and his proud sin (right).]

He hath covered his face with his fatness, and made collops of fat on his flanks. The same association of fat and sin is prominent in Psalm lxxiii.

xviii Job

After a transitional passage [alternate parallelism] of contempt for the Friends, Job gives himself to a sustained appeal to God: swaying [in pendulum figure] between the misery of his visitation [left] and his appeal to the visiting God rather than the misinterpreting Friends [right].

xix Bildad

After a passing rebuke to Job's contempt [alternate parallelism] Bildad supports the doctrine in a sustained outburst [triplet recitative and alternate parallelism]: Shall Job be an exception to universal law?

xx Job

After a transitional passage of personal irritation, Job proceeds to an address in which two opposite sides of his general position are intensified. His cause he now declares to

be subverted by God (hitherto he had spoken of the difficulty of submitting it). In the reaction from the misery so described he suddenly rises to a certainty of the vindication hereafter (hitherto brought forward only to be rejected). With the power of this conception he almost faints; then resumes the misery, which is interrupted by the speech of Zophar.

[The sustained picture of misery is in alternate parallelism. By interruption, the confidence of vindication beyond the grave appears in quatrain stanzas, the last lacking one line, as Job breaks off in a half-fainting condition. He resumes the alternate parallelism; and one of these couplets is imperfect as Zophar breaks in.]

xxi Zophar

The doctrine of the Friends intensified: the short triumph of the wicked is only to emphasise his fall. This is a providential law.

[Stanzas introducing a pendulum figure: the criminal (right) and his retribution (left). A very close parallel is *Proverbs*, i. 24–33.]

xxii, xxiii Job

xxii. Job, after a transitional passage, which expresses the disturbing emotions attending a sudden thought, proceeds to open [in alternate parallelism] his doubt whether the impunity of the wicked is not a general principle.

xxiii. The thought is continued, in the way of dealing with stock objections against such alleged impunity. According to the note above (page 1657) I understand these objections to be actually spoken by the three Friends.

[The form, as in the similar section **xiii**, is augmenting interruption: the objections (four) appear irregularly as interruptions; the answers augment in the proportions *5, 5, 8, 11*.]

xxiv, xxv Eliphaz

xxiv. Falling back on the basis of the doctrine, the awful distance of God from man, Eliphaz then brings the personal bearing of the Friends' doctrine to a climax in direct accusations of offences on Job's part.

[Stanza system: stanzas of *2, 4* contain the basis ideas; stanzas of *8, 4* the direct accusations.]

xxv. Then Eliphaz puts for the last time the hope that lies for Job in submission. [Transitional quatrain and pendulum figure, swaying between Job's submissive attitude (right) and his restoration (left).]

xxvi–xxix Job

xxvi. This attack has brought back Job to his own case; he falls back [in antistrophic inversion: *2, 8; 8, 2*] upon the thought of the heavenly Vindicator, who is not to be found in this world, but will certainly clear him.

xxvii. The meditative strain is continued [in quatrain stanzas]: Job feels his innocence and yet his helplessness against the Almighty.

xxviii. Then he passes from his personal case to the general impunity of the wicked; and what before was a doubt, is now calmly formulated as apparently one of the laws of mysterious providence.

[After the question has been opened in a recitative couplet, the section falls into triplet stanzas with duplication. But the duplication is irregular in the first of the two sextets: instead of the parallelism running *aabbbb*, it runs *abbbaa*. I suppose this may be classed as a form of variation; but there is no similar case in *Job*.]

Why are times not laid up by the Almighty? On the word *times*, see on page 1639. The use here is close to that in Essay II of *Ecclesiastes* (page 1012): "God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." In the whole passage the steps of social evolution are scientifically discriminated: (*a*) encroachment, by removing boundaries, on the common land; (*b*) the consequent formation of a class sinking into hardship and poverty; (*c*) the intensification of this hardship by close contact with wealth:

And being an-hungered they carry the sheaves;
They make oil within the walls of these men;
They tread their wine-presses and suffer thirst.

(*d*) Next we have the crowding of population in cities, and the violence of city crime; (*e*) finally, the rise of a distinctly criminal class, whose whole existence is a warfare against the light: in this way *the morning is to all of them as the shadow of death.*

xxix. The stock objections against this view of the impunity of the wicked as part of God's providence are cited and answered.

[Unlike the previous sections dealing with objections (**xiii, xxiii**) the form of this passage is antistrophic inversion: *8, 2; 2, 8.*]

xxx Bildad

Bildad brings to a climax the basis of the Friends' doctrine: the infinite distance between God and man [in a single pendulum figure: God's infinite greatness (right), inability of man to maintain his cause against such power (left)].

The Shades tremble: see note to **xv**, page 1665. — *beneath the waters and the inhabitants thereof:* this is the location of Sheol as the lowest conceivable region. Compare *Amos*, chapter ix. 3; Psalm cxxxix. 8. — *Destruction hath no covering:* below (section **xxxiii**) this term is used as a synonym of Sheol. — *He closeth in the face of his throne, and spreadeth his cloud upon it:* the idea is, that the storm is the moving Presence of God, but the clouds conceal him from our eyes; compare Psalm xviii. 9.

He bowed the heavens also, and came down;
And thick darkness was under his feet.
And he rode upon a cherub, and did fly:
Yea, he flew swiftly upon the wings of the wind.
He made darkness his hiding place, his pavilion round about him;
Darkness of waters, thick clouds of the skies.

He hath described a boundary upon the face of the waters, unto the confines of light and darkness. This is the mystery of the horizon: which is associated with ocean, because there only is it visible without interruption. Compare below (**xlvi**):

As for darkness, where is the place thereof?
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?

The idea of this last is, being able to carry darkness forward to the horizon, and back again to the place from which it came. So Milton's Satan, wandering on the outer surface of the 'World,' sees the light of the Empyrean streaming through the opening passage from heaven to earth:

So wide the op'ning seem'd, where bounds were set
To darkness, such as bound the ocean wave.

His hand hath pierced the swift serpent: see note above, page 1662.

xxxi Job

As the Friends persist in ignoring his doubts, Job, after a transitional passage of contempt [alternate parallelism], briefly returns to the assertion of his own personal case: he will never be moved from the position that God has subverted his cause [antistrophic].

xxxii, xxxiii Zophar

Zophar, on behalf of the three Friends, prepares to bring the discussion to a conclusion. He first (**xxxii**) calmly states over again the doctrine of Judgment on the wicked; and then (**xxxiii**) makes the fear of God and his judgments the basis of universal wisdom. This makes the climax or peroration of the Friends' case.

[Alternate parallelism as Zophar begins to speak (**xxxii**), followed by quatrain stanzas for the simple statement of the Doctrine. The climax (**xxxiii**) is a complete sonnet, consisting of elaborate strophe, antistrophe, and conclusion. Here is one of the few examples of variation in this poem (above, page 1519). The couplets of the strophe are broken by two successive triplets, and the same thing occurs in the antistrophe, but not at the same place.]

Behold, all ye yourselves have seen it; why then are ye become altogether vain? These words are in accordance with the idea that Zophar is summing up the case for the Friends, as the materials of the debate are evidently exhausted, and Job is more immovable than ever. He has said, *I will teach you*, and then turns to include his colleagues in his views: *Ye yourselves have seen it; why, then*, he asks, *are ye become altogether vain?* that is, why are your united attestations to go for nothing with Job? — The difficulty of these words in the Bible arrangement of the speeches, by which all this falls to Job, is felt by all commentators. The words are further of interest as possibly explaining how the misplacing of the speeches came about (see above, page 1657).

xxxiv–xxxvi Job

The formal conclusion to Job's side of the discussion will be the Oath of Clearing. In these sections, as if to emphasise the coming oath by a pause of delay, Job soliloquises in a climax picture of the misery which was the starting-point of the Curse. **xxxiv** is a picture of what Job was; **xxxv** the contrast, what he has become; while in **xxxvi** he sinks into a wail of utter misery.

[**xxxiv** is a combination of antistrophic interlacing and inversion: the stanzas succeed one another in the order: strophe 1, strophe 2, strophe 3; antistrophe 2, antistrophe 3, antistrophe 1. The first strophe is of the figure *abbbaabbbb;* strophe 2 has the form *2, 6*, and strophe 3 the form *2, 4*.]

[**xxxv** is antistrophic interruption (described above, page 1526). — **xxxvi** has a stanza system: quatrains and stanzas of *2, 8*.]

The Oath of Clearing

xxxvii

Job rises, and in the most formal manner, falling into a traditional form of oath, disclaims all such sins as he could be suspected of: the form of speech being elastic enough to admit emotional outbursts of horror at the suggested sin, or longing for appeal to God.

[The form is a triple pendulum: a swaying between three tones. One is the enumeration of the supposed sins: *If* . . . Another is the denunciation of evil on himself, if he have committed them: *Then* . . . The third is a sort of permitted interruption of the formal oath to express the swearer's horror of the sin, or appeal to God against the idea of being guilty. The idea that this is a recognised formula appears not only from the repetition here in some ten stanzas, but also from the exact parallelism of form with a similar oath of disclaiming in Psalm vii.

O LORD my God, if I have done this;
If there be iniquity in my hands;
If I have rewarded evil unto him that was at peace with me;
(Yea, I have delivered him that without cause was mine adversary:)
Let the enemy pursue my soul, and overtake it;
Yea, let him tread my life down to the earth,
And lay my glory in the dust!]

If like Adam I covered my transgressions . . . so that I kept silence and went not out of the door. The general drift is, Job had never done anything to be ashamed of. To paraphrase: If like Adam (when he heard the voice of God in the garden and hid himself) Job had secret transgressions that forced him to keep in hiding from public contempt—. The sentence is never finished: there comes the natural interruption of a longing for a distinct indictment: how can he answer charges of sin not even made?

The words of Job are ended! I understand these words to belong to the poem (not simply to the written MS.). Job waves a dismissal of the debate, and sinks down on the ash-mound in dignified silence.

The Interposition of Elihu

Elihu the son of Barachel the Buzite, of the family of Ram. The only literary significance of this description is the suggestion of this speaker as representing a kindred people to the other speakers but not the same: as if in a dialogue of English personages an American were to interpose. It seems natural — though in a work that is parabolic rather than historic there can be no certainty — to associate 'the land of Uz' with Uz the first-born son of Nahor, Abraham's brother; Buz was the second son. Their descendants would be kindred tribes of monotheists, with their ethnological variations; the large infusion of Aramaic elements into the original of Elihu's speeches bears this out. The names 'Elihu,' 'Barachel,' keep up the suggestion of monotheist race (the words mean 'my God is he,' 'may God bless'). — *Of the family of Ram.* The experts have not been able to make anything substantial of this; it is enough to suggest that he is 'a man of family.'

xxxviii–xlv

The Interposition of Elihu takes the form of a succession of speeches: there is no speaker beside Elihu, but the multiplication of his addresses is due to circumstances connected with the scene and the demeanour of the auditors.

After he has gradually introduced and then expounded his argument, he then (at the close of **xl**) appeals to Job, and pauses for his reply:

If thou hast any thing to say, answer me:
Speak, for I desire to justify thee.
If not, hearken thou unto me.

Job's silence evidently nettles Elihu, and he turns to the Friends: *Hear my words, ye wise men . . . what man is like Job, who drinketh up scorning like water?* The speech so provoked deals with presumption; and at the end Elihu again tries to take the Friends with him in his condemnation of Job:

Men of understanding will say unto me,
Yea, every wise man that heareth me:
Job speaketh without knowledge, . . .
For he addeth rebellion unto his sin,
He clappeth his hands among us.

But the Friends evidently ignore this appeal. Accordingly the next speech (**xlii**) is directed against them as well as Job:

I will answer thee,
And thy companions with thee.

At the close of **xlii** a similar pause may be understood; but as both parties continue to ignore the youthful speaker, he has in the next speech (**xliii**) to take refuge in increased self-assertion: *I will fetch my knowledge from afar . . . one that is perfect in knowledge is with thee.*

But meanwhile another external stimulus has appeared to the eloquence of Elihu. At the opening of **xlii**, where he had just suffered the double slight of the Friends' silence following that of Job, he seems to look up to the sky, and finds there a starting-point:

Look unto the heavens, and see.

Now from the end of **xliii** this sky of the land of Uz seems to show signs of change; and from this point to the close of his speeches, Elihu's words are inspired wholly by the changing heavens. These changes are traced below (sections **xliv, xlv**).

xxxviii. Elihu, with mingled excitement and nervousness, apologises as a young man for interposing in a debate of his elders; but his feelings are roused by the sight of Job justifying himself against God, and the Friends unable to answer him.

[This nervousness gradually stiffening to self-assertion is admirably expressed by the form of augmenting alternation: *1, 1; 1, 1; 2, 2; 2, 2; 4, 4; 4, 4; 6, 6; 6, 6.* See above, page 1525.]

xxxix. In this short section Elihu briefly states Job's position, and briefly opposes to it what is the basis of the Friends' doctrine: the distance between God and man.

[A case of antistrophic suspension: see above, page 1526.]

xl. Here Elihu reaches his real answer to Job, and contribution to the argument. It is that calamity is a warning, just as truly so as Eliphaz's vision, which was the foundation for the doctrine of the Friends. He urges this view on Job, and pauses for his reply.

[The form is antistrophic duplication, set in a suspended introductory sextet. As to the latter, the couplet —

For God speaketh once,
Yea twice, though man regardeth it not —

is clearly continued in the four lines:

Lo, all these things doth God work,
Twice, yea thrice, with a man;
To bring back his soul from the pit,
That he may be enlightened with the light of the living.

Between comes the whole doctrine of Elihu. Similarly, in section **xxxix**, his negation of Job's doctrine was contained in a sextet, which was suspended to interpose in the middle of it the statement of Job's position. — The antistrophic duplication which is the form of Elihu's main argument is fully explained above; see page 1525. Note also the reiteration: *He keepeth back his soul from the pit, Deliver him from going down to the pit,* in the corresponding parts of the vision warning and the warning of affliction. The section ends in a transitional passage of alternate parallelism, in which Job is called upon for an answer.]

xli. Receiving no reply from Job, Elihu appeals to the Friends against Job's presumption, and enlarges on the sin of presumption generally. At the close he connects this with his main argument, the rejection of the warning contained in affliction; and gives a first hint of further judgment in store for Job (*would that Job were tried unto the end*).

[Stanza system: quatrain stanzas express the greatness of God; septets the special sin of presumption.]

For hath any said unto God, "I have borne," etc. This is recognised as an obscure passage, but its sense is assisted by our remembering that Elihu's main point is the rejection of the warning implied in affliction. He now says in effect: Has any man ever submitted to the warning conveyed in calamity and shall his recompense be other than restoration? Elihu does not say "other than restoration," but "as thou wilt" because he is trying to put Job's thought. Job must suppose that the recompense will be something else than restoration, or else he would not refuse to take this course; but what Job can suppose it to be Elihu cannot conceive: *Thou must choose, not I.*

xlii. Disappointed at the silence of the F.iends, Elihu looks up to heaven, and there finds a fresh inspiration: the God of that heav.n can have no motive for injustice. He returns to the theme of men's rejection of the warning of affliction, and gives a second hint of further judgment in store for Job (*because he hath not visited in his anger*).

[Introduction and stanza system: quatrains express the distance between God and man, stanzas of *2, 4* the neglect of the warning conveyed by affliction.]

xliii. Falling back upon his own thoughts, in the absence of encouragement from without, Elihu brings to a climax his doctrine of warning calamity, and utters a similarly intensified threat of judgment on Job's impenitence: *Thou art full of the judgement of the wicked:* as if to say, "Thou art even now ripe for judgment."

[Introduction and triplet stanzas, with regular duplication.]

xliv, xlv. At this moment the first signs of the approaching storm attract attention, and Elihu catches the thought that the judgment with which he has threatened Job is that moment impending. From this point Elihu's speech is entirely occupied with the increasing storm.

[The crescendo in the storm without is reflected (**xliv**) in augmenting alternation: *1, 3; 1, 3; 2, 6; 2, 6; 4, 12; 4, 12.* — The actual climax (**xlv**) is in sustained alternation.]

The leading effect in all this part of the poem is the absorption of the thought with the signs of approaching tempest. It is not essential that every detail should be connected with some present disturbance: to a certain extent Elihu may generalise upon what the visible scene presents (e.g. *He sealeth up the hand of every man* is most naturally understood of winter in general). Of course, in regard to a large proportion of lines, the language would be the same whether Elihu were speaking of the general works of God in nature or of a tempest then rising. But some of the lines cannot be interpreted in this general sense; for example:

At this also my heart trembleth,
And is moved out of its place.
Hearken ye unto the noise of his voice, etc.

And again:

Hearken unto this, O Job:
Stand still, and consider the wondrous works of God.

Again:

We cannot order our speech by reason of darkness.

These being necessarily called forth by present phenomena, the rest of the description goes with them.

The most important point is to note the order of the natural phenomena pictured by Elihu, and how this agrees with the approach of the whirlwind. The transition to this section is made by the words:

Behold, God doeth loftily in his power:
Who is a teacher like unto him?

Then we get, in regular succession, *drawing up* of *drops of water which distil in rain from his vapour, which the skies pour down — spreadings of clouds — thunderings and lightning — cattle* showing recognition of *the storm that cometh up.* Then some thunder clap at which Elihu's heart *trembleth and is moved out of its place* — thunder *under the whole heaven, lightning unto the ends of the earth.* — Next *snow* and *cold out of the north* mingles with the wind *storm out of the chamber of the south,* while *beasts go into coverts; the thick cloud laden with moisture* is thus *turned about* in terrible whirlwind violence. After the next *hearken* we hear of the *balancings of the clouds* (the black mass is descending on to the speakers): they who, a few moments ago, were chilled with the icy snow and wind now find their *garments* too *warm,* when the earth is struck *quiet* with the suffocating *south wind.* The storm cloud has now plunged them in its thickest darkness:

Teach us what we shall say unto him;
For we cannot order our speech by reason of darkness.
Shall it be told him that I would speak?
If a man speak, surely he shall be swallowed up.

From this point we have no longer a whirlwind, but a supernatural visitation, appropriate to the ushering in of Deity. Every clause must be studied. *And now men cannot look on the light when it is bright in the skies, when the wind hath passed, and cleansed them.* The whirlwind has blown the encompassing cloud to form a dark background in the distance: against which appears a supernatural brightness too vivid to gaze upon.

Out of the north cometh golden splendour:
God hath upon him terrible majesty.

They recognise this blaze of glory, golden yet too bright to gaze upon, as the visible glory of God. The *north* must not be taken of the north wind cleansing the skies, but of the north as in prophetic imagination the quarter specially associated with the Divine abode, or the direction from which the God of Judgment makes his appearance. This is perfectly clear from *Isaiah,* chapter xiv. 13:

And thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north: I will ascend above the heights of the clouds; I will be like the Most High.

(Compare *Ezekiel,* chapter i. 4; *Jeremiah,* vi. 1; i. 13–14, etc.). It is a regular feature of the theophanies of Scripture to have a supernatural brightness as a stage beyond the natural tempest. Thus in Ezekiel's vision (i. 4):

Behold, a stormy wind came out of the north, a great cloud, with a fire flashing continually and a brightness round about it, etc.

Again, in the appearance to Elijah the order is, wind rending the mountains, then earthquake, then fire, and then the Voice. (Compare verses 11 and 12 of Psalm xviii. In the Ode of Habakkuk there is the combination of supernatural brightness and nature convulsion, but the wind and darkness are wanting.)

The Divine Intervention

xlvi–l

For the general significance of the Divine Intervention see Introduction, page 1491.

xlvi. The first part of the Divine Intervention is made up of startling interrogatories as to the mysteries of the universe (broken occasionally by quieter description): the suggestion being that the mystery of suffering is not greater than these. — The idea of thunder crashes must be kept in mind throughout.

[The form is a triple pendulum: see above, page 1525.]

xlvii. A brief transitional section in which Job interjects words of submission [in two couplets: see note on the form of the Prologue, above, page 1660.]

xlviii. In a tone less terrible, even human government is presented as a task too hard for Job. [Recitative and quatrain stanzas].

xlix. As if without break in the violence of the storm, the chief wonders of land and sea are instanced in elaborate detail, behemoth and leviathan: the argument of course a continuation of **xlvi**.

[The form is sustained alternation, with a passage of triplet interruption: the alternate parallelism contains the *tour-de-force* of description; the interrupting passage, the feebleness of man before these monsters.]

1. Job makes his full submission. Job had been awed by the thought of God's presence when it was but a thing spoken of: now he has attained it he feels himself but dust and ashes. (Compare Introduction, page 1493.) All this while the Voice out of the Storm is dying away.

[The form must be described as augmenting interruption: compare above, notes to section **xiii**, and on the form of the Prologue (page 1660).]

Who is this that hideth counsel without knowledge? . . . I will demand of thee, and declare thou unto me. On the difficulties connected with these sentences see a special note above, page 1658.

Story Epilogue

The significance of the Epilogue has been discussed in the Introduction, pages 1491, 1493. [The form is plain prose.]

Notes to St. Luke's Gospel

This is, with the *Acts of the Apostles* and the Epistles of St. Paul, and with the other epistles, made here a continuous scheme of New Testament History. Compare Introduction, page 1496.

The differing purpose and spirit of St. Luke's Gospel in comparison with that of St. Matthew is reflected in the natural divisions into which the narrative is found to fall. Matthew is essentially a thinker, and his divisions spring from stages in the developing 'kingdom' of God. Luke, as his preface suggests, is an annalist, carefully verifying and fitting traditions into their local surroundings. Hence — apart from the opening and closing sections which are the same in both treatments — the main divisions of the present work may be called local and temporal: (*a*) the ministry in Galilee, which finds a climax in the confession of the Messiah by Peter and the rest; (*b*) the way from Galilee to Jerusalem, marked by an expectancy of a kingdom soon to be revealed; (*c*) Jesus in Jerusalem, where again the narrative falls mostly into the same divisions as in the other gospels.

I

i. 46. *My soul doth magnify the Lord*, etc. This and the other verse passages which follow, may be considered examples of the 'Antique Rhythm' which distinguishes most of the poetic outpourings retained in the historical books of the O.T. [see page 1596]. Its elastic 'strain' [a couplet of which either line may be strengthened by an additional line, but not both] makes it specially suitable for extemporaneous composition. It is noticeable, however, that these passages are less clear examples of parallelism than similar passages of the O.T.: no doubt because the Greek language does not lend itself to parallelism so readily as the Hebrew.

II

Page 1099. *Genealogy of Jesus Christ.* The difference of outer form in this as compared with the Matthew genealogy is in keeping with differences of substance. Details cannot be here discussed; but probably (*a*) Matthew's is a copy of the official register, in

which links may be omitted, as the only purpose is to establish Davidic descent; (*b*) Luke's is the actual descent through Mary: the marriage of Joseph with Mary having constituted him the 'son,' that is, legal heir, of her father Heli.

III

The matter of this section centres clearly around the idea of the ministry in Galilee, and culminates in the Recognition of the Messiah by the Disciples. What links are necessary are given by the marginal headings in the text.

viii. 1–19. This corresponds to Section VII of *St. Matthew*. The distinction Matthew makes emphatic between the doctrine taught to the circle of disciples and that to the multitude is not formally stated by Luke. It is however the point of the passage (viii. 16), *No man, when he hath lighted a lamp*, etc.: the esoteric teaching is only given on condition of its being made public to others. Compare below, page 1696.

IV

As the title to this section suggests, the connection of its matter is twofold. (1) The long sustained journey: thus the starting-point of several incidents is local [*e.g.* ix. 51, 57; x. 38; xi. 1; xvii. 11; xviii. 31, 35; xix. 1]. (2) The growing sense of a crisis at hand, and expectation of the revelation of "the kingdom": this is seen to affect Jesus himself, his disciples, the character of the crowds of followers, the opponents of Jesus. — The marginal headings in the text bring out such links of connection.

xi. 14–36. The content of this passage is substantially parallel to that of *Matthew* xii. 22–45, though the order is varied; the last paragraph of Luke's section [image of the lamp] serves the same purpose as Matthew's image of the tree and its fruit. [See note on page 1695.] *The unclean spirit when he is gone out of the man:* the connection of this seems difficult in Luke's version, it is clearer in the fuller section of St. Matthew. The foundation of the blasphemy is the rejection of the divine spirit of healing; the inherently unclean, with evidence of healing before their eyes, make their souls the seat of yet greater uncleanness.

V

The subdivisions of this section are simple: the triumphal entry into Jerusalem and cleansing of the temple — the challenge of Christ's authority — the test questions, and the way these are met by Jesus, with his denunciation of the opposition, and (apparently by contrast) exaltation of the poor widow — the discourse of the end of all things. This falls into sections similar to those of the other reports of it: compare note to *Matthew*, page 1699.

VI

The subdivisions are: the last supper, and arrest of Jesus — the trial — the crucifixion and burial — the resurrection and ascension.

Notes to the Acts of the Apostles

The Acts of the Apostles, whatever difficulties it may raise for the historian, is singularly clear and straightforward in its style considered as a work of literature. It falls into divisions and subdivisions which are naturally related to the title of the work. 'Apostles' is the equivalent of our modern term 'commissioners': the 'commission' is given to these apostles in the opening section, and the sections that follow are natural stages in the fulfilment of the commission.

The charge given the apostles in the incident (I) of the ascension is to be *witnesses* (a) *both in Jerusalem*, (b) *and in all Judæa and Samaria, and* (c) *unto the uttermost part of the earth*. Accordingly, we have described the opening of the witness in Jerusalem (II); the extension, through the incident of Stephen's martyrdom, of the witness to Samaria and Galilee (III); the epoch of extension made by Peter's Vision, and the opening of the gospel to the Gentiles (IV), followed by the appearance of Paul as a separate leader for Gentile

evangelisation (V), and the establishment, by means of a general council, of a non-circumcision Christianity (VI); a further vision originates a new departure in the extension of Paul's mission to Europe (VII); finally, a series of providential circumstances, as remarkable as any vision, brings the apostle of the Gentiles to exercise his office in Rome: *the uttermost part of the earth* is, so to speak, represented by the world's metropolis (VIII).

The extension of the apostolic witness has, in the last two sections, come to be measured in the field of Christian thought and church government even more than in territorial additions. Accordingly the epistolary communications of Paul begin here to take a position as elements of church history. Six epistles connect themselves with the period covered by sections VII and VIII. Further epistles, now unaccompanied by any narrative of Luke, carry on the history of the church, into two more sections: the Epistles of Paul's First Imprisonment in Rome (IX), and the Last Epistles of St. Paul (X), representing probably the period of his release and second imprisonment. — For the whole compare the Introduction, pages 1498–9.

I

This section briefly gives the Ascension charge to the apostles, and their period of waiting for the signal to begin their public witness.

II

This Opening of the Witness at Jerusalem falls into three subdivisions: (1) The outpouring of the Spirit on the day of Pentecost, and first 'fellowship' of the church — (2) A new outpouring of the Spirit in connection with a notable miracle and consequent interference of ecclesiastical authorities, followed by more particular description of the apostolic 'fellowship' — (3) A more determined interference by the high priest and Sadducees, ending in the pacification of Gamaliel.

III

Here first appears the double element in the Christian fellowship, Hebrew and Greek: first sign of the history that is to follow. — The incident of martyrdom, besides its intrinsic interest, suggestively brings together the names of Stephen and Saul. — The consequent persecution scatters the Christians as witnesses through Judæa and Samaria, and there is formal recognition of Samaritans as Christian brethren by the apostles. — Wider territorial extension by Philip. — Conversion of Saul, with a special commission to him as a witness to the Gentiles. — The conclusion recognises extension through Judæa, Galilee, and Samaria.

IV

The whole section is occupied with the epoch-making extension of the witness to the Gentiles. — Peter's Vision, with its consequences, in the visit to Cornelius, and recognition of events by the apostles at Jerusalem. — Then we have the first appearance of Antioch, as a head centre of Gentile Christianity, and of a distinctive name 'Christians,' whereas previously (and still in Jerusalem) the converts of the apostle had appeared as a sect or 'way' among the Jews. — The imprisonment of Peter and execution of James make a natural conclusion to that part of the history of which Jerusalem and the twelve apostles had been the centre: henceforth the interest is transferred to Paul and the extension to the vast Gentile world, Jerusalem and the other apostles appearing only incidentally and so far as they affect Gentile history.

V

The growing extension of the 'witness' is now embodied in a distinct institution, the missionary journey, or organisation of local churches. — The recognition of this institution, and formal ordination of Paul and Barnabas at Antioch. — A full-length picture of the mode of evangelisation adopted by the missionaries, especially the presentation of the word first to the Jews. — Further incidents and conclusion of the first missionary journey.

VI

The raising and settlement of a fundamental question as between Jewish and non-Jewish converts: the conclusion is a formal recognition of a non-circumcision Christianity.

VII

The 'missionary journey' is now an accepted institution. The narrative evidently seeks less to distinguish particular journeys [*e.g.* what are usually called second and third journeys of St. Paul mingle almost in the same sentence] than to recognise successive stages of widening of the mission. The present section ushers in, by vision, the opening of the witness to Europe. — Further missionary journeyings, with personal changes. — Providential circumstances, including a vision, which lead Paul to carry the gospel to Macedonia and Europe. His first adventures at Philippi. — Other prominent European centres. — Athens as intellectual metropolis of the Gentile world. — Corinth as one of the leading commercial centres of the world. By encouragement of a vision, Paul settles down for a long stay, and makes a determined attempt to evangelise the whole city.

During the long stay at Corinth Paul appears to have sent his First, and subsequently his Second, Epistles to the Thessalonians. Apparently he had, from Athens, sent Timothy to inquire after the welfare of these churches, receiving him on his return at Corinth.

Conclusion of the stay at Corinth, and further journeyings.

The date of the Epistle to the Galatians has not been positively determined, owing to the ambiguity in the term 'Galatia.' (a) It may mean a portion of Asia inhabited by Gauls or Galatians, and at this period a Roman province. (b) It may be certain territory, not inhabited by Galatians, but made a part (on the south) of the Roman province of Galatia. In the former case, there is no note in the Acts of any evangelisation by Paul, unless what may be covered by the general phrase twice repeated (chapters xvi. 6 and xviii. 23) 'the region of Phrygia and Galatia.' If the other meaning of Galatia be taken, this southern territory includes the cities of Derbe, Lystra, Iconium, etc., Paul's visits to which are told in detail. The historic question as between this northern and southern Galatia, in connection with Paul's epistle, seems almost impossible to settle, and expert opinion is almost evenly divided. This question affects the question of date, because it appears from the epistle that Paul had visited twice, but not more than twice, the people he is addressing. I have placed the epistle in its present position because (a) *on the theory of northern Galatia this would be its proper place:* (b) *on the other theory this position, though too late in time, yet connects the epistle with the context.*

Further journeyings, especially a long stay at Ephesus, with signal success in evangelisation.

The First Epistle to the Corinthians was written from Ephesus, probably before the disturbances which brought the visit to a close.

VIII

This final section of Luke's narrative presents what may be regarded as a final stage in the opening of the apostolic witness to the whole world: the bringing of Paul, the representative of Gentile extension, to the metropolis city of the world. It opens with an expression of Paul's purpose to proceed to Rome: then details circumstances which, in a manner very different from Paul's intention, bring him thither as a prisoner of state. — **i. Paul turns his thoughts to Rome** (xix. 21). — The disturbance of Demetrius: Paul quits Ephesus for Macedonia, as one stage in a journey to Jerusalem.

From Macedonia was sent the Second Epistle to the Corinthians.

ii. Paul lingering on his journey sends forward a letter to Rome (xx. 2). — Here a few words represent a period of time important in what it produced.

From this Grecian journey, from Corinth, was written the Epistle to the Romans. The personages addressed are apparently not a formally organised church, but a body of people christianised elsewhere and returned to or otherwise settled at Rome.

Thus many are known to Paul, though he has never visited Rome itself. He has already made a resolution to visit Rome, but not till after his journey to Jerusalem. Apparently he foresees that this intervening journey is likely to occupy a long time; meanwhile the dividing questions on which he feels so keenly are making themselves felt in all directions, and are sure to affect the Romans. Accordingly he takes advantage of an opportunity to send, by a deaconess of Cenchreæ visiting Rome, an epistle which is mainly a theological treatise.

iii. The incidents of this journey become more and more charged with prophetic warnings, these premonitions reaching a climax in Paul's address to the Ephesian elders (xx. 3). — **iv.** A simple device to avoid misunderstanding results in **a crisis, Paul being arrested**: the hierarchical opposition to Christianity is now concentrated upon Paul (xxi. 17). At the close of this incident a vision makes clear that it is part of a providential train of circumstances leading Paul to bear his testimony at Rome. — **v.** As a further stage, a conspiracy against Paul's life **transfers him to the Roman judicature of Felix at Cæsarea** (xxiii. 12). — **vi.** With the change of (Roman) administration from Felix to Festus, Paul is put on trial, and makes formal **appeal to Cæsar** (xxv. 1). The hearing before Agrippa is a preliminary stage of the appeal to Cæsar, for the purpose of formulating an accusation. — **vii. The voyage and shipwreck** (xxvii.). — **viii. Paul, in Rome**, goes through the regular process of offering his ministrations first to the Jews, and upon their rejection of him turning to the Gentiles (xxviii. 16).

IX

The narrative of *The Acts* having ceased, the next stage of church history is represented by the Epistles of Paul's (First) Imprisonment. Three appear to be sent by the same messenger, Tychicus.

The Epistle to the Ephesians. The absence of the term 'Ephesians' in certain MSS. and the absence of individual messages, agrees with the contents and character of the epistle in suggesting a circular letter sent to various churches, of which that at Ephesus was one.

The Epistle to the Colossians is sent at the same time, and for the same general purpose; but an independent letter is necessitated by the false doctrines which are rife at Colossæ.

The Epistle to Philemon is a private letter from the apostle to a friend.

To this period also belongs:

The Epistle to the Philippians, sent by Epaphroditus, who had brought the offerings of the Philippian church to the apostle in his imprisonment, and, after a dangerous illness, is returning to Philippi.

X

The Last Epistles of St. Paul. While evidence of this part of church history is obscure, the generally received opinion is that the apostle was released from imprisonment at Rome, and resumed his journeyings: during which we have:

The First Epistle to Timothy.
The Epistle to Titus.

He was again arrested; now with near prospect of execution he **indites**

The Second Epistle to Timothy.

Syllabus and Notes to Epistles

**** This Syllabus is constructed on the principle that single paragraphs of the text are represented either by single paragraphs of the Syllabus, or by sections of a paragraph divided by a dash.*

Syllabus to I Thessalonians

I. Thankful remembrance of the assurance with which the gospel was introduced to the Thessalonians, spontaneous testimony to which comes from believers everywhere. — On the one hand the apostle's ministry among them had been bold, disinterested, loving, unwearied: on their part the Thessalonians received it as a word of God; like the churches of Judæa, and amid persecutions such as those churches suffered from the Jews.

Hindered by perverse circumstances from himself coming, the apostle had sent Timothy to the Thessalonians: and can never be thankful enough for the glad tidings Timothy has brought of their faith and love: may God and the Lord Jesus bring about the meeting, and establish their hearts to the time of his coming.

It remains that in their faithful walk they should abound more and more: in sanctification from uncleanness, love of the brethren, and ambition for quiet and unobtrusive work.

The question of those that fall asleep: those that sleep in Jesus God will bring with him; they will be the first to rise, and those who are alive will be caught up with them.

II. The question of times and seasons not a question for discussion: the day of the Lord will come like a thief upon the careless traveller. But believers, as children of the day, will be sober and watchful.

III. Exhortations: the brethren to respect for leaders; the leaders to their work of oversight; all to Christian acts and graces. — Conclusion.

Syllabus to II Thessalonians

I. The apostle thanks God, and in the churches glories over the faithfulness of the Thessalonians amid their persecutions and afflictions: these sufferings as true a token of God's righteous judgments, in that they are fitting the sufferers for the kingdom, as will be the recompense God will mete out to their persecutors at the coming of the Lord Jesus. May God count the Thessalonians worthy of their calling, and fulfil their every desire.

II. The question of the coming of the Lord Jesus: a firm attitude to be maintained against the suggestion that the 'day of the Lord' is present. Warnings given during the apostle's personal ministry among the Thessalonians recalled: (*a*) the condition precedent of a 'falling away,' and a revelation of the 'man of sin' with his exaltation of himself against God; (*b*) that the 'mystery of lawlessness' does indeed work, but (*c*) a restraining power is for the present acting in order to delay to the proper season the revelation of the 'lawless one,' and his destruction by the Lord Jesus in spite of his power and signs, lying words that deceive those who have not embraced the truth.

III. Prayers with thankfulness for the Thessalonians: their prayers desired for the apostle in his labours. — A positive command to withhold fellowship (yet in no hostile spirit) from those who walk disorderly and contrary to traditions received from the apostle, fortified by apostolic example. This called forth by rumours of busybodies who shun all work. — Conclusion.

Syllabus to Galatians

A marvel: that the Galatians are so readily moving away from the original gospel under which they were called: whatsoever man or angel introduces any other gospel, let him be anathema.

I. Paul makes solemn testimony that the gospel he preached came from no human authority, but direct from the Lord Jesus. He recounts his position in the early years after his conversion to show the impossibility of other influence. — He recounts his visit at a later period to Jerusalem, and his recognition by the 'pillars of the church' as being intrusted with the gospel of the uncircumcision as Peter with the gospel of the circumcision. — Finally is recounted Paul's open conflict with Cephas at Antioch on this very question of Gentiles conforming to Jewish life. [*The account of this conflict merges in more general statement of the principles involved.*] Even we who are born Jews yet believe on Christ, because by faith and not by law is man to be justified: shall we then, while professing justification in Christ, erect again a Law which must pronounce us sinners, and so make Christ a minister

of sin? With Christ our former life was crucified; what lives now is Christ in us the life of faith.

II. Appeal is made to the Galatians from their own experience: have the wonders of their conversion and its sequel come by law or faith? — Abraham's righteousness rests on faith: they which be of faith are sons of Abraham. — They that cling to the works of the law are under its curse, from which curse Christ became curse to redeem us. — Considered even as a human institution the original covenant to Abraham cannot be disannulled by the law of 430 years later.

The question arises: What, then, is the position of the law? An interim institution, arising out of the existence of transgression, obtaining to the time of the promised 'seed' (Christ), ordained not directly by God but indirectly through a mediator. *Is there then contradiction between Divine law and promise?* No: righteousness would have been of law if the law could have made alive. Law was the prison from which faith is the release; the attendant leading to the teacher Christ; the period of tutelage during which the heirs of life are not different from slaves. Will the Galatians voluntarily return to that elementary stage?

Appeal is made to the Galatians from their personal relations with the writer: is that passionate zeal for him become nothing because he is absent?

An allegory from the Law which the Galatians so much admire: Sinai and Jerusalem, the child of the handmaid and the child of promise. Stand fast in Christian freedom, and be not entangled again with a yoke of bondage.

Appeal is made to the Galatians from their bond to Christ: solemn declaration that receiving circumcision is severance from Christ.

What can have marred the fair course they were running? Some little leaven that leaveneth the whole lump. They may be sure that Paul gives no countenance to the new doctrine: or else why should he be persecuted? Would that these disturbers would circumcise themselves away!

Caution in applying the doctrine here laid down: freedom is your calling, but freedom not used for the flesh. Walk by the Spirit, and then there is no danger of fulfilling lusts of the flesh.

III. General exhortations in gnomic form: spirit of correction — mutual comfort and individual responsibility — support of teachers — sowing and reaping — constancy of effort ——— conclusion with autograph.

Galatians ii. 17. *But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid,* etc. The sense of the whole passage is affected by an ambiguity in the expression, *found sinners.* (1) It is sometimes understood as = conforming to Gentile life. Thus the whole sense would be: *If, while seeking justification through Christ, our lives show no better than Gentile lives, will the guilt lie on the head of Christ? Never: the building up what was destroyed is a confession that our former abandonment* [*of the law*] *was a transgression.* — (2) I have followed another view: *found sinners* = re-erecting the law [under which all are found sinful]. Thus the sense of the whole is: *Are we, while professing justification through Christ, to erect again a law which will make us sinners, and so make Christ a minister of sin? Never! And yet that is what your position amounts to: for to erect what you have pulled down is a confession of sin.* The sentence, *If I build,* etc., is exegetical of *found sinners.*

Syllabus to I Corinthians

Introduction: Thankfulness for the rich gifts bestowed upon the Corinthian church, and confidence for their future.

I

Points arising out of information received

i. Appeal against the spirit of faction: parties of Paul, of Apollos, of Cephas, of Christ. Were they baptized in the name of Christ or of Paul? As a fact, only a few were even baptized by Paul. — His work was not baptizing, but preaching the gospel: the simple power of the cross, in contrast with human wisdom. — For the full grown there is indeed a Divine mystery of wisdom: but this spiritual wisdom can be interpreted only to spiritual men; and the Corinthians were carnal, and still are, as these factions show. — What then are Apollos and Paul? Merely ministers through whom God works, one perhaps laying a foundation and the other building on it: what he builds the fire shall test. — [*Building* is just what they are: God's temple: let a man beware of destroying it.] — Worldly wisdom is spiritual self-deception: instead of magnifying human leaders these should be considered stewards of God's mysteries, and all of them (with all other things) belong to those who are Christ's: whether they are even faithful stewards cannot be known before the time of the Lord's coming. — What has been said of Paul and Apollos in this figure of the steward applies to all: if the Corinthians have any superiority it has been given them; yet they are posing as if the probation were over and the reigning had begun, in contrast with the poor apostles who are exposed as a spectacle of persecution to men and angels. But all this is only admonition: this and Timothy's coming is to prepare for Paul's own visit.

ii. Protest against tolerance of a reported case of shameless impurity: the direction in a former epistle 'to keep no company with the impure' related to such a case as this, not to the impure outside their ranks.

iii. Protest against disputes between brethren being carried to courts of unbelievers. Rather be willing to be defrauded: instead of this they even defraud.

iv. A fixed principle: the sensual and other evildoers cannot inherit the kingdom. What law may not forbid expediency does. Impurity is a sin, not against what is external, but against a man's own body: a body which is a member of Christ, a temple of the Holy Ghost.

II

Points arising out of the Corinthian Letter

i. Questions growing out of the marriage relation discussed on the general basis that marriage intercourse is lawful, but perhaps not the most desirable thing in an exceptional period (of distress and the near coming of the Lord), also on the wider principle that all should abide in the general condition (*e.g.* circumcision, slavery) in which they were called. The principles are applied successively to married persons — to those who are single, or married to unbelievers — to virgin daughters.

ii. The question of meats sacrificed to idols. As a matter of *knowledge* [but knowledge betrays to self-consciousness: it is love that really builds up] idols are nothing: but to the weak, who have not knowledge to see this, offence must not be given in a matter of mere eating.

Paul himself has all the rights of an apostle (eating and drinking, and leading about a wife, and support in things carnal from those to whom he ministers) but he uses none of these things. Nay, he positively refuses to use his rights: his only reward for preaching the gospel shall be that he be allowed to do it without charge. This, and the adapting of himself to all men, he does for the gospel, that he may have a share in its benefits: an athlete going into full training, lest after saving others he himself should prove a castaway.

Remember our fathers, how all had the same spiritual blessings, yet some displeased God and fell in the wilderness: taking example from these let him that thinketh he standeth take heed lest he fall.

To resume. ' Run no risks of idolatry: just as your own Lord's Supper implies a participation in the body and blood of Christ, and just as those who eat the sacrifices of carnal Israel have communion with the altar, so to eat idol meats is to partake of the table of demons. The matter must be treated as one of expediency, not of law: there is no need to ask questions, but where attention is called to idol meats refrain for the sake of others. Even eating and drinking may be done to the glory of God.

iii. Points of order. Women not to pray or prophesy unveiled: on principle [veiling the sign of subordination in the scale God, Christ, man, woman: nature, moreover, by the long hair of women points the same way], and because so the custom of the churches requires. — Behaviour at the common feast is not to be regulated as if it were a matter of appetite: from the Lord himself came the institution of the Lord's Supper as a memorial of himself.

iv. Spiritual Gifts. In contrast with the dumbness of idol gods, there is for the followers of Jesus a Spirit who inspires even the simplest cry, ' Jesus is Lord.' All the diverse spiritual gifts proceed from one and the same Spirit. — Simile of the Body: As with the bodily parts, some are inferior, but have the more abundant honour bestowed on them, so that there is no schism, but on the contrary if any part suffers or is honoured all suffer or rejoice: so there are higher and lower spiritual gifts; but, while the greatest are to be desired, LOVE is beyond all, without which the best are nought; love will abide when all the gifts are done away. — Love then is the main thing: of desirable gifts prophecy is better than tongues because more edifying to the church: tongues are chiefly a sign to the unbelieving. — Discord is produced in assemblies of the church by competition in spiritual gifts: let all things be done decently and in order. Women should not speak in the assembly at all. [What right has the Corinthian church to lay down principles as if they were the originators of the word, or as if there were no other churches? If any claim spiritual authority, Paul bids them receive his words on the authority of the Lord.]

v. The Resurrection of the Dead. Paul reminds the Corinthians how the very foundation of the faith preached, by which they are being saved, is Christ raised from the dead and seen by many, last of all by Paul himself: if there be no resurrection of the dead (as some are saying) the whole faith is vain, and its witness false. — But Christ has arisen: a second Adam, firstfruits of resurrection as the first Adam of the life that ends in death; beginning of the process that ends when the Son, having subjected to himself death as the last of all things, is himself subjected to God. Without this vain is the baptism for the dead, and vain the daily death that consists in the renouncing of all that makes life. Only corrupting intercourse could have begotten such thoughts. — As to the mode by which resurrection is possible: the analogy of corn sown suggests how the body sown is not the body that rises, and yet each grain has its own body. Nature is full of differences and graduations. So for man there is a natural body and a spiritual body. Though all will not die, for all the present corruption will put on incorruption. This is the ' death being swallowed up in victory.'

Conclusion: arrangements of the collection for the saints — personal movements of Paul and others — salutations.

Syllabus to II Corinthians *

Blessings to the God who comforteth in affliction, making affliction a means of comfort for others. Paul has thus been raised from an affliction he expected to be fatal, and has confidence in future comfort, with the prayers and to the rejoicings of the Corinthians. For he is conscious of having behaved with sincerity to the Corinthians, and he believes that they make their boast in him as he in them.

In this spirit Paul had purposed to make a double visit to Corinth: he was prevented [not by fickleness: there is no uncertainty in the promises Paul preached, and the God of those promises gives the earnest of the Spirit in our hearts] by his determination not to come to them in sorrow. He had written to them in much anguish: but he who caused the

* It must not be assumed that this epistle is next in succession to the preceding in Paul's intercourse with the Corinthians. There are suggestions that other communications had passed between the two parties.

anguish has been sufficiently punished, let him be forgiven by all, as he is by the Apostle.

At Troas, in spite of the open door for the gospel, the absence of Titus made Paul too anxious to stay, and he came into Macedonia. His life is a blessed march in the triumphal procession of Christ, a scattering of incense, savours of life and of death. Who is sufficient for such work? especially if it be done in sincerity and in no mercantile spirit.

> Is this self-commendation? No need for that with the Corinthians. If the ministration of the temporary dispensation leading to death caused the face of Moses to shine, should not the ministration of righteousness which remaineth exceed in glory? We will not veil our speech [the veil is still present for the hearers of Moses, until they turn to the Lord] but be an unveiled mirror reflecting the glory of the Lord. To repress the brightness of this ministry of light would savour of the crafty and deceitful speech which has been renounced. (There is veiling enough in the hearts of the blinded unbelievers.) ——— True, this treasure of light is in earthen vessels: the preachers of life are daily delivered to death: but we look from the temporary dissolving tabernacle to the permanent building in the heavens. ——— Whether here or there, our aim is to make ourselves manifest before the judgment of God, and in your consciences. Thus it is not self-commendation, but a presentation of our case for your glorying. Dead with Christ's death to old things, a new creation in him, we have received from God the ministry of reconciliation; as ambassadors we convey Christ's appeal; and seek to free our ministration from all offence, and to commend it under all circumstances and by all means. — We have poured out our hearts freely to you: recompense us in kind: cut * yourselves completely adrift from unbelievers and from defilement. We are full of confidence for you.

To resume. When in Macedonia Paul's affliction was still unrelieved, until the coming of Titus and news of the Corinthian church brought rejoicing. Paul even rejoices that he made them sorry, for it was sorrow of a godly sort; he rejoices also that the spirit of Titus has been refreshed.

Mention is made of the liberality of the Macedonian churches: Titus (with another) has been sent to the Corinthians in order that final arrangements might be made in a matter which the Corinthians were beforehand in commencing. — The readiness of the Corinthians is well known: may they abound as God's grace abounds to them.

I beg that I may not be compelled to show myself bold when I come; bold with spiritual, not fleshly weapons. — Look at what is before you: if I make much of my authority this is not a foolish taking of ourselves for a standard, but the standard is the measuring line which has brought us to Corinth, and shall bring us to preach the gospel yet further away. — The folly of our boasting is excused by our godly jealousy over the virgin church I espoused to Christ. What makes Paul behind the chiefest of apostles? is it that he preached without charge? He did this, and will do it, merely to cut off the boasting of false apostles posing as angels of light. — Ye bear with men who bring you low: bear with my boasting. Recital of Paul's high claims as a Hebrew, and on the ground of uninterrupted persecutions — recital of revelations such that, to prevent exaltation, a thorn in the flesh was sent upon Paul. — Among the Corinthians themselves Paul's signs of apostleship have been shown: they have been inferior to no church except in being served without charge. — Now a third visit from Paul is impending: he will visit them on the same terms. This is no apology: Paul wishes to prevent, when he comes, a state of faction and disorder: in such circumstances Paul will not spare. — Final good wishes.

Syllabus to Romans

Introduction: Thankfulness and prayers for the Roman Church: with longing to visit them and impart to them some spiritual gift, as to the rest of the Gentiles.

THE GOSPEL IS THE POWER OF GOD: TO JEW AND GREEK: AS REVEALING A RIGHTEOUSNESS THAT IS BY FAITH.

* It should be pointed out that the words from *Be not unequally yoked* (vi. 14) to *perfecting holiness in the fear of God* (vii. 1) bear signs of being an interpolation; the sentence *Open your hearts*, etc., joins naturally to what precedes the doubtful passage.

I. Divine wrath revealed against all unrighteousness. Those [Gentiles] who might have known the Creator by his creation changed his glory into vile images, and were themselves delivered over to moral vileness. — Those that judge them [Jews] are in the same case as doing the same works: circumcision to transgressors of the law becomes uncircumcision; and equally, those without law doing the things of law become a law unto themselves.

Then what advantage is there to the Jew? He is the honoured depository of Divine oracles: the lack of faith in some must not nullify the righteousness of God. — *But how if our unrighteousness is found to commend the righteousness of God?* Will you call the judge of the whole earth unrighteous when he visits with wrath? — *But if my lie display God's truth, why am I to be judged a sinner?* Why not, you may equally say, do evil that good may come? — *Then our case is worse than that of the Gentiles?* Nay, the work of your own law is to make ALL sinful: law brings nothing but the knowledge of sin.

II. But now hath been manifested, apart from the law yet witnessed by the law and prophets, a righteousness through faith in Jesus, unto all who believe without distinction, by Divine grace, through the propitiation of Christ, which makes justification consistent with righteousness. Here there is no place for exclusive privilege or distinction of Jew and Gentile.

Is it objected that such faith makes the law of no effect? No: Abraham was justified by faith: circumcision was given as the seal of the faith he had before. The promise to Abraham's seed was through faith, not through law.

III. Starting from the foundation of justification by faith we have peace, grace, rejoicing even in trouble, and hope founded on the thought that even while sinners Christ died for us: much more shall we be saved by his life. — As by one man sin passed upon all, so (but much more so) by Christ the gift of grace abounds to the many. Law came in to make the trespass abound, but grace abounds more exceedingly.

Does this imply that we are to continue in sin that grace may abound? Nay: we were baptized into the death of Christ; the old life is dead, there is a resurrection of a new life of righteousness, no longer under the dominion of sin but under grace. — *Then are we to sin because we are not under the law but under grace?* Nay, if ye present your members unto sin ye become bondslaves of sin. Again, as with a legal marriage dissolved by death, you are free from law and death, and joined to Christ, so as to bring forth fruit unto God. — *The argument seems to imply that the law is sin.* No, but that which brings the knowledge of sin: the law itself is holy and good. — *Could that which is good become death to me?* No, but sin is shown exceeding sinful by the fact of its working death to me by means of that which is itself good. It brings out a carnal law in my members warring against the law of my mind. But for those that are in Christ condemnation is removed, for the law of the spirit of life in Christ has set them free from this law of sin and death: the weakness of flesh which defeated law has been met by the Son of God appearing in the likeness of flesh. If Christ is in you the body is dead as regards sin, the spirit is life as regards righteousness.

IV. So ours is a life of mortification of the deeds of the body, under leadership of the spirit. This is a sonship, making us sons of God, joint-heirs with Christ. — Compared with the glory to which we are thus heirs, what are present sufferings? The whole creation groans under the bondage of corruption, waiting for the revealing of the sons of God. We who have the firstfruits of the Spirit groan in hope for the redemption of the body, the Spirit helping our groans and intercessions: while all things are working together for our glorification. With God on our side who can be against us? Whether sufferings within or power without, nothing can separate us from the love of God.

The sad thing is that all this seems to be at the cost of the rejection of Israel. Yet there is no inconsistency in God's dealings: witness previous rejections of Ishmael and Esau.

Is there then unrighteousness with God? Nay, his prerogative is to have mercy or to harden as he will: the clay may not criticise the potter. — *Then the case is that the Gentiles not following righteousness attained it, whereas the Jews following the law of righteousness did not attain: wherefore?* Because they sought by works and not by faith: this is the 'stumbling-block of Zion.' — *But how faith in one of whom they had not heard, and how hear if none were sent?* Their own Scriptures show hearing and rejection.

Is it however a fact that God's people have been rejected? There is still an elect remnant who have obtained, and the rest are hardened: not to their fall, but to provoke the Gentiles to jealousy: if their fall is the riches of the world, how much more their fulness? — Then the Gentiles must not be elated at being grafted in in place of the natural branches: but rather fear the unbelief which caused the branches to be broken off. The calling of God is without repentance: the disobedient Gentiles obtained mercy through the disobedience of the Jews, so by the mercy shown to the Gentiles the Jews will obtain mercy. — O the deep wisdom of God!

V. Exhortation: to present your bodies as living sacrifices: to be transformed by the renewing of your minds from this world unto the divine will. — Use your gifts as members of one body. — As members of a civil order respect authority and be void of offence — in all elements of life sobered by the nearness of our salvation. — The weak deal with in a spirit of forbearance: granted that 'uncleanness' of meats is only a thing of opinion, yet for no question of meats should we trouble a brother for whom Christ died: rather, the strong should bear the infirmities of the weak. Receive one another, as Christ the minister of the circumcision received you Gentiles.

Conclusion: This letter prompted by Paul's special function of minister to the Gentiles. — Explanation of his movements — salutations, etc.

Syllabus to Ephesians

Blessed be God, for the blessing wherewith he hath blessed us in Christ: in him was the choice of us before the foundation of the world; in him our redemption, part of God's mystery of summing up in Christ all things in heaven and earth; in whom alike we who before had hoped in Christ, and ye who heard our word, were sealed unto the redemption of God's possession. I, hearing of your faith, give thanks and pray for you: God give you the spirit of revelation in knowledge of God, and of all that is implied in God's raising Christ from the dead, and setting him far above all principalities and powers.

You, also, he raised from the death of your sins. In a like world of sin we once lived a life of lust, but God raised us together with Christ. Such salvation is by grace through faith. I repeat, ye were uncircumcision in the eyes of the circumcision: aliens from the commonwealth of Israel: but Christ Jesus has broken down the middle wall of partition and made both one, abolishing that which was the principle of antagonism between them, the system of legal ordinances: ye are thus our fellows in the household and temple of which Christ is the chief corner stone.

Wherefore I, Paul, prisoner of Christ Jesus in the cause of the Gentiles —

[Ye have heard of my particular stewardship in the mystery of redemption: that Gentiles are fellow heirs in the promise through Christ. In such a mission I pray you not to faint under any sufferings of mine, which are your glory: rather I pray that you may be strengthened with power to know the unknowable utmost of Divine fulness. Glory to him who can exceed all our thoughts!]

I appeal to you to walk worthy of your calling, keeping the unity of the Spirit in the bond of peace: there is one Spirit, and diverse gifts, which are to unite in building up a fulness of manhood in the body of Christ. — I charge you that the old life of lust and corruption be put away, and that ye walk in love and imitation of God, as children of the light. — Take heed thus to walk, and redeem the time, because the days are evil: — wives and husbands in the spirit of Christ and his church — children and parents, servants and

masters. — Finally, be strong, and put on the whole armour of God for the contest against spiritual rulers of darkness. — Conclusion.

Syllabus to Colossians

Thankfulness for the faith and love of the Colossians, with prayer that they may be filled with knowledge and power. The prayer passes into a declaration of Christ as the image of God, firstborn of all creation and agency through which all principalities and dominions have been created, head of the church, firstborn from the dead: in him all the 'fulness' * of the Father dwells: through him are reconciled things in heaven and earth; through him you, alienated by evil works, are reconciled.

Paul rejoices in his sufferings as an element of the dispensation given to him to open the mystery of God among the Gentiles: Christ in whom treasures of wisdom and knowledge are hidden.

Appeal against being led away by traditional and secular philosophy. In Christ is the 'fulness' of the Godhead: in him was *your* circumcision, the dying with Christ to the fleshly life and rising through faith. The bond of ordinances against you is nailed to his cross: in his cross he triumphed over principalities and powers. Let no man set over you ordinances, or seduce you to angel worship and vows of humility. — If you died with Christ to the secular, why human ordinances of no real spiritual value? if you are risen with Christ, why not set your minds on that which is above? Put to death the old members: put on the new graces, love and peace.

Particular precepts of a general character. — Conclusion.

Syllabus to Philemon

After thankfulness and prayer in the thought of Philemon, Paul explains how he sends a deserting slave, now a brother, back, resisting the temptation to keep him for his own comfort. Paul knows Philemon will do even more than he is asked. — Personal matters and conclusion.

Syllabus to Philippians

Thankfulness for the good work in the past among the Philippians, and confidence for its abounding in the future.

Information that the circumstances of Paul's condition have resulted in furtherance of the gospel, with confidence that this will be so whether he lives or dies: Paul knows not which of the two to desire. — Only let their life be worthy of him: by all that is sacred between them Paul appeals to the Philippians to avoid faction and vainglory, and cultivate a spirit of lowliness, mindful of the great humiliation of Christ and his exaltation above all things: in this spirit he bids them work out their salvation, that he may rejoice in them, even if he be offered up upon the service of their faith.

Hopes with regard to future communications with them, and even a visit.

Paul is beginning his final greetings: —

He breaks off with warning against the *concision* (we are the true circumcision): his own high Jewish claims he counts as nothing in comparison with righteousness through faith in Christ. The power of Christ's resurrection is a thing to which he is ever reaching forward: he calls on the Philippians to imitate his spirit, and (unlike the enemies of the cross who glory in earthly things) have their citizenship in heaven, looking forward to the conforming of their bodies of humiliation to the body of his glory. — Personal appeals for reconciliation of the factious. —

Final greetings resumed: exhortation to joy and peace, and to whatever is highest. — Acknowledgment of their gifts. — Final salutation.

* A technical term of heresies, which recognised angelic emanations as 'filling' the interval between God and man.

Syllabus to I Timothy

Resistance to a doctrinal heterodoxy prompted by temptation to magnify the law. — Paul's thankfulness for Christ's acceptance of his services though he had been the chief of sinners: a monumental example of what salvation may be.

Charge to Timothy in his pastoral work with a view to his warring a good warfare: — prayer on behalf of all — quiet life for women — injunctions for bishops and deacons.

Paul hopes to come to Timothy: meanwhile these injunctions are sent in view of the importance of the church and the mystery of godliness. It has been expressly said by the Spirit that there shall be fallings away from the faith in the latter times.

A series of paragraphs partly gnomic deal with Timothy's personal character, and with the requirements of particular classes of people.

Heterodoxy, especially under temptations of gain: Timothy to fight against this. — A final charge as to the rich. — A final charge to Timothy himself.

Syllabus to Titus

Titus left in Crete for the purpose of supplementing the work done there, and especially appointing elders. Proper characteristics for such overseers: amongst them the upholding of sound doctrine as against corrupting and interested deceivers such as are likely to abound in Crete. — Sound doctrine in its bearing upon various classes of people. — Emphasis laid on subjection to authority and meekness to all men, in memory of a salvation not attained by works but through God's mercy. — Personal matters and conclusion.

Syllabus to II Timothy

Thankfulness for the past and confidence for the future of Timothy in that holy calling which Paul and Timothy have in common. — Allusion to Paul's relation with succouring and forsaking friends. — Exhortation to Timothy to be united with himself in the arduous cause of preaching Christ. — Central ideas of the gospel to be kept prominent, as against corrupting disputes over trifles, such as engender strife, and impair usefulness as a vessel of God's service. — Special caution in view of the grievous times foretold for these last days: Timothy safe through his grounding in the Scriptures inspired by God for correction and instruction. — Solemn appeal to Timothy as to the fulfilment of his ministry: Paul's own ministry is nearing its end and its crown. — Personal matters and conclusion.

Syllabus to Hebrews

[The epistle describes itself at its close as a 'word of exhortation.' Two lines of thought are traceable in it: (1) a strain of exhortation (indented in the syllabus to the left); and (2) distinct arguments approaching to digressions which establish particular points occurring in the general strain of exhortation (indented to the right). These digressive arguments include the most important parts of the epistle; the thoughts they contribute are gathered up by the strain of exhortation as it resumes.]

I

Now that God's scattered revelations to the fathers by prophets have become a full revelation through a Son, exalted after his finished work of purification as far above the angels as he is beyond them by inheritance:

> for the Scriptures speak not of the angels as 'sons' — they are 'winds,' 'flames of fire' — their mission is to do service for the sake of the heirs of salvation:

how much more earnest heed should we give not to drift away from this greater salvation — a salvation by one to whom 'all things' are subjected.

> But not yet: Jesus hath been made 'a little lower than the angels' and exalted through death and sufferings, that the author of salvation might partake in all things pertaining to his brethren, and so be a merciful and faithful High Priest between God and a sinful people.

II

Wherefore consider this High Priest of our confession — faithful as Moses, yet with more glory in proportion as a son is above a servant. Take heed that the evil heart of unbelief which kept the followers of Moses from 'entering into His rest' keep not us from the true 'rest.'

For it was the followers of Moses who provoked and were excluded, but it is to us that the psalmist's word of 'rest' must apply: not to the rest after the creation, nor the rest of the promised land: there must remain a Sabbath rest for God's people, a rest from works.

Let us hold fast our confession, confiding in a High Priest, tempted and thus able to succour the tempted, appointed like other priests by God, by obedience and suffering made perfect, and thus author of an eternal salvation, A HIGH PRIEST AFTER THE ORDER OF MELCHIZEDEK.

But is it any use to treat of this theme with those who linger in the milk of first principles instead of pressing on to strong meat and fulness of growth? Those who have lost the taste for the heavenly word have no means of renewing themselves, while they thus crucify afresh the Son of God. But your former love and diligence is earnest that you will press on to the fulness of hope, secured by God's promise and oath: a hope extending whither there has preceded us this High Priest for ever after the order of Melchizedek.

(1) Melchizedek ABIDETH A PRIEST CONTINUALLY. Abraham (and in Abraham the Levitical priesthood) paying to him tithes foreshadowed imperfections and change of Levitical law. — Jesus is surety of a better covenant: appointed by oath that can not be repented of; not mortal and therefore needing successors; not sinful and so needing daily sacrifices: by sacrifice of himself once for all perfected for evermore.

(2) Especially to be emphasised: our High Priest is minister of the TRUE TABERNACLE, of which the tabernacle made by Moses was but a shadow, and so is minister of a better covenant [founded on better promises]. Under the ordinances of the first covenant the High Priest passed with blood once a year through the first tabernacle into the Holy of Holies, the way to the holy place not yet having been made manifest: but Christ, through the more perfect tabernacle 'not made with hands' passed once for all with his own blood into the holy place, making eternal redemption.

(3) His better sacrifice makes him MEDIATOR OF A NEW COVENANT: his death is the dedicatory death of the covenant — his blood is the cleansing for heavenly things, as the blood of bulls and goats was for their copies. — As death comes but once, and then is the judgment, so Christ's death is once for all, and then cometh his salvation. — The old sacrifices by their not ceasing to be offered confessed their imperfection: in Christ is realised the psalmist's vision that takes away 'sacrifices' and establishes a 'coming to do God's will' — here is the 'remission of sins' that accompanied the prophet's 'new covenant.'

III

With this High Priest then, and this way he has dedicated for us into the holy place, and with hearts thus sprinkled from an evil conscience, let us hold fast our confession and hope, that it waver not as the day approaches. — To shrink back after receiving knowledge of the truth will bring sorer doom than the violation of Moses' law. — Your former endurance needs to be supplemented by patience: it is 'BY FAITH that the righteous shall live.'

This 'faith' gives substance to future hopes, and dares to put the unseen to the test. — The glorious array of the fathers had witness borne to them that they thus made trial by faith, and yet received not, waiting for us before they could be made perfect.

Therefore with all these accepted witnesses to faith let us gird ourselves to our race, with eyes on our faith's captain. — Endure what is but chastening, that shall bring forth fruits

of righteousness. — Strengthen one another — see also that no single poisonous root trouble the many.

Not to the material terrors of Moses' mount have ye come, but to the spiritual glories of Mount Zion and the mediator of the New Covenant: a voice then shook the earth, our promise is the ' Yet once more ' of shaking that brings a kingdom not to be shaken.

IV

General exhortations. — Especially against being swayed by diverse doctrines: they of the tabernacle are no authorities for us, who go with Jesus outside the camp and share his reproach.

Notes to Hebrews

ii. 2. *If the word spoken through angels proved stedfast*, etc. The connection of angelic mediation with the giving of the law is hinted at in *Deuteronomy*, chapter xxxiii. 2; but was a widespread idea in New Testament times. Compare *Acts*, chapter vii. 35; *Galatians*, chapter iii. 19.

ii. 12, 13: quotations. The first quotation is from *Psalms* xxii. 22: the writer evidently reads it as a Messianic psalm. The other two are probably representations of *Isaiah*, chapter viii. 17, 18. The point of the citation is difficult to catch: it appears to be that Isaiah, accepting (in the words, *I will put my trust*, etc.) his function of being a ' sign ' to Israel, associates with him in this function his own children (the *sharers in flesh and blood* of the next sentence). So the Son associates himself with flesh and blood in his work of mediation.

iii. 2. *As was Moses in all His house:* compare *Numbers*, chapter xii. 7: *My servant Moses is not so; he is faithful in all mine house.*

vi. 4. *As touching those who were once enlightened . . . it is impossible to renew them . . . the while they crucify*, etc. This description of a spiritual state, hopeless as long as it lasts, may be compared with similar passages of the gospels: compare note to *Matthew* xii. 22–50 on page 1695.

vii. 16. *Not after the law of a carnal commandment:* the context shows that *carnal* is used in the sense of limited by mortality. So ix. 10, *carnal ordinances.*

Page 1226: footnote. Here as elsewhere I use the modern device of footnotes to convey parentheses which, as they stand in the text, obscure the argument, and give an impression of awkwardness of style, where there is in reality only difference of page-setting.

ix. 11. *Through the greater and more perfect tabernacle not made with hands.* Though the text does not explicitly state what point, in the elaborate analogy, is to be understood as antitype to 'tabernacle,' yet the words *' not made with hands '* call up the prominent saying of Christ: *Destroy this temple . . . and in three days I will raise it up — he spake of the temple of his body.* (*John*, chapter ii. 19.)

ix. 16. *For where a covenant is, there must of necessity be the death of him that made it. For a covenant is of force where there hath been death.* The text of the R.V. in these two sentences changes the rendering of the word that runs through the whole passage from *covenant* to *testament.* As the margin says, the Greek word means both. But the argument requires that the same word be used throughout. Moreover the word *testament* in this connection introduces an image familiar to the English reader, but of no force to Hebrews, with whom 'testaments' in the sense of 'wills' were scarcely known. On the other hand, the image required by the whole context is one unfamiliar to the English reader, but perfectly intelligible to those to whom the epistle is addressed. The reference is to the sacrifices of animals which were the formal sign of a covenant between parties: the stroke of death being the irrevocable seal set on an agreement from which there can be no departing. An elaborate act of this kind accompanies the establishment of the covenant in *Exodus* (chapter xxiv): which indeed is kept in view throughout the whole of the remaining argument. — The same notion underlies the words of Christ in the Last Supper: *This cup is the new covenant in my blood* (*I Corinthians*, chapter xi. 25; the briefer form is given in *St. Matthew: this is my blood of the covenant*).

x. 38. *But my righteous one shall live by faith: and if he shrink back*, etc. The citation is from *Habakkuk*, chapter ii: but from the Greek version, which has a different sense and reference from the Hebrew version represented in our O.T.

xii. 1. *Compassed about with so great a cloud of witnesses.* There is an ambiguity in

the English word *witness* which does not hold of the original. The *cloud* is, not of spectators, but of those who *have had witness borne to them* that they were faithful: so throughout the preceding paragraphs. — *The sin which is admired of many:* the beautiful phrase of the R.V. and A.V. text: 'sin that doth so easily beset us' is hardly borne out by the Greek. The image is that of keeping on a fine garment though it hinders the running.

xii. 24. *The blood of sprinkling that speaketh better than Abel:* a reference to *Genesis*, chapter iv. 10: *The voice of thy brother's blood crieth unto me from the ground.* So above: *He being dead yet speaketh* (xi. 4).

Notes to St. James

This is a miscellany of Wisdom literature: another 'Wisdom Epistle,' but of the simplest kind, is found in the *Book of Proverbs* (page 937). In Wisdom literature it is natural to look for separate sayings, not a continuous argument. The forms followed by St. James are chiefly two: (1) The Maxim: a gnomic text, with a prose expansion. (The texts in this edition are printed in italics.) Compare above, page 1460. Several of these maxims of this epistle may be termed 'Paradoxes.' — (2) The Essay. For both compare Introduction to *Ecclesiasticus*, pages 1460, 1461. — Of course the matter of the epistle is a Christianised form of traditional wisdom; and, as an outward mark, *my brethren* takes the place of the old formula, *my son.*

i. 12. This is the most elaborate and difficult of the essays of St. James. Its topic is the Sources of the Evil and Good in us. The opening note is temptation, or the struggle of evil and good. Then the origin of the Evil in us is put under the image of childbirth: one parent is the individual himself [or his will, we may say by analogy with the other paragraph], the other his lust: this is not a marriage but a seduction. The thought is carried forward to a second generation: lust, sin, death. — Passing to the origin of Good, the writer again uses the image of birth: the Divine will and the word of truth beget in us an *inborn word.* Development of good consists in listening for this inborn word (*swift to hear*), avoiding all that drowns the sound. Especially essential is the acting on this inborn word so far as heard: here the imagery changes to that of a mirror. Practical examples conclude the essay.

ii. 8. *If ye fulfil the royal law . . . ye do well: but if ye have respect of persons ye commit sin.* The argument appears to be as follows: You take your stand on the letter of the law, 'Thou shalt love,' etc. and refuse to transgress it. But respecting persons is equally a transgression of the law: and to transgress in one point is as bad as to transgress in another. Rather, take your stand on Christian liberty and mercy.

iii. 1. This essay is full of reminiscences of *Ecclesiasticus:* compare sections commencing v. 9, xix. 4, xxiii. 7, xxviii. 12.

iv. 6. *But he giveth more grace.* The connection is obscure: perhaps it may be put thus. The spirit of longing envy in you is not of God's planting; but he will give more grace to overcome it in proportion to its strength (compare the suggestion of strength in the expression *long unto envying*): yet only to the humble. Wherefore, etc.

iv. 11. *He that speaketh against a brother . . . speaketh against the law.* It is a characteristic of the epistle that it represents Christian liberty, not as a relaxation of law, but as a higher law. He who censoriously interferes with his brother's freedom of action is attacking this supreme law of liberty.

Syllabus to I Peter

I

The epistle starts with a recital of the LIVING HOPE, restored through the resurrection of Jesus to the faithful, while they are being guarded to their final salvation: a theme of joy amid their manifold temptations, an object of search to the ancient prophets, an object of interest to angels.

The true attitude in presence of such a Hope: sober effort — holiness in place of former lusts — fear, alike in regard of the righteous Judge and the price of their redemption — fervent love of the brethren, lower love being purged away by obedience. — As babes born of the incorruptible seed of God's word to grow with spiritual milk unto salvation — as

living stones to build up a spiritual house: a priesthood for spiritual sacrifices, an elect race, God's own possession.

II

More particular exhortations to the realisation of this attitude. First of all, by abstinence from fleshly lusts to become a testimony to the Gentiles — to silence outsiders by well-doing in all social relationships — as subjects — as servants (patient even to the froward, since Christ their redeemer was thus patient) — as wives (seeking the inner adornment of a quiet spirit) — as husbands.

To sum up: tenderly united among themselves to meet outside persecution, not by reviling back, but by blessing with the blessings of which they are heirs. — To suffer for well-doing is their calling, as Christ suffered for others' sins. — As Christ was put to death in the flesh [but quickened in the spirit, so as to preach to the disobedient spirits in prison] so let their own sufferings be made a death to the life of lust and a living to the will of God.

III

The end is at hand: let their sobriety, their love, their work, be all quickened. — The fiery trial must not be thought a strange thing by the partakers of Christ's sufferings: it means that judgment is beginning at the house of God. — Let the elder in his oversight and the younger in their subjection humble themselves under the mighty hand of God, waiting for their exaltation in due time.

Notes to I Peter

i. 23. *Having been begotten again not of corruptible seed,* etc. While retaining the words of the R.V. I have altered the punctuation, so as to take this participial clause with what follows and not with what precedes. [The Greek admits of this.] There is little point in associating the idea of the incorruptible seed, so strongly emphasised, with the fervent love of the brethren. On the other hand, much strength is added to the passage if this incorruptible seed is made the first item in the continued image of *babes — spiritual milk . . . grow unto salvation.* This participial clause having been interrupted by a parenthesis, including a lengthy quotation, is linked on to another participial clause by a *therefore,* which repeats the causal relation implied in a participial clause. There is a similar use of *then* after the long parenthesis at the top of **page 1238**: *forasmuch then as Christ suffered in the flesh.*

iii. 10. *For, He that would love life,* etc. The relevancy of the quotation is to the whole command (to meet persecution with blessing), not to the sentence immediately preceding.

iv. 6. *For unto this end was the gospel preached even to the dead:* the *dead* are *the spirits in prison* of iii. 19: the position of the sentence shows that both the elements here asserted of Christ — put to death in the flesh, and ministering in the spirit to the dead — are pressed into the analogy between Christ and his followers: see Syllabus.

Syllabus to II Peter

The epistle starts from the formula of greeting: Grace be multiplied to the possessors of the promises: a succession of graces, richly supplying an entrance into the eternal kingdom of Jesus Christ.

The life work of the writer is thus to stir up to remembrance of the coming of Christ — since he has been one of the eye witnesses of his majesty — and thus has a confirmation of the word of prophecy. — But just as there were false prophets of old, so now there shall be false teachers — moved by lasciviousness and covetousness — as to their certain doom, God's dealings with the angels, with Noah's world, with Sodom and Lot, are testimonies how God can deliver the godly and keep the unrighteous under punishment unto the day of judgment. — With every horror of defilement and disorder these re-ensnare to corruption those who are escaping: dogs returning to their own vomit.

This second epistle like the first is to stir up to remembrance of words received from prophets and from the Lord through apostles. Mockers will arise, casting doubts on Christ's coming because of the unbroken course of things since the creation — but as the old world

by water so the present world shall perish by fire — with the Lord a day and a thousand years are alike: the judgment will come like a thief in the night. — Live in the light of this coming judgment, and account the longsuffering of the Lord as salvation.

Syllabus to Jude

The writer's general purpose to write quickened by the privy entering in of corrupters. his word is, contend for the faith once for all delivered to the saints.

Remember the judgment of the Israelites in the wilderness, of the fallen angels, of Sodom and Gomorrah — of like kind are these corrupters: fleshly and disorderly, things of horror — of these Enoch prophesied destruction — and the Lord Jesus Christ forewarned. — For yourselves: build up yourselves in your most holy faith — and on the erring have mercy, though mercy have to mingle with hate.

Notes to First Epistle of St. John

That which is traditionally known as *The First Epistle of St. John* is entirely lacking in all epistolary form. Nor have the contents any resemblance to the epistle. Probably the recurrence of such formulæ as *brethren*, *little children*, *beloved*, has led to this document being classified with the literature of address. But such formulæ are merely the Christian counterpart of the *my son*, or *my sons*, that runs through O.T. wisdom. The continuity of thought traced by many commentators through this work I find myself wholly unable to follow. I have classified this 'epistle,' like the *General Epistle of St. James*, under the head of Christian Wisdom. It has the character of meditative address which belongs to O.T. wisdom, of course with the substitution of Christian for Hebrew thought. There is also the form of brief independent fragments, which belongs to wisdom literature; this form not only characterises a large section of the O.T., but I have shown its recurrence in the discourses of Christ [page 1692], and in the prologue of St. John's gospel [page 1701]; while the whole of *St. James* is of this type. Of the various forms in this fragmentary wisdom literature the sections of St. John's writing resemble less the maxim than the essay.

It may be remarked that the sections of this *Wisdom of St. John* occasionally show a tendency to connect themselves thus: that the final thought of one essay is the opening thought of the next. [See notes on i. 5 and iii. 4.] This is a characteristic of *The Wisdom of Solomon* [page 1476].

i. 5. This brief Saying on the topic of God as Light, ends with the phrase *cleanseth from sin*, which is the topic of the Saying that follows.

ii. 7. This illustrates the Paradox of wisdom literature: so in *St. James*. [Above, page 1689.] It is the paradox of the Law of Love: this is old, for Jesus sums up the whole Law and Prophets in the two commandments of love; it is new, *A new commandment give I unto you that ye love one another*. This *newness* (St. John continues) is true, because the night [of the Law] is passing away, and the true light already shineth for the Christians he addresses; but if any fail to love, he is outside this light.

ii. 20. *And ye have an anointing from the Holy One . . . the anointing which ye received of him.* The point of these expressions is somewhat obscured in the translation; *anointing* (or *chrisma*) is of the same root as *Christ*, and accordingly of *anti-christ*, the topic of this Saying.

iii. 4. *Everyone that doeth sin doeth also lawlessness.* The connection of these words with the rest of the Saying seems to be this. *Sin* is the usual Christian term for what the word implies; *lawlessness* is a word that would appeal to those leaning to the old dispensation. St. John identifies the two as a mode of emphasising the point of the whole Saying, that doing righteousness is the sole criterion of sonship: those who do evil have no hope from law or gospel. — This Saying ends with the 'love of the brethren,' which is the topic of the next.

Epilogue. The structure of this Epilogue is obvious: three confessions are made of fundamental points of faith; such faith presents the true God, all else deceives with *idols*, false semblances of Deity.

Notes to St. Matthew

For the spirit and structure of the book as a whole see Introduction, page 1501.

The Genealogy

There is in this genealogy a superficial discrepancy in the fact that the details do not seem to bear out the *fourteen generations* claimed for each of the three divisions. This, however, can be explained without the assumption (sometimes made) that David and Jechoniah are counted twice over. (1) Abraham and Jesus, the starting-point and the conclusion, are both counted in: this is the 'inclusive manner of reckoning,' by which the Hebrews would call the period from Friday afternoon to Sunday morning three days. This at once brings the first division to the requisite number fourteen, and the third division to thirteen. (2) It is obvious that *generation* in the strict sense can be carried no further than Joseph. Between him and Jesus the mother Mary is interposed: when she is reckoned as one the number fourteen is completed.

I, II

i. 23. *Behold the virgin shall be with child*, etc. — **ii. 15.** *Out of Egypt did I call my son.* — **iv. 15.** *The land of Zebulun*, etc.: compare *Isaiah*, chapter vii. 14 and ix. 1; *Hosea*, xi. 1. New Testament writers, and especially Matthew, seem often to cite sentences of the O.T. apart from their historical context, as seeing a mystic significance in the very phrases of Scripture. For the first citation, and the name *Immanuel*, compare pages 1568–70; for the third, pages 480 and 1569.

ii. 23. *He shall be called a Nazarene:* the reference has not been identified. Some suppose *Nazarene* to be a term of reproach (compare, " Out of Galilee ariseth no prophet "), and that the reference is to such a passage as *Isaiah*, chapter liii. 1, 2.

III

After a few sentences describing the opening of Christ's ministry, this section is wholly occupied with the collection of sayings which has come to be known as 'The Sermon on the Mount.' The general suggestion is that it is a collection from several discourses, many of them delivered very likely from a hill slope, as a favourite mode of public speaking, and drawn together into their present arrangement by the evangelist as a full type of the teaching of Jesus in the early part of his ministry. The sayings are sayings of Jesus; the arrangement is that of St. Matthew. This explains the occurrence in St. Luke's gospel of a collection of sayings having so much in common with the present collection as to suggest identity; yet much briefer, different in form, and associated with different surroundings. Both writers are giving specimens or résumés of the general teaching that characterised an epoch in Christ's life.

The arrangement adopted by St. Matthew is that of a literary form very common in Wisdom literature. It may be called the 'Maxim' [compare page 1460]: and consists of a gnomic sentence by way of text, followed by a prose comment or expansion. These 'maxims' form a characteristic part of *Ecclesiasticus* and *Ecclesiastes*, with the former of which Jesus shows familiarity [see page 1468]: it continues a form of writing to the time of the *Epistle of St. James* [above, page 1689]. But that the word has lost its proper significance to modern ears, the discourse might be appropriately entitled, **'The Wisdom of Jesus.'** The whole discourse in St. Matthew's arrangement falls into seven sections: ix are expansions each of a single gnomic saying, expressive of some fundamental conception of the new kingdom. The seventh section is miscellaneous: strings of disconnected sayings following more connected argument are a highly characteristic feature of Wisdom literature [compare in *Ecclesiastes* pages 1014, 1017]. The number of sayings in this seventh section are seven, and the opening section has a sevenfold expansion of its text: this domination of Matthew's writings by the number seven has been noted in the Introduction.

i. In accordance with the general scheme of the whole discourse, this first section must be read, not as a string of eight beatitudes, but as a single beatitude with a sevenfold expansion. The beatitude brings forward a leading conception of Christ's new kingdom:

the way in which it is to reverse accepted ideas of what is greatness. Thus the significance of the term *poor in spirit* must be looked for in the seven applications into which it is expanded:

mourning — in contrast with gaiety: compare such passages as *Ecclesiastes*, chapter vii. 2.
the meek — in contrast with the territorial magnate: just the contrast emphasised in *Job*, chapter xxii. 6–9.
they that hunger and thirst after righteousness: the sense of higher spiritual attainments to be sought — in contrast with Pharisaic satisfaction with external righteousness: the contrast of the publican and the Pharisee.
the merciful — in contrast with the oppressive.
the pure in heart — in contrast with the worldly: the thought of *Psalms* xxiv and xv. As these psalms describe such purity as preparation for God's house, the conclusion here is natural, *they shall see God.*
the peacemaker — in contrast with the warrior.
finally, with full details bearing upon those addressed: the persecuted — in contrast with his persecutor.

ii. The significance is clear: Salt is not food, but that which is used to keep food wholesome; if the church is ceasing to influence the world its very *raison d'être* is gone.

iii. *Ye are the light of the world.* Of this gnomic saying a twofold application is made: (1) As you are the world's spiritual leaders, no action of yours can escape observation. — (2) It is the function of light to shine: unless you make goodness attractive to outsiders you are failing in your mission.

iv. The new kingdom is not a relaxation of the law, but a carrying of it on to its perfection. — *Agree with thine adversary . . . thou shalt by no means come out,* etc. This whole passage is not a fresh command, but an illustration. The theme has been anger, and its rising stages of intensity. This is illustrated by the successive stages of legal process: subdue anger in the early stage, and so escape the bitter end.

v. The text is the heavenly and not the earthward reference of all spiritual acts. — *Our Father which art in heaven,* etc. The structure of this first part of the Lord's Prayer is important for the exact sense. As ordinarily printed the passage is made a series of separate petitions: *Hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth.* By this arrangement the words *as in heaven,* etc., are made to apply only to the last petition, *Thy will be done.* I have printed the whole as an 'envelope figure,' which connects the beginning and the end with all that comes between; thus the full sense implied is, *Hallowed be thy name, as in heaven, so on earth — Thy kingdom come, as in heaven, so on earth — Thy will be done, as in heaven, so on earth.*

vi. *The lamp of the body is the eye.* That which we 'have an eye to' is what gives the light of purpose to all our actions; if the very light-making part of us be darkness, what must be the gloom of the rest of us (the darkness).

vii. As remarked above, this section is made up of seven miscellaneous sayings. — In vii. 6 parallelism of structure is an important light upon exact meaning. As printed in the text it will be observed that the first and fourth lines have common indentation, and again the second and third: thus the sense is:

Give not that which is holy unto the dogs,
Neither cast your pearls before the swine:
Lest haply they [the swine] *trample them under their feet,*
And [the dogs] *turn and rend you.*

Throw a bone, if you want to propitiate a dog: if you throw him something sacred, he will smell at it a moment and then be at you. So, cast pearls to swine and they will trample them without deigning to notice. The application in both cases is to want of spiritual appreciation: spiritual things must be spiritually discerned.

IV

In this, as in all sections, we have general incidents of teaching and healing: and especially, works of power. The distinctiveness of section IV is however clear. (1) It

contains the First Impressions made by the ministry of Jesus: especially the teaching *with authority*, which made so startling a contrast to all that was then in vogue. — (2) With this we have the Gathering of Disciples: the incident of the scribe, in view of the future hostility of this class, suggests the eagerness with which the call was being responded to. — (3) There are also Hints of the Antagonism that was about to manifest itself: the words to the centurion suggest how the Gentiles were about to welcome what the children of the kingdom would reject; then, a whole city is offended; then we have questionings as to forgiveness of sins, eating in company with outcasts, abstinence from fasting. The section reaches an appropriate conclusion in an incident which rouses the multitude to enthusiasm, and calls from Pharisees mutterings of the thought which was hereafter to be their great blasphemy.

viii. 4. *See thou tell no man; but . . . shew thyself to the priest*, etc. The latter part of the command illustrates the care with which Jesus avoids a conflict with the existing ecclesiastical system, so far as this is innocent: compare (xxiii. 2) *The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, do and observe.* It is part of his fixed purpose to extend his kingdom to the Gentiles through the chosen people, if they will accept the duty; and this explains the words to the Canaanite woman (xv. 24), and the charge to the Apostles (x. 5), as well as the Ascension charge which is the basis of the *Acts of the Apostles*. The former part of the command [compare below (ix. 30), *sternly charged them*] reflects the fixed purpose of Jesus to avoid unsettling men's minds by appeals to wonder and excitement, which leads Matthew (xii. 19) to apply to him the Isaiahan prophecy, *He shall not strive nor cry*. His appeal is to spiritual evidence: hence [Mark i. 25; iii. 12] he checks the acknowledgments from demons, and [*Matthew* xii. 39] indignantly refuses the demand for a sign from heaven. When [as recorded by *St. John*, chapter xiv. 11] he says to the doubting disciples, *Or else believe me for the very works' sake*, he is descending to meet the adversaries on their own ground. — In the same spirit he commands [xvii. 9] the disciples to tell no man the wonder of the transfiguration until the time of his resurrection: he will not have the revelation of his glory stand apart from the revelation of his sufferings.

viii. 20. *The foxes have holes*, etc. . . . *leave the dead to bury their own dead.* The purport of both incidents seems to be the same: the eagerness at this period in responding to the new call needs to be so far checked as that aspirants are bidden to count the cost.

V

The Commission to the Apostles, which is the subject of this section, is an excellent illustration of the principle underlying the whole of St. Matthew's writing, how he gathers from various parts of Christ's life sayings which he masses together at the point where they will be most effective. The Commission in the other gospels is brief. But Mark [chapters iii. 14 and vi. 7] seems to speak of more than one expedition of the twelve; Luke records this and also a similar expedition of seventy: the suggestion is that Christ sent out many such expeditions. Significant portions of the charge appear in the other gospels in connection with the expeditions: Matthew once for all gives a full and elaborate commission. It has the sevenfold division which is his strong characteristic:

1. Limitation to Israel.
2. The two works of preaching and healing.
3. It is not a hired ministry.
4. On the other hand, it is not to be at the cost of the missionary: simple hospitality is to be accepted.
5. Attitude to the inevitable opposition.
6. Great doctrine of the kingdom: outwardly a kingdom of peace it brings spiritual warfare into every household.
7. For those accepting the word reward is certain, but it is spiritual [*a prophet's reward*].

x. 26. *For there is nothing covered that shall not be revealed*, etc. The general connection makes these words, not a promise to the apostles, but a restatement of their duty. They are fearlessly to exercise their function of being the light of the world; for the special

privileges [compare the whole of section VII and its indication of an inner circle and doctrine] which have been accorded them have been given on the express condition that they shall impart to others what has been spoken to them in the privacy of the circle of disciples. That this is the connection of thought is clear from the fact that in *Mark* (chapter iv. 22) the words *There is nothing covered*, etc. directly follow the image of the lamp or candle, significant of the function of the disciples to make their doctrine known. [Compare *Luke*, chapter xii. 2–3.] This cannot be affected by the fact that in *Luke* (chapter xii. 2) the proverbial saying, *There is nothing covered*, etc., is put in antithesis to the hypocrisy of the Pharisees.

VI

I have entitled this section 'The Growing Isolation of Jesus and his Ministry.' Successive sections bring out his reluctant separation from the ministry of John, greatest of ministers, yet still outside the kingdom of heaven — his separation from the might and wisdom of the cities: he thankfully turns to the meek and lowly — his separation from the Pharisaic doctrine of the Sabbath, most distinctive of Jewish institutions — open antagonism to the now open blasphemy of the Pharisees, and the appeal of other scribes and Pharisees for physical and not spiritual wonders. — As a climax to this section, Matthew records here a sense of separation even from mother and brethren in response to the call of his divine mission.

xi. 3. *Art thou he that cometh*, etc. The suggestion is an impatience on the part of John the Baptist for some grand assertion of Messiahship; the reports of Jesus were not *the works of the Christ* which he was expecting. The answer of Jesus is, as always, an appeal to spiritual evidence: healing and good tidings, not wonders. The final words bid John not make an offence of this confinement of miracle to works of mercy.
In the discourse that follows Jesus does enthusiastic justice to the grandeur of John, yet recognises his ministry as below the kingdom of heaven. — *The kingdom of heaven suffereth violence . . . all the prophets and the law prophesied until John:* the period of passive acquiescence in a law and external righteousness gives place, with John, to a period when righteousness must be active, nay, a violent pressing in to the kingdom. This is the general spirit of the fourth maxim of the Sermon on the Mount.

xi. 16. *It is like unto children. . . . And wisdom is justified by her children.* The image is of children's games: they cannot agree among themselves whether to play funeral or wedding, and the sport is spoiled. Meanwhile, both in John's ministry and Christ's, those who are children of Wisdom recognise the truth [compare the use of *justified* in *Luke* (chapter vii. 29): *the people . . . justified God*, gave their verdict on his side, in contrast with the Pharisees and lawyers, who *rejected the counsel of God*].

xi. 27. *All things have been delivered unto me of my Father.* The connection of thought seems to be this: he has just recognised his rejection by the great; by the authority committed to him from the Father he solemnly turns from the strong to the humble: *Come unto me, all ye that labour*, etc.

xii. 22–50. The internal connection of this important section, though not obvious, must be insisted upon. (1) The incident of the mother and brethren is linked to that of the Pharisaic blasphemy in *Mark* (iii. 20 34), and even in *Matthew* the phrase, *While he was yet speaking*, etc., is a link. (2) In *Luke* (chapter xi) the whole discussion of the 'sign' is closely bound up with the incident of the blasphemy. (3) In the present case the latter part of Christ's answer to the demand for a sign (see below) seems to sum up by parable the position of both objectors. The incident is opened by the bold words of some Pharisees, ascribing to demonic agency Christ's casting out of demons. After calmly exposing the self-contradiction of the suggestion, Jesus, with gathering indignation, goes on to denounce this as worse than antagonism to himself, being nothing less than blasphemy against the Divine Spirit of Healing, which is to Jesus the highest spiritual evidence. — *It shall not be forgiven him, neither in this world, nor in that which is to come:* these words are not a threat, but picture the hopeless state of such blasphemers [compare (*Mark*, iii. 29): *is guilty of an eternal sin*]; antagonism to the spirit of healing is manifestly unhealable. — *Either make the tree good*, etc. . . . *every idle word that men shall speak*, etc.: the argument continues: such blasphemy implies an inward unsoundness deeper than their words [possibly *idle words* suggests a violent thing said in the heat of controversy]; though even their words will be an element in the judgment.

Another body of the opponents interrupt, clamouring for a 'sign' [*Luke* in a similar passage on the same incident has *a sign from heaven, i.e.* beyond the power of magic]. Originally, the 'sign of the prophet' was the symbol or emblem which constituted the text of his discourse, such as the soiled girdle of Jeremiah, or the potter's bottle which he broke in token of the coming doom of the chosen people. But as some of these signs came miraculously (*e.g.* in Amos's visions), there grew in time a greater interest in the miraculous sign than in the spiritual truth of which it was the vehicle. Such decadence in the attitude to prophecy is precisely what Jesus sets himself steadily to oppose — the mere wonder at miraculous power taking the place of recognition of the spiritual grace of healing; he sets himself to suppress the natural fame of his healing wonders. Accordingly the demand at this point for a 'sign' is a less pronounced form of the previous blasphemy; it is a rejection of the supreme spiritual evidence implied in healing powers, and a preference for the vulgar exercise of mere physical power. It is treated accordingly as an evidence of spiritual degeneration [*an evil and adulterous generation*]: and for a 'sign' Jesus goes back to the true meaning of the term and offers the 'sign of Jonah': the great symbol of preaching and repentance. To this is added the Queen of Sheba, great symbol of sitting at the feet of Wisdom. Addressing both bodies of objectors at once, Jesus then speaks the parable which has application to the evil at the root of both — the rejection of the supreme spirit of healing: the inherently unclean spirit, returning to his cleansed home, makes it the home of yet greater uncleanness.

Page 1264: footnote. Here, as elsewhere in this series of books, I have made use of the modern device of footnotes to separate sentences which, from the absence of such devices in ancient manuscripts, sometimes make awkward parentheses and interrupt the drift of thought. I understand the words, *For as Jonah was three days and three nights in the belly of the whale*, etc., to be a reflection of St. Matthew, and not part of the discourse of Jesus. (1) The 'sign of Jonah' occurs three times [*Matthew*, chapter xvi. 4; *Luke*, chapter xi. 29–33]: only in this passage is there any reference to the incident of the whale. In all three passages the natural meaning of the 'sign of Jonah' is that he is a sign of *repentance* to the Ninevites: this is put positively, and twice over, in the passage of *Luke;* while the strongly rhetorical cast, both of the present passage and that in *Luke*, makes the intrusion of a different image most unlikely. — (2) Again, a reference to the death and resurrection of Christ at this point is entirely out of keeping with the fixed order of narrative in the synoptic gospels, according to which no suggestion of the death of the Master appears until the complete recognition of him in his Messiahship by Peter and the disciples, from which point it dominates the whole narrative [compare *Matthew* xvi. 21): *From that time began Jesus to shew unto his disciples*, etc.]. References recorded by St. John in incidents usually understood to be earlier cannot affect the question: they belong to Judæa and individual conversations; this reference to the period of Christ's lying in the tomb would be unintelligible to the persons here addressed. — (3) On the other hand, the words contain precisely the kind of reflection on minute fulfilment of prophecy which is a leading characteristic of St. Matthew; and the utterance, pointless in the speech of Jesus, is a natural reflection for one who writes after the resurrection. — (4) No difficulty arises from the tense, *so shall the Son of man be:* the writer naturally puts himself at the point of view of the incident that raises his reflection. There is a very similar case in connection with the dream of Joseph (i. 22): after the words of the angel "Thou shalt call his name 'Jesus.'" etc., we read, "Now all this is come to pass that it might be fulfilled which was spoken," etc., — as if this recognition of prophecy was part of the dream. Yet I presume no one would so interpret it: not a trace of it is found in the announcement of the angel to Mary, as recorded in *Luke*.

VII

All three evangelists treat the matter of this section in such a way as to suggest that it makes an epoch in the ministry of Jesus. Parables of course occur at other points: but here the Public Parable and the Private Interpretation becomes for a time a distinctive mode of teaching, suggestive of an outer and inner doctrine for the new dispensation. The suggestion is further assisted by the phrase, *Unto you it is given to know the mysteries of the kingdom of heaven:* 'mysteries' is a technical term of ancient religions, implying the two elements of mystic symbols for the outside world, and the full understanding of them only for 'the initiated.' To the same effect is the suggestion of the concluding words:

that the inner circle of disciples are the 'scribes' of the new dispensation. We have seen above (note to x. 26) the warning that such special privileges are granted them only that they may be used for the public hereafter. The arrangement of the section is clear. According to his usual practice, Matthew represents the general parabolic teaching of Jesus by *seven* parables. There is an interruption after the first, and the whole plan of public parable and private interpretation is explained, while the foundation parable of the Sower is interpreted. Later on there is another interruption, as if further to illustrate the plan of teaching: for it will be observed that the parable then interpreted is not the one last delivered. At the end there is a formal conclusion, as if by a completed course of training the disciples are recognised as fully instructed 'scribes.'

xiii. 52. *A man that is a householder . . . things new and old.* The words merely imply that they are well furnished for their teaching. Possibly the latter phrase suggests ever new interpretations of old sayings.

VIII

This section is occupied with (1) the Greater Miracles. They are greater in the sense of being more impressive and wide-reaching in their effects. The feeding of multitudes directly associates itself with the pressure of crowds upon the ministry of Jesus, which is a link of connection throughout this part of the narrative; and to the wider fame may be due the deputation from Jerusalem. Again, the miracle on the sea draws from the disciples who alone witness it the anticipation of that full recognition which is the basis of section IX. — (2) The Growing Antagonism. His own country takes offence at Jesus; the deputation from Jerusalem leads to his open renunciation of the Tradition of the Elders which was the distinctive religion of the age.

A starting-point is the announcement of John's execution. From the tender affection he cherishes for his precursor Jesus feels this as a personal bereavement, and seeks retirement: the multitudes press upon his privacy and follow him to the desert, which leads to the miracle of feeding; seeking retirement in the night he is separated from the disciples, and his rejoining them brings the miracle on the sea; upon the arrival at the land there is fresh crowding, and so we reach the deputation from Jerusalem.

The Tradition of the Elders was the organised form finally taken by the long-continued idolatry of the very letter of the Mosaic Law. It was not enough to abstain from actual breaches of this Law: a 'hedge about the Law' had been made, in the form of traditional practices designed to avoid even doubtful acts. In process of time these minute traditions had, in the thoughts of the religious world, taken the place of the Law itself. Jesus is for ever appealing from the outward letter to the inner spirit: and in the present incident openly pronounces against the whole traditional system. How great a shock this was to the religious spirit of the time is measured by the difficulty with which even the disciples receive the appeal to inner as against outer purity.

xv. 21. Jesus, still in search of quiet, retires to the region of Canaanite cities outside the range he has prescribed for his personal ministry [compare above, note to viii. 4]. He allows himself to be spiritually forced by the faith of the Canaanite woman.

xv. 29. On his return, Jesus, still in search of quiet, is in the desert parts of Galilee, and is again oppressed by the widespread influence of the miracle of feeding; again he exercises his ministry, and a second time works a miracle of feeding. This leads to a fresh deputation of rulers, and another demand for a 'sign,' which is answered as before (above, note to xii. 22). The miracle and the discussion are both involved in the subsequent discourse on 'leaven.'

IX

The turning-point in Matthew's narrative of the Ministry of Jesus is made by the Confession of Peter, and full recognition of the Messiahship by the band of disciples, followed immediately by the visible glory of the Transfiguration. This leads to the revelation by Jesus of his sufferings and death, reserved till after this recognition: the union of the two ideas of kingship and suffering makes the whole 'mystery' of the kingdom into which the disciples are to be initiated. Their intense difficulty in understanding the union of these ideas leads to a series of Questions concerning the kingdom, and with these the whole

section is occupied. Its natural divisions are divisions of locality. — (1) The Confession takes place in *the parts of Cæsarea Philippi:* in this neighbourhood arises the first of the questionings, as to the coming of Elijah. — (2) In Galilee there is fresh inculcation of the doctrine of the suffering Messiah. An external circumstance (the demand for toll) brings up the whole question, wherein consists greatness in the kingdom of heaven; and out of the discussion of this arises a kindred question of sin and its treatment under the new dispensation. — (3) The scene has changed to *the borders of Judæa beyond Jordan.* Here two external incidents give rise to two discussions: questions of marriage, and again of mammon, are raised in relation to the kingdom of heaven. — (4) In *the going up to Jerusalem* the nearer expectation of the kingdom leads, through a demand of the sons of Zebedee, to a new aspect of Christ's kingdom: lordship in it is service.

xvi. 18. *Thou art 'Peter,' and upon this 'rock,'* etc.: in the original the two words have a resemblance of sense and sound: *Petros* and *Petra.*

xvii. 22–xviii. The link binding together the parts of this subsection is found in the idea of 'offence': *lest we cause them to stumble, go thou to the sea,* etc. Payment of toll seems incongruous with the newly recognised kingship: Jesus admits it, yet pays, to avoid offence. This not unnaturally raises the question of greatness in this novel kingdom [compare, "Who *then* is greatest," etc.]. Christ's answer is the object-lesson of the child, and the care to avoid giving offence even to the least: to avoid giving offence to these his disciples must forego what is most positively their own — the hand, the foot, the eye — caring more even for the stray sheep than the ninety-nine at home. The transition is to offences against one's self, and actual sins: these are to be encountered, not by power, but by the reference to the spirit of the new society [*tell it unto the church*]; if even this fails, there is no more of violence than that the offender is to be held as outside the society [*let him be unto thee as the Gentile and the publican*]. The connection of the words that follow [*What things soever ye shall bind on earth,* etc.] is that this society and its relations to its members is pronounced the only power for dealing with offences that Christ will recognise in his kingdom. — A further question of Peter, as to how far this treatment is to be carried, leads to the declaration that it is unlimited: this is emphasised by the parable which brings out that all differences of offences as between man and man vanish in the vast gulf between sinful man and the forgiving God.

xviii. 22. *I say not unto thee, Until seven times; but, Until Seventy times and seven.* I have preferred the marginal reading of the R.V. here, because it preserves the echo of Lamech's *Song of the Sword* [*Genesis* iv. 24]:

If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

The law of Christian forgiveness is made commensurate with the traditional song of revenge.

xix. 3. The question raised of Divorce comes from the outside; its importance for the spirit of this part of the narrative consists in the further question raised by Christ's ruling in the mind of the disciples: If this be so, what is the good of marriage? The reply is, Even this may have to be given up for the kingdom's sake. — In the second discussion (on mammon) the connection of thought seems to be as follows. Mammon is opposed to the spirituality of the kingdom. When with difficulty this has been accepted the disciples ask, What then shall be our reward who are giving up everything? The answer is, Reward they shall have indeed, but not measured on any economic scale of graduation: the first may be last and the last first. This is enforced by the Parable of the Hired Labourers.

X

The order of narrative is clear and simple: the Royal Entry into Jerusalem, the successive conflicts with various classes of opponents, and the final breach with the rulers of the religious world. From this point Christ retires from public ministry, and the narrative follows his discourses to his disciples.

xxi. 19. Incident of the Fig Tree. The suggestiveness of this incident must be gathered from the position in the narrative in which it is found. The fig tree catches the eye of Jesus as he is approaching Jerusalem in this period of his final breach with the holy

city and the religious rebellion it represents. It must be remembered that the barren fig tree had already been the subject of a parable [*Luke*, chapter xiii. 6] by which, at a time when the antagonism of the Jews had not yet reached its crisis, Jesus expressed long patience and a time of respite: there should be yet a year for digging and manuring, if perchance even yet the barren might bear fruit. Now that Jesus is on his way to the final casting off of the guilty city his eye is caught by the tree with its fair show of leaves and no fruit; he is reminded of his own parable, and solemnly pronounces that the offered respite is at an end: *Let there be no fruit from thee henceforward for ever.* But this natural significance of the incident is veiled by the perversity of the disciples, who, sharing the universal tendency to fix on the physical miracle and not the spiritual truth, are struck by the marvel of the fig tree's actually withering away. Jesus takes the opportunity for enforcing a lesson of faith and its power to work wonders.

xxiii. Here St. Matthew, according to his custom, gathers into one carefully arranged discourse the succession of sayings of Jesus in which he expresses his final denunciation of the scribes and Pharisees. Its structure shows (1) a general introduction, (2) a sevenfold woe, modelled by St. Matthew upon the Sevenfold Woe of Isaiah [page 476], and (3) a conclusion expressing the yearning over the fate of the doomed city.

xxiii. 34–5. "*Therefore, behold I send unto you*, etc." The words in quotation marks I understand to be words of God, not of Jesus. In rhetorical vehemence he unifies the whole hostility of the Pharisaic spirit, past as well as present and future, in one continuous opposition to God's will.

XI

This discourse appears in all three gospels in closely similar sections, except that Matthew, according to his custom, expands it to a sevenfold division. [Compare above, note to Section V.] The question of the disciples puts together *thy coming and the end of the world*, as if they constituted the same thing. It is a leading point of Christ's answer to separate the two, and this is a key to the sections of the discourse. — (1) He shows that every tribulation is not the end: they must beware of the cries of Christ's coming which these tribulations may give rise to. — (2) He then deals with the tribulation of Judæa: [this is so far the 'coming of Christ' that it is the fall of the power that has opposed him:] but the lightninglike coming of the Son of man in the true sense is different. — (3) After that tribulation will suddenly [note: *immediately, after:* not, *immediately after:* compare corresponding passages of *Mark* and *Luke*] be a greater tribulation: a shaking of the heavens, and the Son of man shall be seen coming in glory. — (4) The one tribulation can be told by signs, as are read the signs of coming spring in the fig tree: the other will come by surprise, and none but the Father knows when. — (5) The moral is watchfulness, and this is enforced by the Parable of the Ten Virgins. — (6) With watchfulness is combined work: Parable of the Talents. — (7) As a final section St. Matthew records the description of the last judgment.

XII

The narrative in this final section of *St. Matthew* is transparently simple and the divisions obvious: The preparations for the end — the Last Supper — the scenes on Olivet — the preliminary Examination before Caiaphas — the Trial before Pilate — the Crucifixion — the Burial — the Resurrection and Ascension.

xxvi. 1–16. The link binding together the three paragraphs of this subsection is the circumstance, recorded by St. John, that the speaker of the words, *To what purpose is this waste*, etc., was Judas.

xxvi. 28. *This is my blood of the covenant*, etc.: see above, note to *Hebrews* ix. 16.

xxvii. 9. *That which was spoken by Jeremiah the prophet:* the passage apparently referred to is found in our *Book of Zechariah*, chapter xi. 13. Similarly in *Mark* i. 2 a passage is cited as from 'Isaiah' of which the first portion is from our *Book of Malachi*, chapter iii. 1, the latter from our *Book of Isaiah*, chapter xl. 3. Just as the name 'David' stands for the psalms in general, and 'Solomon' for all wisdom literature, so the whole roll of prophecy may be cited by the names of the two most prominent prophets. There are traces of different rolls of the prophets commencing severally with Isaiah and Jeremiah. But the naturalness of this is increased if, as there is reason to suppose, the latter part of our *Zechariah*, and *Malachi*, were originally anonymous books of prophecy. See page 1414.

Notes to St. Mark

As already stated in the Introduction (see page 1505) the gospel of St. Mark takes the literary form of independent sections, narrating successive incidents, rather than that of a regularly arranged history.

i. 2. *As it is written in Isaiah the prophet:* see above, note to *Matthew* xxvii. 9.

i. 14. This section seems to be giving a general picture of the ministry of Jesus, with illustrative particulars. Most of it is a specimen day of work in Capernaum.

i. 40. A note of this section, and of a good deal of St. Mark's gospel, is the suggestion of the crowding upon Jesus, produced by the fame of his miracles.

i. 44. *See thou say nothing to any man:* see above, note to *Matthew* viii. 4.

ii. 13. The two incidents of this section are connected together by the three evangelists, but Mark preserves the link between them: that the feast in Matthew's house took place while John's disciples and the Pharisees were observing a fast.

iii. 7. While this section is a general picture, yet it serves to link the thronging of the multitudes, which is so much insisted on by St. Mark, with the selection of an inner circle of disciples.

iii. 20. It is characteristic of Mark to preserve visible links between incidents which elsewhere stand side by side. (Compare note to *Matthew* xii. 22–50.) Jesus goes into a house to eat bread, possibly for the purpose of meeting the deputation of scribes from Jerusalem. The pressure of the crowd disturbs the meal: this brings the brethren of Jesus to the rescue, and draws out the blasphemy of the scribes. At the end of Jesus's rebuke his brethren are still unable to get admittance through the crowd.

iii. 29. *Is guilty of an eternal sin:* see above, note to *Matthew* xii. 22–50.

iv. 1. A threefold division of this section would bring out its analogy with the corresponding section of Matthew (VII: see notes to that section). All the three evangelists make an epoch in Christ's ministry by this division between the outer multitude and the inner circle of disciples, and the addressing to each a different type of teaching. The first and third divisions of this section of *Mark* give examples of the public parables. There is the Parable of the Sower, which inaugurates this mode of teaching; the Parable of the Mustard Seed; and a third, peculiar to Mark, which suggests how the seed once planted must be left to work its own effects, the husbandman being unable to hurry its growth, or to interfere in any way until the harvest. Between (verses 10–25) comes the address to the inner circle of disciples, explaining the principle of the separation, and illustrating by the interpretation of the main parable. To this St. Mark adds teachings bringing out that these special instructions to the inner circle are only given them in order that they may pass them on to those outside. Here Mark introduces the image of the lamp — they are to be the light of the world — and the principle *With what measure ye mete*, etc., which Matthew embodies in the general discourse, or 'Sermon on the Mount.'

iv. 35. The unity of this section is easily recognised: incidents on either side of the lake in the same journey to and fro.

vi. 6. The connection of matter in this section seems to be as follows. The enlarged area of action made by the journeys of the apostles brings the fame of the new movement to the ears of Herod: the mention of this name leads to the story of the execution of John the Baptist. The return of the apostles is made an occasion for seeking rest: but the thronging of the multitudes into the desert prevents this, and leads to the miracle of feeding. Then Jesus seeks rest by night, and on his return to the disciples occurs the miracle on the sea. On his arrival on the other side there is fresh pressure of the multitude, and so we pass to the next section. In *St. Matthew* (xiv. 13) it is the news of the Baptist's death, brought home by the apostles on their return, that is made the motive for seeking rest.

vi. 10. *Wheresoever ye enter into a house*, etc. We have here the substance rather than the full text of the commission. Compare above, note to *Matthew* V.

vii. 5. *The Tradition of the Elders:* see above, page 1697.

Page 1293, footnote. I have here, as elsewhere, used the modern form of a footnote to convey a parenthesis: the absence of this device from ancient MSS. gives often an appearance of awkwardness to style where there is none. (Compare page 1532.)

vii. 24. For the incident itself compare note to *Matthew* viii. 4, page 1694.

vii. 31, viii. 22. Both sections illustrate Mark's power of vivid details.

viii. 30, ix. 30. Jesus seems to be unwilling that the recognition of the Messiahship shall stand alone, without the recognition of the Messiah's sufferings. It is part of his wider purpose to restrain the appeal to mere wonder working. Compare above, note to *Matthew* viii. 4.

ix. 30. A comparison of this section with *Matthew* xvii. 22–xviii is interesting. Matthew presents a series of important teachings, the link between which is the idea of 'offences,' the whole arising out of an incident he preserves in which Jesus paid tribute to avoid giving offence. Mark, who omits that circumstance, interrupts the series of discourses by another incident, that of the man casting out devils in Christ's name but not following Christ. Possibly the series of teachings may have been linked together by the object lesson of a little child in the midst: Mark has preserved this visible link, Matthew the logical connection.

ix. 49. *For every one shall be salted with fire . . . have salt in yourselves, and be at peace one with another.* — Compare *Matthew* v. 13: *Ye are the salt of the earth.* The connection of thought is not difficult: Ye are the purifying force of the world: this purifying force must be maintained at all costs, even at the cost of the purifying fire of suffering [viz. the sacrifices of which he has just spoken]: thus he bids them cast off for this purpose even their natural ambition and rivalry [*be at peace one with another*]. Fire is appropriately used for the supreme purifying power: compare *Matthew*, iii. 11, where it is contrasted with the weaker purifying power of water. John baptizes with water, but his mightier successor with fire.

x. 31. *But many that are first shall be last,* etc. The connection of this with what precedes is best seen in the fuller report of *Matthew:* see note to *Matthew* xix. 3.

xi. 12. For the Incident of the Fig tree compare note to *Matthew* xxi. 19.

xii. 32. *And the scribe said unto him, Of a truth, Master, thou hast well said,* etc. The difference of the two incidents as related here and in *St. Matthew* (xxii. 35) is characteristic of the two writers. Mark gives the visible picture of a particular incident seen by an eye-witness; Matthew is collecting a series of questions solved by Jesus, and the difference in personal character between this scribe and the other questioners does not concern him.

xiii. 1. See note to *Matthew* XI.

xiv. 1. See note to *Matthew* xxvi. 1–16.

xiv. 24. *This is my blood of the covenant,* etc.: see above, note to *Hebrews* ix. 16.

xiv. 51. *And a certain young man followed with him,* etc. Probably the explanation of this otherwise isolated circumstance is that it is one of the graphic details of which this gospel is full. A sleeper roused in the night follows to see what the disturbance is: the rough soldiers lay hold of his extemporised garment, and he flees naked. Another example of the mixture of curiosity and panic which was manifested by Peter on that night.

Appendix. Both the external evidence of MSS. and ancient authorities, and the internal evidence from the sentences themselves, concur in suggesting that this is not the final section of the gospel, but an appendix added subsequently because the conclusion was abrupt. In style it appears, not a narrative, but a compendium of the appearances of Jesus after his resurrection: one of these appearances being the very incident which was related in the previous section.

Notes to St. John's Gospel

Prologue

This prologue is the formal elaboration of a thesis which the body of the gospel is to support by selections from the actions and sayings of Jesus. The form it assumes to the eye in the present edition is that of Text and Comment: condensed gnomic sayings for texts, making a progression; with freer sentences expanding and supporting: substantially the same form which underlies the brief Maxim [page 1460], the lengthy Discourses of *Wisdom* [page 1476], and some of the Discourses of Jesus as reported by St. Matthew [see 1692].

In appreciating the full force of this prologue, it is well first to read the gnomic texts by themselves, in order to catch the progression to the third, which is the immediate theme of the gospel.

1

In the beginning was the Word:
And the Word was with God:
And the Word was God.

2

And the Word became flesh,
And dwelt among us,
Full of grace and truth.

3

No man hath seen God at any time:
The only begotten Son which is in the bosom of the Father,
He hath declared him.

1. What modern thought would naturally express by the abstract idea of 'revelation,' ancient thought expresses by a concrete term 'word.' In the present case the 'revelation' to be expressed is more than abstract; the very point of this first gnomic saying is to convey that the Revelation is no less Divine than that which is revealed. Of course, *The Word* is not a figure of speech invented by our author for this occasion, but is an accepted term for such concrete conception of revelation as is here to be presented in its supreme form.

The comment on this first saying expands the thought of Divine Word or Revelation: how it goes back to preëxistent Deity, how it is the medium of all creation, the medium of life, and the medium of the *light* which is the life of the spiritual world.

2. The next step in the progression is the idea of a Revelation (or Word) incarnate: making a new dispensation distinguished by *grace and truth*, as the old dispensation was identified with law.

On this again there is a threefold comment: the testimony of the author, as one of many [*we*], to the paternal glory visible in the incarnated Word, and to the fulness of grace and truth derived from him; and again, the witness of John Baptist (accepted as supreme type of the old dispensation) that his successor was before him in rank, as he had been before him in preëxistence.

3. The two other sayings have brought forward the conceptions of 'Revealing Word' and 'Flesh': the two now reach their union in the word 'Son.' Jesus is presented as Son of God, only Revealer of the Father. On this proposition the whole of the gospel is the comment.

I

i. The 'witness' of this section to the thesis of the prologue is not merely the actual testimony borne by John and the other disciples to the Messiahship of Jesus, but rather the testimony of Jesus himself, and of the whole incident: e.g., that John rests his recognition upon a positive sign from heaven.

ii. 'Sign' is the word almost universally used in this gospel for the miracles: they are adduced only in vindication of the truths laid down in the prologue. The closeness of this first sign to the prologue is clear: compare, *and manifested his glory*, with the words of the prologue, *we beheld his glory*.

iii. The witness of this incident is twofold: first, that Jesus claims the right to cleanse the temple as his Father's house; second, the enigmatic reference to the sign of the resurrection. Possibly a third claim may lie in the expression, *Destroy this temple:* the word for *temple* here implying the holier part, whereas in the rest of the incident the temple court has been spoken of.

iv. The witness of this section to the thesis of the prologue is obvious: the words, *No man hath ascended into heaven*, etc., being a direct echo of the third of the three sayings. — *The wind bloweth where it listeth:* a good deal of the force of this is lost in English; in the original *Spirit* and *wind* are the same. — *Art thou the teacher*, etc. There is no emphasis on the definite article: a generalisation from Nicodemus's position as a doctor of laws is all that is meant. — *So must the Son of man be lifted up:* these enigmatical references to the future are specially characteristic of this gospel. — *For God so loved the world,*

etc. These words are not to be understood as part of the answer of Jesus. The evangelist is here introducing a comment on this the first distinctive reference to the crucifixion and 'eternal life.' It will be felt that the language here goes back to the tone of the prologue.

v. A still fuller witness from John, recognised as the supreme type of the dispensation of the Law and Prophets. — *He that cometh from above is above all.* Once more we have a comment by the writer of the gospel upon the detail of the narrative last mentioned, namely, John's words, *He must increase, but I must decrease.* Again we return to the tone of the prologue, and especially its words as to acceptance and rejection of the revealing Word.

vi. The incident is full of the various kinds of 'witness' that this gospel is accumulating. There are the claims put forward by Christ in his enigmatical words to the woman; the sudden recognition of him by the woman as a prophet fit to settle the question in dispute between Jews and Samaritans, this recognition being itself based upon what was another kind of witness, the 'sign' implied in Jesus's supernatural knowledge of the woman's life; there is a further witness borne by the Samaritans to the *Saviour of the world*, based not on miracle but on a two days' companying with Jesus. But above all there is the witness implied in the words of Jesus that his meat is to do the work of his Father, and that this work was already being accomplished.

vii. This is described as a sign, the raising a child from the point of death. — *Jesus himself testified, that a prophet hath no honour in his own country.* In other gospels this saying is applied to rejection of Christ by Galilean cities; here to a rejection by Judea. But of course there is no point in the word *country:* the proverb uses that word; the application may be equally to race, family, etc. The proverb might be applied to various kinds of rejection: here the thought is that of the prologue, *He came unto his own, and they that were his own received him not. — Except ye see signs and wonders ye will in no wise believe.* Of the two things to which he appeals Jesus prefers the evidence of 'witness' rather than that of 'signs': compare (xx. 29), *Blessed are they that have not seen and yet have believed.* With this may be connected the attempts of Jesus to restrain the spreading fame of his miracles, as recorded in other gospels [compare note to *Matthew* viii. 4 on page 1694].

II

This whole section is devoted to the signs and witness of Jesus appearing in his antagonism with 'the Jews.' It is a marked feature of this gospel that this term is regularly applied to the enemies of Christ: often in these incidents a distinction being preserved between *the multitude* (or *they*) and *the Jews*, the latter always associated with opposition and rejection.

i. We have here, first a 'sign' of healing; then its consequences, and out of these consequences 'witness' to the thesis of the prologue. First, opposition is made to Jesus on the ground that this healing was a violation of the sabbath: his answer, *My Father worketh even until now, and I work*, is rightly interpreted as a claim of equality with the Divine author of the sabbath. The answer of Jesus to this, *The Son can do nothing of himself but what he seeth the Father doing*, and again, *I can of myself do nothing, as I hear I judge*, is the most explicit and simple presentation of himself as revelation of God. Further claims are advanced: judgment and the resurrection have been committed to the Son by the Father. The witness of John, of the scriptures and Moses is claimed: but beyond all human witness is the fact that the works of the Father are being accomplished.

ii. Again, a division of the gospel is made up of a sign, the disputation arising out of it, and the witness of this disputation to the claims of Jesus. The use of the word *sign* is notable here. As far as the miraculous nature of the incidents is concerned, the walking upon the sea is as superhuman as the feeding the multitude: but the word *sign* is not applied to the former act, and, when the multitude express astonishment as to the mode in which Jesus can have reached the place where they find him without the aid of boats, he in his answer entirely ignores their question as to this miracle, and goes back to the previous feeding of the five thousand: this with its spiritual suggestiveness, which he expands into a discourse, is a *sign:* what is merely miraculous he passes over. — When from this sign Jesus presents himself as the *bread of life* he is met by the half-believing multitude with another miracle of feeding, the manna in the wilderness: and this, they suggest, was *bread*

out of heaven, no doubt animated by the same suspicions of magic which appear in the other gospels in the form of demands for a sign from heaven. This leads to more emphatic claims of Jesus to be the Son who has come down from the Father in heaven. — Here becomes evident the division in the multitude before Jesus: it is *the Jews* who cry out at this claim. — *Murmur not among yourselves. No man can come to me, except the Father . . . draw him.* Jesus takes note of the divided opinion, and, as always, makes it depend upon a difference in the spiritual nature of those who accept and reject. The doctrine of bread of life is reiterated, the Jews persisting in pressing the literal sense of the figure. The incident ends with the differentiating power of the words of Jesus, causing some to go back, leading others to fuller recognition of the *Holy One of God*. (Compare page 1503.)

iii. The continuity of what is here presented as one division of the narrative is, in the ordinary versions, obscured by the insertion [vii. 53, after the words: *Out of Galilee ariseth no prophet*] of the incident of the woman taken in adultery: which is spurious. On this subject I quote the note from the Commentary of Milligan and Moulton. "The almost unanimous voice of modern criticism pronounces the narrative before us to be no genuine part of the Gospel of John. The section is wanting in the oldest and most trustworthy Mss. of the Gospel, and in several of the most ancient versions. It is passed by without notice in the commentaries of some of the earliest and most critical fathers of the Church. It is marked by an unusually large number of various readings, — a circumstance always highly suspicious. It is full of expressions not found elsewhere in the Fourth Gospel. . . . It interrupts the flow of the section where it occurs, — chapter viii. 12 connecting itself directly with that part of chapter vii which closes with ver. 52. Finally, Mss. which contain the section introduce it at various places, — some at the close of the Gospel; others after chapter vii. 36; while in a third class it has no place in John at all, but is read in the Gospel of Luke at the close of chapter xxi. These considerations are decisive." — These commentators point out that this want of genuineness as a part of John's gospel does not militate against the possible truth of the incident: the story appears indeed to have been in circulation from the earliest times. — The incident is here given.

[*And they went every man unto his own house: but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.*]

iii. Read as a single section, we have in **iii** a series of utterances connected with the visit to the Feast of Tabernacles. It is a continuous series, in the sense that some of the later sayings are replies to trains of thought and disputation generated by the earlier sayings, these thoughts not spoken directly to Jesus, but noted by him in the conversations of the multitude among themselves. All through must be borne in mind the growing division between *the multitude* (wholly or half persuaded) and *the Jews*, or sometimes, *the Pharisees* (in open opposition). (*a*) The first claim of Jesus, based on objections of the Jews to his supposed illiteracy, is that his teaching is from above: recognisable by those who have the right nature. (*b*) There is a sudden turn in the incident made by the Master's abrupt question: *Why seek ye to kill me?* The general multitude repudiate this as a suggestion of some demon: Jesus in his answer is referring back to the persecution of the previous incident (**i**), and makes a legal defence of healing on the sabbath. (*c*) In the resulting division of opinion a difficulty is felt: they know whence Jesus is, but the Christ is not to be so known. Jesus meets this with the distinction: they know *whence* he is, but not *Who* sent him: He is known only by the one who is from Him. (*d*) The division among the people has become an overt separation between those who believe, and those

who seek to take Jesus prisoner. On this last attempt is based the next saying: an enigma of the future [ascent to the Father]: *Ye shall seek me, and shall not find me.* (*e*) The next utterance is based upon one of the symbolic acts of the Feast, the pouring water upon the altar, amid music and sacred dances, in memory of the miraculous stream in the desert: *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* I understand the words, *as the scripture hath said*, to apply only to the expression *living water:* the believer shall be a rock out of which shall flow the living water of prophecy (compare *Zechariah*, chapter xiv. 8; *Ezekiel*, xlvii). The division of feeling becomes so acute as to affect the very officers of the priests and Pharisees, and even one of their own number. (*f*) Another utterance is founded on the illumination of the temple court during the evenings of the Feast: Jesus is the *light of the world.* The Pharisees attempt to fasten upon him a verbal contradiction, in repelling which there is fresh identification with the Father. (*g*) The next claim is once more founded upon the attempt to arrest Jesus: *I go away, and ye shall seek me*, etc. There is also another enigmatic reference to the future, and the *lifting up* of the Son of man. (*h*) The last division of this prolonged disputation is produced by a wave of faith that seems to sweep over the multitude before the Master. Noting it, Jesus addresses those who are thus inclining to accept him: *If ye abide in my word . . . the truth shall make you free.* Thereupon *they* [i.e. the mixed multitude, including believers and opponents] repudiate the word *make free*, and claim freedom as Abraham's seed. Jesus advances claims that exalt him above Abraham; the disputation becomes more and more heated [note transition from *They answered* to *The Jews answered*], until the incident ends in an attempt at stoning.

iv. Here, as in **i** and **ii**, we find a sign — the healing of a man born blind, a division of impression in those who behold, leading in the present case to a prolonged attempt to explain away the facts, and the witness that all this brings to the claims of Jesus: he appeals to the healed man to believe on him as *the Son of God.* At the close the dividing line between those who accept and reject is expressed in the paradox: *For judgement came I into this world, that they which see not may see; and that they which see may become blind.*

v. The Parable of the Good Shepherd is sometimes associated with the previous incident. I understand it as a fresh starting point: in place of a sign, we here have a parable, and the usual disputation and division ensuing. It supports this view that the only other parable of this gospel is similarly the starting point of a section (**III. iii**). There is a reference by those who are disputing to the incident of **iv,** just as in **iii** there is a reference to the previous incident of **i.** It is obvious how this section supports the contention of the whole gospel: *door* is one more image of mediating revelation; again, the sheep hearing the shepherd's voice is a reiteration of the constant doctrine that the truth is recognised by those who are true. Here too is the most precise claim of equality with the Father: *I and my Father are one:* the horror of the Jews at this saying is met by an appeal to the language of their own law.

vi. A sign — the raising of one four days dead — and the witness, not only of others to Jesus, but of his own claim: *I am the resurrection and the life.* This incident accentuates the division among the people, so that priests and Pharisees hold councils of death. — *Being high priest that year he prophesied*, etc.: from this point to the end a minor feature of this gospel is the indication of *unconscious* fulfilment of prophecy (in this case, unconscious prophecy) in the incidents narrated.

vii. The purpose of this incident in the scheme of the book is less the direct testimony of the multitude, and more the fulfilment by these incidents of previous prophecy. [Compare page 728.] This is a form of 'witness.' — *And Jesus answereth them, saying,* "*The hour is come*, etc." I understand this answer to be directed, not to the incident of the Greeks, but to the whole of what has preceded. This wide acceptance marks the approach of the hour of the passion. Similarly, in the other gospels, the recognition by the disciples is immediately followed by the foretelling of the crucifixion. [Compare pages 1269–70, 1697.] — It is noticeable that Jesus, in this case surrounded by a favouring multitude, uses again the enigmatic reference to the future, *If I be lifted up:* and, when asked to explain, passes over the question, and answers in general terms, *Walk while ye have the light.* — *But though he had done so many signs before them, yet they believed not.* Here we have again [see above, notes to **I. iv, v**] John's comment upon the course of the narrative: an appropriate conclusion to the section treating of Jesus's appeals to 'the Jews' and their acceptance and rejection. The next paragraph, which is the actual conclusion, gives in the words of Christ his sayings as to acceptance and rejection.

III

It might be objected against the title I have affixed to this section (*Signs and Witness*, etc.) that there are no *signs* here recorded. But (1) though the word is not used, the Washing of the Disciples' Feet seems to be presented as a 'sign.' The spirit of St. John's writing is to emphasise, not the miraculous character, but the spiritual import of what he calls 'signs': this washing of the feet, though not miraculous, is like the sign or emblem of the prophets — an action with spiritual significance. — (2) The foretelling of Judas's treachery is of the nature of a 'sign': like the supernatural knowledge of Jesus in the incident of the woman of Samaria.

It is obvious how this section, which embodies the last intercourse between Jesus and his disciples, supports the thesis of the prologue: the whole is occupied with the relation of Jesus to the Father and to his disciples. No comment is necessary except as to the divisions here adopted. — **i, ii.** I have endeavoured by the paragraphing to bring out the vivid character of the narrative at this point. The solemn address to the disciples in elucidation of the sign of washing the feet seems to be twice interrupted by the emotion of Jesus at the thought of the approaching treachery of Judas; the second time his emotion leads to the saying, *That thou doest, do quickly.* Amid a sensation but imperfectly understood Judas retires. With a sense of relief there is a transition to **ii.** — **iii.** The words *Arise, let us go hence* clearly mark a break. And the parable of the Vine makes a striking point of departure for the following discourse of which the essence is the relationship of the disciples to their Master and to the Father, and this to the end of time. — **iv.** This intercessory prayer is the final commending of the disciples to the Father as the Master departs to his death.

IV

This portion of the gospel falls into three divisions as viewed from the standpoint of witnessing to the doctrine of the prologue. — **i.** The main 'witness' of this subsection is the witness before Pilate. When asked whether he is *King of the Jews* Jesus merely replies that his kingdom is not of this world. Upon Pilate asking again whether he is in any way a king, the answer comes that Jesus is indeed a king, born that he should bear witness unto the truth: *everyone that is of the truth heareth my voice.* Thus witness to the truth is kingship, and Jesus is King over those who listen. This is more a soliloquy than an answer addressed to Pilate: and when the judge proceeds to the question, *What is truth?* there is no answer. — All through the incident Pilate seems divided between a rude homage to the impressiveness of his prisoner, and a gross desire to express contempt of the Jews: hence the mock crowning of Jesus, and exhibition of him to the Jews crowned and scourged: to the last this spirit is continued, as shown by the inscription on the cross, and the refusal to alter it.

ii. The Crucifixion is here related chiefly with a view to the fulfilmen of prophecies which its details convey: this being a form of 'witness.' Hence the comment, *He that hath seen hath borne witness*, etc.

iii. Similarly the Resurrection is narrated in the form of a succession of 'signs.' And the gospel [proper] draws attention to this at its close: *Many other signs therefore did Jesus*, etc. It proceeds to reiterate how this gospel has been written with a purpose — that of persuading to recognition of the claims of Jesus.

Epilogue

The whole tenor of this part of the narrative separates it from the purpose of the rest. It has another purpose, to explain a saying of Jesus that has been misinterpreted to mean that the special 'disciple whom Jesus loved' should not die. When this explanation is complete, the narrative proceeds: *And there are also many other things* [not, *signs*] *which Jesus did:* and which are too numerous to relate. The whole is a personal reminiscence, not a part of the theological argument indicated by the prologue.

Page 1336, footnote. The words here made a footnote follow the conclusion of the narrative, before the words just quoted begin, *And there are also many other things*, etc. The words treated as a footnote are usually made part of the text, except that the clause, *And we know that his witness is true*, is considered an endorsement of the gospel, by the Elders of Ephesus, or others. But an endorsement is of no value without the names, or other designation, of those who endorse. I understand the whole footnote to be the com-

ment of some reader, it matters not whom: the point being, not an external endorsement, but a recognition that the hero of this last-related incident, and consequently the 'disciple whom Jesus loved,' is the same as the author of the gospel: hence we may be sure, adds the anonymous commentator, that his testimony is to be relied on.

Notes to St. John's Revelation

The Revelation of St. John is in literary form a 'rhapsody,' to use the term applied in these works to the distinctive contribution of Hebrew literature, a new literary form made by the fusion of all other literary forms in one. [See page 1392.] The proper preparation for appreciating it is to study other rhapsodies of Old Testament prophecy, more especially the Rhapsody of *Zion Redeemed*, the rhapsodies of Joel and Amos, and the Vision Rhapsody of Zechariah. One point of literary distinctiveness may be remarked: in the Hebrew rhapsody, while all literary forms are fused together, it is usually the dramatic form that is most prominent: in St. John's *Revelation* the prevailing impression is that of epic succession of incidents, as narrated by the seer.

A modern reader, accustomed to such poetry as Dante's *Paradiso*, must always remember in approaching such a work as this that Hebrew literature rests upon the symbol rather than the image. [For a comparison see page 1448.] Dante's imaginative forms may be symbolic, but they will never cease to have the characteristic of imagery that they can fit into pictures. Hebrew symbolism is again and again incompatible with the pictorial: it is enough to instance the leading symbol of this vision — the Lamb, which, in the various presentations, could enter into no pictorial imagination. Still, on the shadowy background of dream movement (the natural basis of a 'vision'), the successive scenes of St. John's Revelation do appeal to the imagination as a sequence of dim but majestic pictures.

In interpreting symbolism, as with all the higher forms of allegory, the first critical requirement is restraint. Even with such a poet as Spenser it is only rude exegesis which identifies a particular personage with a definite idea: in the more mystic symbolism of the present poem it is a violation of true literary touch to seek a meaning for every detail of a complex presentation. Interpretation must stop at general suggestion. In handling mystic numbers our poet will speak of *thousands upon thousands* to convey unlimited hosts, of *forty and two weeks*, or *a thousand two hundred and threescore days*, multiples of the mystic number seven, to mark a shorter or longer period which he would emphasise as limited and destined to come to an end. But to seek a significance in the actual figures is gratuitous and risky exegesis.

The most important thing in connection with the symbolism of St. John is a point of literary effect, which further seems in the poem itself to be indicated as extending beyond poetic form into the underlying spiritual interpretation. This is that the symbolism of *Revelation* is the symbolism of Old Testament prophecy revived; the symbolic ideas being not merely revived, but at the same time varied, massed together, and intensified. Indeed, very few, if any, of St. John's symbols are drawn from any other source. Considered from the literary side this is the device of 'echoing,' which distinguishes all 'classical' poetry, — the special line of poetic succession in which each poet makes new creations out of detailed reminiscences of the poetry of the past. But in the present case this is much more than a literary device. *The testimony of Jesus is the spirit of prophecy:* one of the leading thoughts of St. John's work is that the mysteries of the old dispensation find their solution and fulfilment in the new: similarly, the forms of ancient prophecy combine to make the symbolic setting of the supreme revelation.

This revelation is a Vision, falling into seven 'visions,' as in the case of *Zion Redeemed*, or Zechariah's Revelation; the seven parts are however continuous, one developed out of the other, with no break: the distinction is one of analysis. It is most important for the interpreter to divest his mind of all idea of succession in time. As with Isaiahan rhapsodies [compare pages 1303, 1572], the relation of these seven parts is not that of temporal succession; each is complete in itself, and a complete presentation of the whole from one side. The connection of the seven is logical.

I. The Sealed Book and the Lamb

VII. The Lamb's Bride and the New Jerusalem

II. The Powers of Judgment [or Judgment Potential]

VI. The Word of God and the Thrones of Judgment

III. The Seven Trumpets: Judgment Imperfect, and the Mystery of Prophecy

V. The Seven Golden Bowls: Judgment Consummated, and the Mystery of Babylon

IV. Salvation: The kingdom of the world becoming the kingdom of Christ

By a structure exactly analogous to that of Joel's rhapsody [see page 1420], and in a less marked degree to that of *Zion Redeemed*, the fourth or central section is the foundation of all the others, the first three working towards it, the last three founded upon it. As always, literary form is here pointing to the deepest spiritual interpretation. The above scheme of structure also suggests at a glance correspondence of parts: III exactly corresponds to V, as imperfect and perfect on either side of the dominating central section; similarly II and VI are analogous; also I and VII, the former before the movement commences, the latter after the movement of judgment is closed. There are in addition a prologue and epilogue: the former the Words to the Seven Churches; the latter, Seven Last Words.

On page 1709 I give a more detailed scheme of structure, in which more minute symmetry may be traced between the working out of the seven 'visions' or sections. This suggests to the eye how I and VII are separate from the rest; how the other five have sevenfold subdivision; how in all of them there is a marked break between the first four and the last three of each. Again, it will appear how IV takes an independent course; on either side of it III is closely parallel with V, and II with VI. The conspectus also brings out some other points: the cries of woe which emphasise the succession of phases; and *parentheses*, in which the seer himself meditates, or is addressed by the personages of the vision.

Prologue

The sevenfold prologue is partly involved in the vision of the Revelation, in the main outside it. Heaven is not said to open, but a phase of the Divine glory is visible, and charges are addressed to each of the Seven Churches of Asia. The literary form of this prologue is an echo of the opening section of the rhapsody of Amos [see page 698], in which Israel and Judah are presented as among the Seven Doomed Nations: particular addresses of doom are made to each of the seven peoples, these being bound together by recurrent (though varied in detail) *formulæ* of doom. So in the present case the charges to the particular churches are independent; but these are enclosed between recurrent formulæ at opening and close of each, the formula varied in details for each church. The opening formula describes the Divine speaker, the close is made up of promises and a cry of emphasis. The symbolism of these formulæ is largely, but not entirely, anticipation of the symbolism of the coming Revelation. The symbolism of the Divine manifestation is here chiefly from Daniel [page 674].

I

The Sealed Book and the Lamb

The opening phase of the vision is a starting-point, before the movement of judgment commences. It takes to the imagination the form of three symbolic pictures passing one into the other like dissolving views. First, Deity supreme is manifested, surrounded with all splendour, while all grades of authority and all forms of life move in a ceaseless round of adoration. Then a book sealed with seven seals becomes visible in the hand of enthroned Deity: a sense of oppression being felt that none can unseal the Book of Mystery, a comforting promise declares that the LION of Judah shall unseal it. As in the third picture we

STRUCTURE OF THE REVELATION

I	II	III	IV	V	VI	VII
					Parenthesis	*Parenthesis*
The Throne	Four Powers of Judgment i ii iii iv	Judgment from above i ii iii iv	i Origin ii Heaven iii Earth iv The Beast	Judgment above i ii iii iv	Stages of Judgment i ii iii iv	All things new
	v Cry for judgment from beneath the throne	(Eagle's Cry of Woe) v Judgment from beneath	*Parenthesis* v The Beast's Prophet	v Judgment Beneath	v Thrones of Judgment	New Jerusalem
The Sealed Book	vi Judgment dawning [Restraint of Judgment and Sealing of Saints]	(Second Cry of Woe) vi Judgment from Euphrates [Sealing up the Mystery of Prophecy]	*Parenthesis* vi The Saints arrayed for War	vi Judgment at Euphrates	*Parenthesis* vi Return of Satan and War	Water and Tree of Life
The Lamb	vii Silence pointing forwards →	(Third Cry of Woe) vii Pointing forwards →	(Triple Cry of Judgment) *Parenthesis* vii SALVATION: Song of Moses and the Lamb	*Parenthesis* vii Judgment finished ←	*Parenthesis* vii Second Judgment ←	

look for this Lion there appears in its place a LAMB *standing as though it had been slain.* As the Lamb takes the Book the universal adoration is transferred to this Lamb; and there is a significant addition to the sources of adoration in the golden bowls full of incense, symbolising the prayers of the saints.

The throne, and surrounding radiancy — the living creatures	Ezekiel's Vision (i).
Twenty-four elders	From same idea as 'Ancient of days' (*Daniel* vii. 13): compare etymological meaning of such words as *senate, presbyter:* age symbolises authority, the comparative degree may suggest subordinate or graded authority [Milton's *Thrones, Virtues, Dominations, Princedoms, Powers*].
Seven Spirits before the throne . . . [of the Lamb] sent forth into all the earth	*Zechariah's vision* (iv. 10): emanations from Deity.
Glassy sea like unto crystal	Regular conception of 'waters above the firmament': perhaps suggestive of vast sea of life. [Compare xvii. 15: waters on which the harlot is seated are *peoples* and *multitudes* and *nations* and *tongues.* Hence the flushing of the glassy sea with victory in xv. 2.]
Book sealed with seven seals	Intensified from Daniel's sealed book of prophecy (xii. 4); compare *Isaiah* xxix. 11; *Ezekiel* ii. 9.
Lion of the tribe of Judah	From the Blessing of Jacob.
Root of David	Regularly in Isaiah.
The Lamb . . . as though it had been slain	Imagery of *Isaiah* liii. 7, and John the Baptist (*St. John* i. 29), considered as last and supreme of prophets.
Incense, the prayers of the saints	*Psalm* cxli. 2.
The number . . . ten thousand times ten thousand, etc.	Similar use of *thousand* in *Daniel* vii. 10; *Psalm* lxviii. 17: also compare, *Saul has slain his thousands and David his ten thousands.*

II

The Powers of Judgment

As the seven seals begin to be opened there is a commencement of movement in this rhapsody of judgment. But in this second section the judgment is only potential, not reaching the point of actual operation. Four symbolic Powers of Judgment successively appear: authority is granted them, but they are not here described as exercising the authority. With the opening of the fifth seal, souls slain are visible beneath the altar, crying for judgment: individually they are granted the white raiment of deliverance, but as a whole they are bidden to wait for their brethren. With the sixth seal there is a warning of prophetic horrors, up to the point of a breaking of the Day of Wrath. But at this point judgment is restrained; and the main significance of the section is unveiled: it is the Unsealing of the Book and the Sealing of the Saints. From the tribes of Israel are sealed numbers indicated by union of the mystic numbers twelve and thousand. Then, for a climax, a picture of a *multitude which no man could number, out of all nations and kindreds;* these are linked with the adoration of heaven, the Salvation cry of IV, and the imagery consecrated by *Zion Redeemed* to the return of the exiles to their home. At last the seventh seal can be opened: but there follows only a silent expectancy pointing forward to the visions to follow. [Note: II is the completing of I, III of II, IV of III; each section presents the whole mystery, though in different phases.]

The four horses and their riders	A combination of Zechariah's horses [spirits of ministration: compare page 731] with the colours made significant — and Jeremiah's four forms of Judgment (xv. 2–3), Death, Sword, Famine, Captivity. — Ezekiel's Mimic Siege, and insistence on *eating bread by weight*, etc. (iv. 10–11), helps to interpret the third horseman.
v. The cry, How long?	The opening of Zechariah's Vision (i. 12).
The horrors of the Sixth Seal	A massing together of prophetic symbols of judgment: compare *Joel* ii. 2, 10, 30–31; iii. 15–16; *Isaiah* ii. 19–21; xxxiv. 4; *Nahum* iii. 12; *Hosea* x. 8.
The restraining of judgment until the saints are sealed	Exact echo of Ezekiel's Vision of Polluted Jerusalem (chapter ix).
Washed . . . robes . . . white in the blood of the Lamb	A combination of Isaiah's *though . . . sins . . . scarlet . . . white as snow* with Zechariah's Vision (iii. 4), where Joshua's *filthy garments* are changed for *rich apparel* in token of acquittal.
They shall hunger no more, etc.	Imagery from *Isaiah* xlix. 10.
Silence, at the opening of the Seventh Seal	So Zechariah's Vision (ii. 13): *Be silent, all flesh, before the Lord; for he is waked up out of his holy habitation.* Also an echo of *Exodus*, chapter xiv. 13.

III

The Seven Trumpets

Judgment Imperfect and the Mystery of Prophecy

At last judgment may begin, or rather, pass from the potential to the actual. With the sounding of the first four trumpets we have judgment descending from above; with the fifth, judgment ascends out of the pit; with the sixth it passes from Euphrates [regarded as centre of the earth] along the four winds [the suggestion of *four angels*]. But with all this symbolic judgment are associated expressions of imperfection: the first four dooms are to injure the third part of nature, the fifth is enjoined not to kill but torment, the sixth is to kill but only the third part of men. [Contrast the corresponding sections of V.] Before the final trumpet sounds, a *strong angel*, with enhanced accompaniments of radiancy, makes proclamation with *a great voice*, while the *seven thunders* utter their voices: but the seer is to seal up what is thus uttered, and we only hear that when the seventh angel has sounded, *then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.* What is sealed up [to the prophets themselves] is made known to us, as the seer is directed to eat up the sealed book. We soon perceive how this whole section is concerned with the Mystery, or Gospel [*good tidings*] of Prophecy. Supreme symbols of the old dispensation, echoes of prophetic story, make clear in what follows the conception of the prophets of the old dispensation exercising their warfare for God, with miracle and amidst persecution; when at last the symbolic prophets lie dead *in the street of the great city . . . where also their Lord was crucified* [compare, *Jerusalem, thou that killest the prophets*], after a time *the breath of life from God entered into them* [compare Ezekiel's Vision of the Valley of Dry Bones]; they go up to heaven in the cloud [like Elijah in the fire], while doom falls upon the city. When the seventh trumpet, which is to unseal the mystery, sounds, voices proclaim that which is the subject of the next vision: the kingdom of the world becoming the kingdom of Christ. Thus the Mystery of Prophecy is unsealed in Christ.

The Seven Trumpets	Fundamentally on *Joshua*, chapter vi; connected by Joel (ii. 1) with the day of doom.
Fire of the altar cast on earth as commencement of judgment	An echo of Ezekiel (x. 2).
The first three soundings	Echoes of the plagues of Egypt. For the mountain burning with fire compare Jeremiah's *Doom of Babylon* (chapters l to li). Wormwood in this sense is a favourite symbol of Jeremiah (ix. 15; xxiii. 15).
The fourth sounding and diminishing of sunlight	This is not so much the stock prophetic symbol of darkened sun (e.g. *Amos*, viii. 9; *Joel*, ii. 31) as the reversal of Isaiah's conception (xxx. 26) of light of sun as sevenfold, etc.
The star fallen from heaven	Echo of Isaiah's Lucifer (xiv. 12).
Smoke . . . locusts . . . like unto horses	For smoke in connection with doom compare *smoke out of the north* (*Isaiah* xiv. 31). The idealisation of locusts into an army of destruction is the great symbol running through *Joel* (ii. 1–11).
The horsemen of the sixth seal . . . with heads of lions	Perhaps an echo of the mystic army of Isaiah (v. 26–30).
The book eaten up, sweet in the mouth, bitter in the belly	An exact echo of Ezekiel (iii. 1).
The measuring reed	From Zechariah (ii. 1–5). Compare Ezekiel (xl. 5, etc.).
The two olive trees and two candlesticks	A leading point in Zechariah's Vision (iv. 11): there interpreted probably of union of priesthood and princedom in the restored community: here in a general way suggestive of the whole [spiritual] authority of the old or prophetic dispensation.

IV

Salvation

The Kingdom of the World becoming the Kingdom of Christ

We thus reach the central, which is also the foundation, section of the whole rhapsody: others deal with judgment, this will be found at the end identified with the idea of Salvation. It has already been proclaimed as the kingdom of the world becoming the kingdom of Christ.

For introduction, there is the momentary unveiling of the Ark of the Covenant; a foundation symbol of God, not as the creator of the whole universe, but as the divine ruler of a chosen people. The whole conflict of this divine rule with its foes is to be suggested; not (it must be carefully remembered) in historical stages, but in symbolical phases.

i. The conflict is displayed in its ultimate origin: the Seed of the Woman against the Serpent. Yet this manifestation has completeness: the child is caught up to heaven, the woman has her assigned place in *the wilderness* for a term that will end.

The *sign* of the *woman with child*	Isaiah's *sign* of the *virgin* [or woman] with child . . . bringing forth Immanuel. Though in its place an historic symbol (see page 1568), this has been spiritualised as a prophetic *sign* of Christ by Matthew (chapter i. 23). — The child thus born is identified with the Messiah of Psalm ii: who is *to rule all the nations with a rod of iron*.
Another *sign in heaven . . . a great red dragon . . . his tail draweth the third part of the stars of heaven and did cast them to the earth*	Here we find some primitive nature symbolism, which however has been closely interwoven with the imaginative conceptions of O.T. prophecy. [Compare such passages as Job's curse (iii. 8) and Isaiah's reference to Leviathan (xxvii. 1), Ezekiel's

dragon of the sea applied to Egypt (chapter xxix) and note on page 1662.] Primitive imagination conceived of a dragon in the heavens associated with the phenomena of eclipses; also of the sea as a serpent or dragon winding about, and at times invading, the earth. This symbolism is here utilised for the leader of the fallen Angels [or *stars:* compare *Isaiah* xiv. 12]. The dragon is also identified with the Serpent of *Genesis.*

ii. The conflict now appears as the War in Heaven, between Michael and his angels and the dragon. This also embodies the whole conflict, by reference to the woe for the earth after the dragon and his angels have been cast down to the earth. [Compare the spirit of such passages as *Ephesians* vi. 12.] The victory is *because of the blood of the Lamb.*

iii. We now have temptation on earth, or relentless war between the dragon cast down and the woman and *the rest of her seed:* yet a conflict limited in duration by symbolic expressions of time.

The serpent casting out water . . . the earth helping the woman

Here there is again utilisation of primitive imagination: the primitive warfare between the ocean-serpent and the earth made symbolic of the spiritual warfare.

iv. The conflict now is presented as a conflict with world forces, symbolised as brute force, or power of a monstrous beast, set on however by the dragon.

The beast coming up out of the sea, etc.

This is of course an echo from Daniel's visions (vii-xii), but generalised: Daniel's visions suggest successive world powers, the terms of the present vision [*horns, diadems, names of blasphemy*] are those of world powers in general.

One of his heads . . . smitten unto death . . . his death-stroke healed

Probably an echo of *Genesis* iii. 15: *It shall bruise thy head, and thou shalt bruise his heel.*

And the dragon gave him authority . . . and there was given to him authority over every tribe and people and tongue and nation

Perhaps an echo of the devil's temptation (*Luke*): *the kingdoms of the world . . . to thee will I give all this authority . . . for it hath been delivered unto me; and to whomsoever I will, I give it.*

[Between **iv** and **v** is the first of the parenthetic passages: as it were, the seer, absorbed in the interest of the symbolised conflict, encourages himself. Herein consists the patience of the saints, they know their captors must at last be made captive.]

v. Another phase of the conflict is darkly shadowed: perhaps we may interpret, not world force, but world worship. The symbol is another beast, uniting the marks of the lamb [supreme symbol of the whole rhapsody] and the dragon: working miracles he causes all to worship the first beast, whose authority he exercises, establishing a badge lack of which excludes from all human intercourse. It is no longer external brute force, but worldly force organised as a false religion.

Another beast, etc.

The chief key to this dark symbolism is found in VI. iii; where we find vanquished together *the beast . . . and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image.* This *false prophet* is thus clearly identified with the second beast of this section: especially in view of the original

meaning of the word *prophet*, one who interprets, or acts for another (compare *Exodus* vii. 1), and universal usage of the Greek word *prophet*. This assists the interpretation given above, as world religion and superstition in contradistinction to world force.

The number of the beast — The opening phrase, *Here is wisdom*, suggests a secondary application of the universal symbol, and one that is absent from the general significance. It therefore does not affect the literary interpretation, and is probably a temporary allusion of which the point is now lost.

vi. At last the conflict of Church and World is presented from the other side; we have the Followers of the Lamb arrayed for conflict, with attendant symbolism of harping and song that none can learn but themselves, and the name of the Father [in place of the mark of the beast].

They are virgins — The whole context suggests that virginity is here used as a symbol: sanctification; they are set apart for the conflict. It is only a plural modification of the final symbol of the Lamb's Bride.

[A triple cry prepares for the grand climax of **vii**: the first proclaims the hour of judgment as come; the second points forward to the subject of VI; the third denounces doom on the worshippers of the beast.]

[Once more the seer, parenthetically, sympathises with the conflict, recording the voice that proclaims the near salvation: *From henceforth . . . Blessed*, etc.]

vii. The issue of the conflict: one sitting on the cloud like unto a son of man [compare opening of prologue: *Behold he cometh with the clouds*]: who reap the ripe harvest of the earth: those that come victorious from the beast sing the *Song of Moses . . .* and *. . . of the Lamb*. Thus the initial salvation of God's people from their Egyptian foes and the consummation of salvation emphasise the unity of this whole section.

The sickles . . . vintage . . . winepress — Once more an example of the massing of symbolism. The *sickles* are an echo from the final conflict in Joel's rhapsody (iii. 13): note that there also is the combination of harvest and winepress — the *treading the winepress* is a symbol from the great Vision of Judgment in *Zion Redeemed* (*Isaiah* lxiii. 1–6) — the final detail, *even unto the bridles of the horses*, is echoed from Isaiah's Assyrian flood (viii. 8).

Another sign . . . seven angels having seven plagues — Merely a link between this section and the next, as frequently in this rhapsody.

V

The Seven Golden Bowls

Judgment consummated and the Mystery of Babylon

The last vision presented Salvation: this returns to the predominant theme of Judgment. The same temple in heaven opens, this time to display the seven angels coming, in hierarchical splendour, to pour out the seven last plagues from the golden bowls. In close conformity to **III** we have successively the four outpourings of judgment above, then

judgment beneath, then judgment at Euphrates. In contrast with **III** there are now no notes of incompleteness in the doom which is described, and in the last section is reached the climax, *It is done*. In **IV** five sections made prominent the opposing forces, and only two the heavenly hosts and victory: here six sections describe successive dooms, it is only in the last section that the opposing force appears under the name of BABYLON, and at great length is elaborated the *Mystery of Babylon*. [Just before the final outpouring there is another parenthetic exclamation of warning and watchfulness.]

The Seven Golden Bowls

The regular prophetic symbol, the *cup* of the Lord's fury; especially in *Jeremiah* (xxv. 15).

The outpouring

Suggestive throughout of the Plagues of Egypt, intensified. Especially: **iii** rationalises the first Egyptian plague (compare *Wisdom*, xi. 6); **iv** is a counterpart to **III. iv**, and echoes the plague of hail mingled with fire. The hail appears again in **vii**, where it seems to be combined with an echo from Zechariah's Vision (v. 7: the weight of a *talent*).

vi. Drying up of Euphrates — way for kings from the sunrising

This seems to be a link with VI. vi, a preparation for the final war of Gog and Magog. — The only point of *Har-Magedon* seems to be that the holy land is to be the theatre of the final world combat: so the valley of Jehoshaphat in Joel's rhapsody.

Babylon

Under this one name is, in this vision, the whole adverse force concentrated. In the long *Mystery of Babylon* that follows, the details identify this mystic 'Babylon,' not only with the Babylon which was the chief topic of Prophetic Doom song, but with the other enemy cities of prophetic literature, especially maritime Tyre. [Compare Rejoicing over Fallen Babylon in *Isaiah* xlvii — Jeremiah's Doom of Babylon (l–li), especially, *My people, go ye out of the midst of her* (li. 45) and the epilogue (li. 63–4) in which a stone is cast into Euphrates — Isaiah's Doom of Tyre (xxiii) — Ezekiel's Doom of Tyre (xxvii)]. — Possibly the *seven mountains on which the woman sitteth* may be a link to connect this Babylon with (imperial) Rome: but of course only as one of many cities. The preceding words, *Here is the mind which hath wisdom*, favour a particular interpretation (compare above, note on IV. v): the details that follow however are not favourable to it.

VI

The Word of God and the Thrones of Judgment

Yet another Vision of Judgment is necessary: this has been displayed in various aspects, now it is to be brought out how the whole is the work of the Supreme Word of God. By the link of the white horse he is seen gathering to himself the various Powers of Judgment which appeared in **II**; and now Judgment will be fully enthroned. After an introduction which is anticipation of **VII** [and a parenthetic rapture of the seer at the message he receives], brief sections display the overthrow by the Word of all the forces of preceding visions: Beast, False Prophet, Dragon. Then (v) there is the first enthronement, and the first resurrection with the millennium of the blessed while Satan is bound. [Again, a parenthesis celebrates the blessed hope.] The sixth section (as in **II**, **III**) is a backward movement: Satan is loosed, and the final struggle of *Gog and Magog* takes place. With **vii**

there is the final judgment of all living: after which death and Hades are cast into the lake of fire, which is the Second Death.

ii and **vi** contain the chief symbol not already used — the war of *Gog and Magog*	This is condensed from Ezekiel's *Gog of the land of Magog* (xxxviii–ix): a prophetic conception of dim struggle in the infinite distance of time and place. The detail of summoning birds to the supper of God is itself an echo (xxxix. 17).
The Thrones of Judgment and the Books of Life	From Daniel's Vision (vii. 9; xii. 1–2).

VII

The Lamb's Bride and the New Jerusalem

All judgment at an end, we return to the peace of the first vision: a new heaven and earth; the new Jerusalem descending as a bride adorned for her husband; the river and tree of life, leading to the final thought of reigning for ever and ever.

A new heaven and earth	From *Zion Redeemed* (*Isaiah* lxv. 17).
The Lamb's Bride — and gates of precious stones — gates open continually — measuring reed and dimensions	Songs of Zion in *Zion Redeemed* (*Isaiah* liv. 5; liv. 1.–12) combined with elaborate Vision of Ezekiel (xl–xlviii).
River of water of life — trees of life — monthly fruits for healing of nations	From Ezekiel (xlvii. 1–12) with a possible echo of the Garden of Eden in *Genesis*.

BRIEF SUGGESTIONS ON BIBLE STUDY

Books

The position is taken in this work that the literary study of the Bible is an independent study, and should, while in process, be kept distinct from distracting questions that belong to studies of a different type. (Compare the Preface, page vii; and pages 1367–9.) Two other works of the editor offer assistance in this department. *The Literary Study of the Bible* (D. C. Heath & Co., Boston: London, Isbister & Co.) for professed students of literature discusses the morphology of Sacred Literature, while for the general reader is designed the *Short Introduction to the Literature of the Bible* (D. C. Heath & Co., Boston and London). The essential matter of these two books is contained in the Introductions and Notes of the present work.

When we pass to other kinds of Bible study, we pass into a region of controversy, and students will do best to seek advice from those with whose views they are in general sympathy. A few suggestions are here made for those who have no other advisers.

In the opinion of the editor the late Dean Stanley's *History of the Jewish Church* (Murray: Scribner), though necessarily not reflecting the most modern historical views, remains the most important presentation of the Bible in its literary and historical aspects. The editor desires to express his great personal obligation to this work, from which he has received more inspiration for Bible study than from any other source. This may be supplemented by such as the following:

George Adam Smith's *Historical Geography of the Holy Land* (Hodder & Stoughton).
Shailer Mathews's *History of New Testament Times in Palestine* (Macmillan).
R. W. Waddy-Moss's *From Malachi to Matthew* (Methodist Publishing Company, London).
Townsend Maccoun's *Holy Land in Geography and History* (Revell).

The Oxford University Press (Oxford and New York) has put forward *Helps to the Study of the Bible*, bound up with one of its editions of the Revised Version, which may be obtained separately. These are a copious collection of all kinds of information, including maps, concordance, chronological tables, etc., and will largely supersede other works for one who desires general information as to what may be called "ordinarily received views" on all sides of Bible study.

For the results of modern historical scholarship the following are recommended:

S. R. Driver's *Introduction to the Literature of the Old Testament* (T. T. Clark: Scribner).
B. W. Bacon's *Introduction to the Books of the New Testament* (Macmillan).
The Polychrome Bible (Dodd, Mead & Co.) conveys results of historical analysis to the eye by variations of colour.
C. F. Kent's *Student's Old Testament* (six volumes: Scribner) conveys such results by a logical and historical arrangement.

A Bible Dictionary of some kind for reference is indispensable. A single volume edition of the Hastings Bible Dictionary is announced; a "Standard" single volume dictionary is announced by the Funk and Wagnalls Company.

Commentaries on the Bible are innumerable, and represent the most varied views. Some of those intended for popular use are vitiated by their adoption of the Authorised Version text; which necessitates a large part of the comment being taken up with correction of the text. A commentary is in preparation under the editorship of Professor Shailer Mathews (Macmillan), founded on the Revised Version, with the more important marginal corrections.

Progressive Bible Study

From the literary standpoint a few suggestions are here offered for those who have the responsibility of directing progressive Bible Study.

1. The first stage in the study of the Bible, especially where the students are young people, should be strictly limited to the *Stories* of the Bible. These should be taken purely as stories: other aspects of the matter being left for later treatment. Two volumes of the Modern Reader's Bible (*Bible Stories: Old Testament — Bible Stories: New Testament*) may be put into the hands of the class; but the arrangement of matter in the present edition makes the teacher independent of these.

2. The second stage should train in familiarity with other literary forms — oratory, wisdom, lyrics, drama or rhapsody — by means of a few illustrations of each, thoroughly mastered. A volume of the Modern Reader's Bible (*Select Masterpieces of Biblical Literature*) contains suggestions, and illustrations printed in their proper literary structure. The present edition however contains all that is required.

3. The third stage is based on the important principle of the 'book' as the literary unit. It matters little what books of Scripture are selected. The teacher should in a single lesson give the class their first impressions of a book. Then it should be studied in detail, with the help of the introductions and notes of the present volume, or whatever other aids may be desired. But before passing from the book the teacher should again present the whole at a single view. No principle of literary study is more important than that of grasping clearly a literary work as a single whole.

4. The fourth stage should be devoted to a higher literary unit, the grasp of the great divisions of Scripture — History, Prophecy, Poetry, Wisdom — each as a whole. The arrangement of the present edition is especially designed to assist this. [Further assistance may be obtained from the editor's *Short Introduction to the Literature of the Bible* (D. C. Heath & Co.).]

5. The final stage is to realise the unity of all Scripture: the conception of the Bible as a whole. Compare the Preface to this work, pages viii–ix.

[A somewhat fuller discussion of this matter is given in Appendix II of the *Short Introduction* mentioned above.]

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